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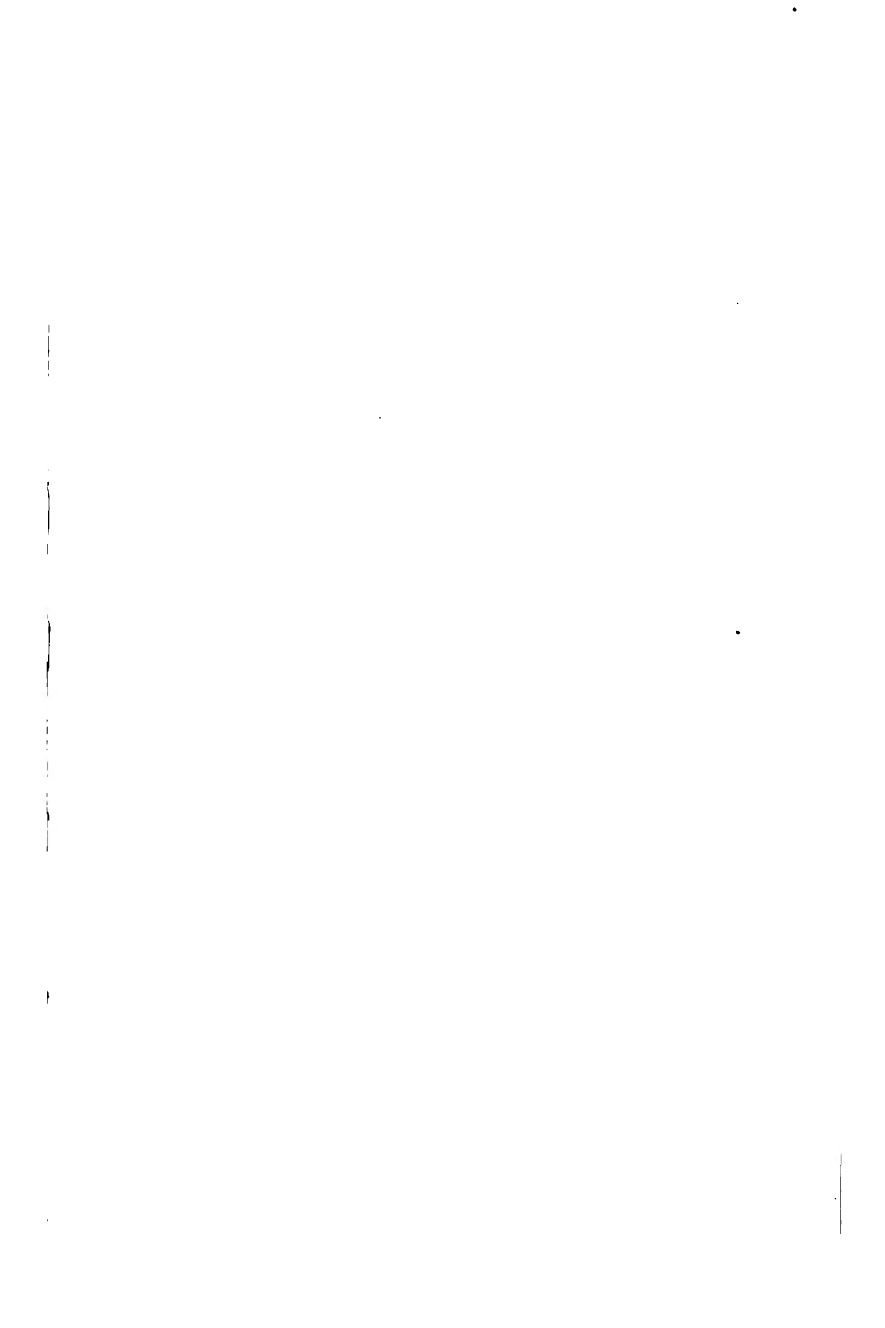
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author of the Book





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THE BISHOPS
OF
DOWN & CONNOR,

BEING THE FIFTH VOLUME OF

AN HISTORICAL ACCOUNT

OF

Down and Connor,

ANCIENT AND MODERN,

BY

THE REV. JAMES O'LAVERTY, M.R.I.A.,

*Member of the Royal Historical and Archaeological
Association of Ireland,*

PARISH PRIEST OF HOLYWOOD.

(Each Volume of this Work is Complete in itself).

*"Remember your prelates who have spoken the word of
God to you ; whose faith follow, considering the end of their
conversation."*—HEB. xiii, 7.

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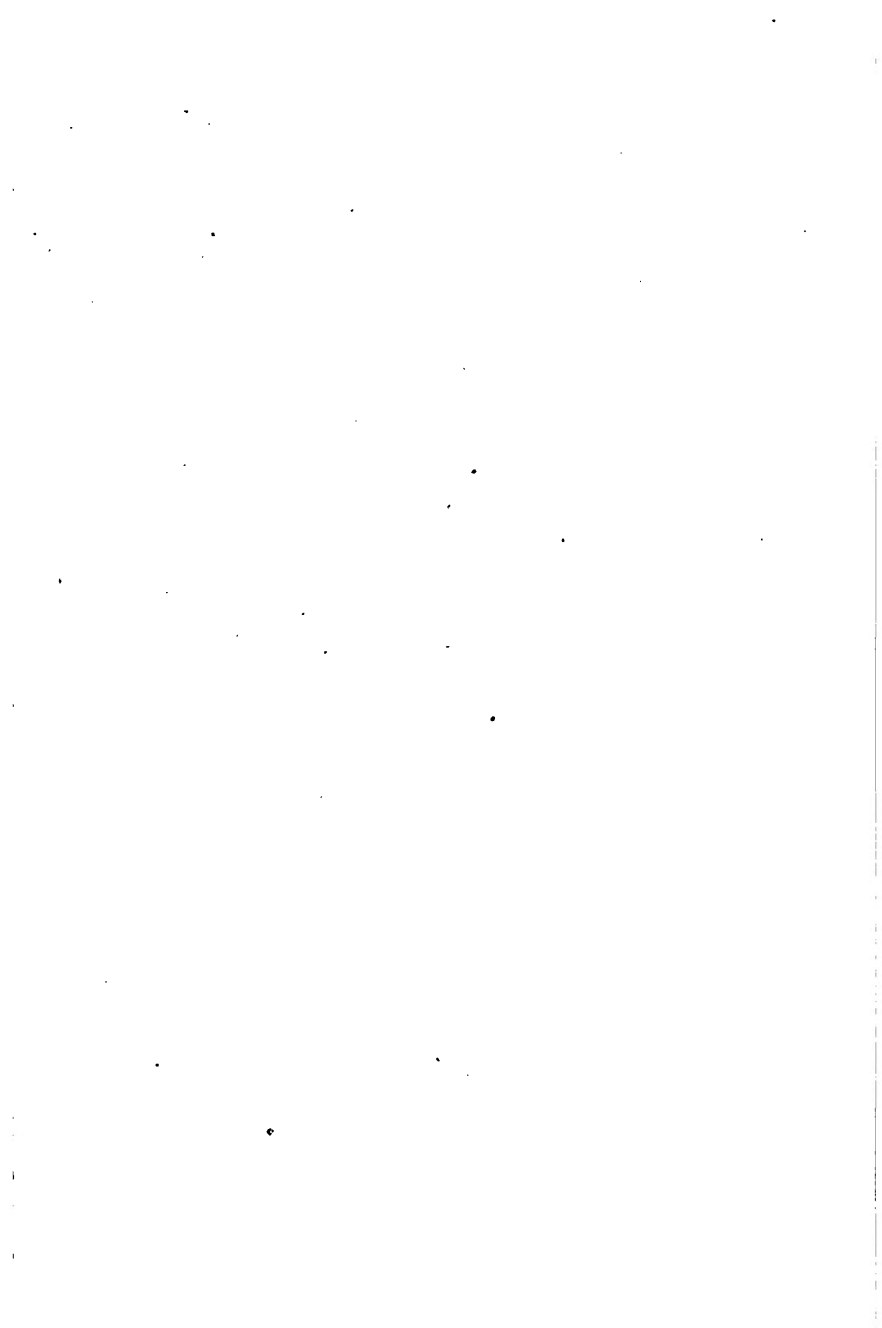
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To
The Most Reverend Henry Henry, D.D.,
BISHOP OF DOWN AND CONNOR,
THIS HISTORICAL ACCOUNT
OF HIS LORDSHIP'S PREDECESSORS
IS RESPECTFULLY AND AFFECTIONATELY DEDICATED
BY THE AUTHOR.



P R E F A C E .

THIS Volume—The Bishops of Down and Connor—brings to a close my labours on the history and antiquities of the Diocese. The four previous volumes, which treated of the ecclesiastical and secular history of each parish, were necessarily incomplete without some account of the Bishops of the Diocese. The compilation of such a work, however, presented innumerable difficulties when the diocese had not in its archives a single document antecedent to the present century. I sought every means within my reach to supply the want, and, though I have not been so successful as I would have wished, I am conscious that no incompleteness arises from any deficiency of zeal and energy on my part. With an industry that at least deserved success, I have consulted every printed book which I thought might throw a light on my subject, and I have carefully read through the Manuscript Registries of the Primates in Catholic times. The recent publications under the Master of the Rolls in England and the Record Commissioners, but, above all, the Roman documents given in Theiner's *Vetera Monumenta*, in Cardinal Moran's *Specilegium Ossoriense*, *Life of Primate Oliver Plunket*, and *Archbishops of Dublin*, and in Dr. William Maziere Brady's *Episcopal Succession* throw a flood of light on the history of the bishops of Down and Connor, and of the other dioceses of Ireland, and render the compilation of a work such as this for each diocese comparatively easy.

A complete history of the Irish Church can never be written until after the compilation of a separate history of each diocese in Ireland. Such was the opinion of the learned Professor of ecclesiastical history in the College of Maynooth, the Very Rev. Matthew Kelly, D.D., as expressed to the late Father Cogan, author of the splendid work on the history of the Diocese of Meath, the earliest of the Irish diocesan histories. "If a Priest," said Dr. Kelly, "in each diocese could be found to undertake this glorious and meritorious work, he would bequeath to his country a priceless treasure,

PREFACE.

he would entitle himself to the lasting gratitude of the Irish people, and Ireland would then, indeed, have an ecclesiastical history to which she might point with pride." Coinciding exactly with this was the opinion of the late Dr. Reeves, who, in a letter to me, dated April 10th, 1884, writes :—"I wish there were priests in other dioceses of Ireland able and willing to take up respectively the diocesan histories and produce as full and interesting books as you. But, alas ! the archæological sense is a rare gift. I wish that men would arise who would do as I did thirty-seven years ago, and edit the taxation of their dioceses, and thus pave the way for future explorers, and furnish them with the materials on which to work. I have done it to a certain extent with Derry, and I find the fruits of my labours practically appreciated in such works as Dr. Moran's new edition of the ' Monasticon of Archdall ' and such publications."

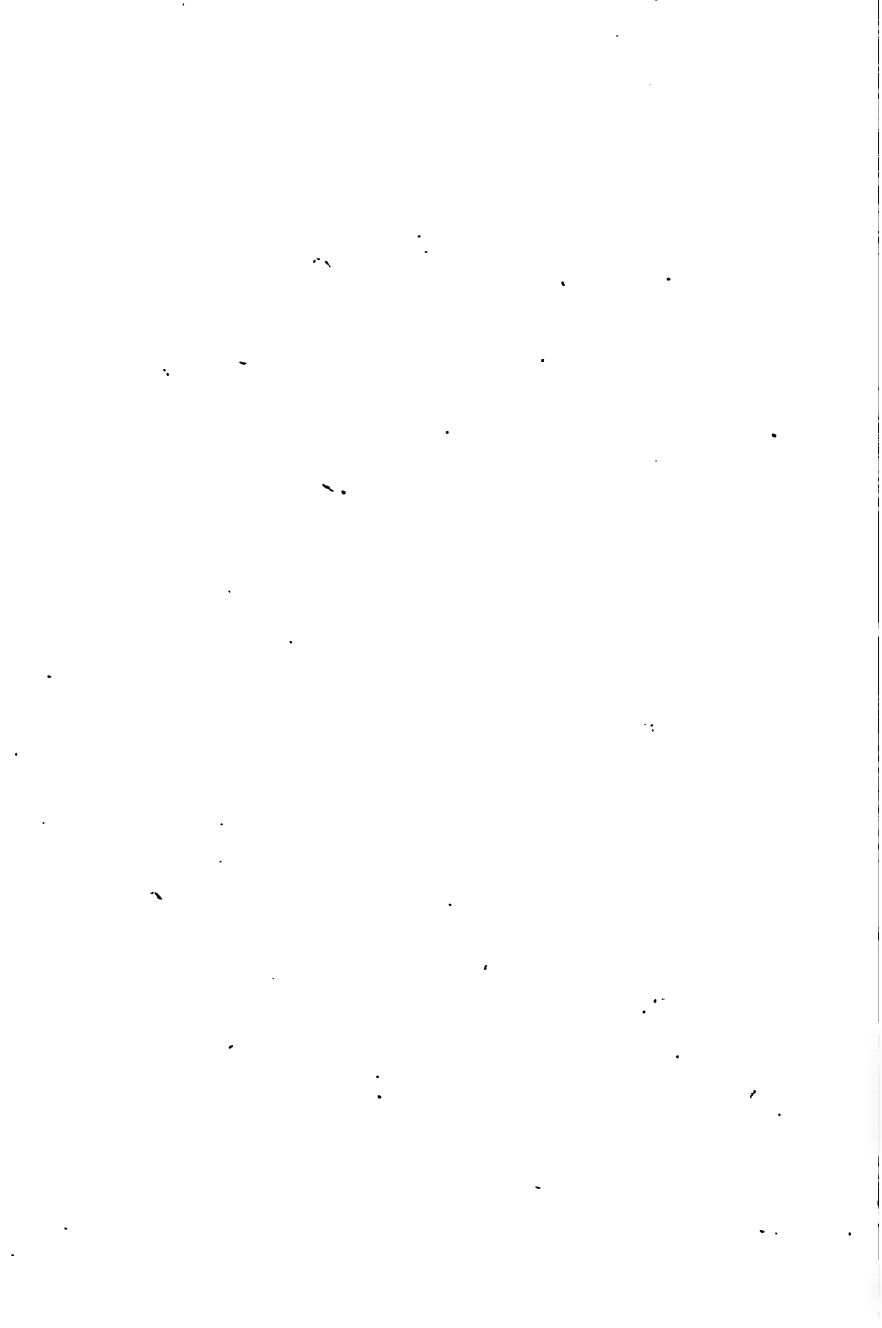
Already a spirit of Antiquarian research has been awakened in many of the dioceses of Ireland, and, in obedience to this demand which our country makes, that her triumphs and her sufferings, her annals, antiquities and traditions should be gathered together, in order, that one day she might have a history worthy of the deeds of her sons, I now offer to the public the present Volume, imperfect though it be, as my contribution towards the general history of my native land.

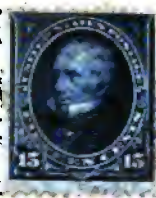
HOLYWOOD,

Feast of All Saints, 1895.

James M. Kelly,
Randallstown.

Nov 1895





THE DIOCESE OF DOWN AND CONNOR.

THE Canonically united diocese of Down and Connor extends from Cranfield Point, on the north of Carlingford Lough, to the estuary of the Bann, in the County of Derry. It comprehends all the County of Down, (except 143,700 Irish acres, which, according to Beaufort,* is the extent of that county included in the diocese of Dromore), and all the County of Antrim, (except 1,500 Irish acres,* which constitute the parish of Aghalee, at present in the diocese of Dromore,† and 2,500 Irish acres,* which form a part of Ballyscullion, one of the parishes of the diocese of Derry). It also includes the part of the County of Derry called the Liberties of Coleraine, that lies on the east side of the Bann. According to Beaufort, the extent of the united sees from the north of Antrim to the southernmost point of Down is seventy Irish miles, and their area is 597,450 Irish acres.

* Beaufort's *Memoir of a Map of Ireland*, Dublin, 1792.

† *Capella de Acheli* is valued in the *Pope Nicholas Taxation* among the churches belonging to the diocese of Down. In the parish of Magheradrool, belonging to the diocese of Dromore, is the townland of Magheratimpany, which contains the site of a church that was in the diocese of Down, within the last century. See *Parish of Loughinisland*.

The river Glashabradin (salmon stream) which falls into the Lough of Belfast at Whitehouse, divides the diocese of Down from that of Connor, and the townlands of Drumna-drough, Ballygolan, Glengormley, and Collinward, though in the civil parish of Carnmoney, belonged formerly to the parish of Shankill, and are in the diocese of Down. The granges of Molusk and Umgall, and the townland of Ballyutoag, belong to the diocese of Down, though they are at present incorporated in the civil parish of Templepatrick. From the grange of Umgall to the grange of Muckamore the boundary between the dioceses is the river Claddy; thence to Lough Neagh, the southern boundary of the grange of Muckamore, is also the southern boundary of the diocese of Connor.

The present diocese of Down is an aggregation of smaller sees, each of which was once ruled by its own bishop. In the same way a number of small sees united and consolidated at remote periods formed the diocese of Connor. In early ages of christianity dioceses were very circumscribed. Thus, in Asia Minor, which extended 630 miles in breadth and 210 in length, there were no less than four hundred dioceses. "There are now," says Bingham, *Antiq. Book III, p. 224*, "a great many such dioceses in Italy, in the realm of Naples, where the whole number is 147; of which 20 are Archbishoprics, and some of them so small as not to have any diocese beyond the walls of the city." Nennius, a British author, speaking of St. Patrick in his *History of Britain*, written in the ninth century, says, "He founded 355 churches and consecrated an equal number of bishops, while of priests he ordained as many as 3,000." The *Tripartite Life of St. Patrick* ascribes to him the consecration of 370 bishops. An ancient poem quoted in the *Leabhar Breac*,

where it is ascribed to Eleran the Wise, who died at an advanced age in the year 664, says of St. Patrick :—

Secht coecat sanct sruthescoip	Seven times fifty saintly bishops
Ro hordne in cad	This saint ordained ;
Imm tri cet cruimther n-ógh	With three hundred pure priests
Forsa formaig grad.	On whom he bestowed dignity.

If we even suppose that these numbers have been greatly exaggerated, there can be no doubt that the system of church government introduced by St. Patrick was remarkable for the number of its bishops. The effect of it is to this day visible in the smallness of some of the Irish bishoprics. Thus, as Dr. Reeves remarks, Ireland could be divisible into 160 dioceses as large as Kilmacduagh, while Dromore, which is still an independent see and governed by its own bishop, is less than the ninetieth part of the area of Ireland. The great number of its bishops was a distinguishing feature that marked the Irish church for ages after the death of its holy founder, for St. Bernard in his life of St. Malachy, says : “The bishops are changed and multiplied at the will of the metropolitan, so that no single diocese is trusting to one, but almost every church has its own proper bishop.”

In early times of the church a bishop was placed in every town where there was a considerable number of the faithful, but the Council of Sardica, A.D. 347, decreed that a bishop should not be consecrated for a little town where a priest would be sufficient, lest the dignity of a bishop be lessened. That this canon was not observed strictly is evident from the instances given in Bingham (Book II. ch. 12), while in Ireland there were no large towns nor cities, and the country was sub-divided into a great number of little principalities, among which clan-jealousies and petty wars were of

almost continual occurrence, so that if the jurisdiction of a bishop extended beyond the limits of the local toparchy, his exercise of it would have been generally attended by obvious inconveniences. The social and civil conditions of the country doubtlessly suggested to St. Patrick the necessity of a numerous episcopacy. Dr. Lanigan and others assert that the disproportionate number of bishops in the Irish Church arose from the consecration of *Chorepiscopi*. These were consecrated bishops, but they did not possess the canonical episcopal jurisdiction over a see; they were entrusted with the care of rural districts, subject, however, to the ordinary of the diocese. According to the canons of the Council of Nice, three bishops at least should be present at the episcopal consecration, but it appears that *Chorepiscopi* used to be consecrated by the bishop of the diocese in which they officiated without calling in the assistance of two or more other bishops. This was permitted by the 10th canon of the Council of Antioch, held A.D. 342, which prohibited *Chorepiscopi* from conferring orders higher than that of sub-deaconship—"although they have received the imposition of episcopal hands and have been consecrated bishops"—and the same canon adds—"the bishop of the city (diocese) to whom he is subject may ordain the *Chorepiscopus*," *Summa Concil. Carranza*. A passage in the *Tripartite Life of St. Patrick* which relates, that assisted by two bishops, Bron and Bite, he consecrated Cairell, bishop of a church now called Tawnagh, barony of Tirerrill, Co. Sligo, testifies that St. Patrick observed the decree of the Council of Nice, which required the attendance of at least three bishops at the consecration of a bishop of a see. The Irish missionaries observed the same custom, as St. Bede relates of St. Finan, one of them—"It happened on one

occasion Cedd returned home and came to the church of Lindisfarne, to confer with bishop Finan ; who, finding how successful he had been in the work of the gospel, made him bishop of the nation of the East Saxons, calling to him two other bishops to assist at the ministry of the ordination." *Ecc. His. Book III. ch. 22.* There can, however, be no doubt, that episcopal consecration was frequently conferred in Ireland by one bishop. Lanfranc, in the year 1074, asserts that "Bishops are consecrated by one bishop," *Ussh. Syll. Ep. 27*; and the same is repeated by St. Anselm in the year 1100, *Ussh. Syll. Ep. 35.* In the life of St. Kentigern, or Mungo, bishop of Glasgow, a work written in the twelfth century by Jocelin, but compiled from ancient documents, it is related that Kentigern was consecrated by one bishop, "more Britonum et Scotorum tunc temporis"—after the manner of the Britons and Scots (Irish) of that time—and adds that such consecration, though not consonant with the sacred canons, was valid and might be excused by their insular position, where they were placed, as it were, outside the world. Dr. Lanigan insists that bishops consecrated by an individual bishop were only *Chorepiscopi* and not bishops of dioceses; he says, however, "that they were undoubtedly, at least very many of them, invested with episcopal powers, although being subordinate to the regular bishops in whose diocese they were stationed, they were not allowed to exercise some part of them without his permission." *Vol. II. p. 128.* In another place the same learned author says: "There is nothing contrary to Evangelical and Apostolical authority in a bishop being consecrated by only one bishop, a circumstance which has often occurred, and which must have frequently taken place in the times of the Apostles and in

the commencement of missions, when there happened to be one bishop alone employed in founding new churches. But Lanfranc was not aware that the Irish still retained the order of *Chorepiscopi*, a description of ecclesiastics which was kept up longer in Ireland than in any other part of Christendom, although this fact was unknown to many eminent church historians and canonists. Now the persons, called bishops by Lanfranc, who used to be consecrated by only one bishop, were in reality *Chorepiscopi*, whom the Irish were wont to style *bishops* in the same manner as they called the ordinaries of regular sees. As long as that order existed it was lawful, in virtue of a standing canon of the church, for a single bishop to consecrate the members of it." *Eccl. Hist., Vol. III. p. 477-8.* The Synod of Kells, A.D. 1152, over which Paparo, the Pope's Legate presided, decreed that on the death of the *Chorepiscopi* their places should be supplied by archpriests appointed by the bishop.

The Church founded by St. Patrick was constructed on a monastic model; in it the bishop was abbot and his clergy were monks, who, after having attended to the spiritual wants of the people, returned to the monastery for their own sanctification. In a church regulated by the discipline of conventual life, where the office of abbot was united with that of bishop, the diocese must necessarily have been very small, otherwise discipline must very soon have become lax by the frequent absence of the bishop-abbot. The founders of the great churches within the dioceses of Down and Connor, who were disciples of St. Patrick, combined the episcopal and abbatical offices—MacNissi of Connor, Olcan of Armoy, Mochay of Aendrum, Donard of Maghera, Tassach of Raholp, Loarn of Bright, and many others were both abbots and bishops. One of the early Irish Synods pur-

porting to have been held by St. Patrick prefaces its 16th canon by saying—"monks are they who, as solitaries without earthly wealth, live under the sway of a bishop or an abbot"—*monachi sunt qui solitarii sine terrenis opibus habitant, sub potestate episcopi vel abbatis*. The Irish missionaries in other countries built up their churches on the same model. St. Bede in the Life of St. Cudberct or Cuthbert says—"And let no one marvel that in the same island of Lindisfarne, which is of very small extent, there should be, as we mentioned above, the seat of a bishop, and at the same time, as we now state, the residence of an abbot and monks. For so it is in truth. For one and the same habitation of the servants of God contains both at the same time; yea, all whom it contains are monks. For Aidan, who was the first bishop of this place, was a monk, and was always wont to lead a monastic life along with all his people. Hence after him all the bishops of that place until this day exercise the episcopal function in such sort, that while the abbot, who is chosen by the bishop with the consent of the brethren governs the monastery, all the priests, deacons, chanters, readers, and other ecclesiastical orders, observe in all things the monastic rule with the bishop himself. The blessed Pope Gregory showed how much he loved this rule of life when, in reply to Augustine, whom he had sent as the first bishop of the English, when he asked how bishops ought to associate with their clergy, he says amongst other things—But because you, my brother, having been instructed in the rules of a monastery, ought not to live apart from your clergy, you ought to institute in the church of the Angles, which by God's means has been lately brought to the faith, that conversation which was in use in the primitive church among

our forefathers in the faith, wherein no one said that any of those things which they possessed was their own, but all things were in common (Acts IV. 32)." To find the model on which our Irish church was formed we must seek it in the country where St. Patrick received his ecclesiastical training—at Tours, where dwelt St. Martin, with whom so many of our national traditions connect St. Patrick; at all events in the south of France, perhaps at the great monastery in the island of Lerins, to which one of St. Patrick's disciples, St. Fiech, Bishop of Sletty, seems to allude in his well-known hymn in honour of that saint :—

A n-insibh mara Toirrian

Amis indibh, ad rímhe

Legais Canoin la Gearman

Is eadh ad fadhad line.

In the isles of the Tyrrhenian Sea
He dwelt as I am informed
Under Germanus he reads his
Canons
As we know from authentic
history.

St. Eusebius, Bishop of Vercelli, in Piedmont, who studied under and was ordained Lector by Pope St. Sylvester, was the first, according to St. Ambrose, who in the west united the episcopal and monastic life, living himself, and making his clergy in the city live, almost in the same manner as the monks in the east did in the deserts. They shut themselves up in one house with their pastor, and exercised themselves night and day in uninterrupted prayer—their minds always employed in reading or at work. "Can anything be more admirable than this life," writes St. Ambrose, "where there is nothing to fear, everything worthy of imitation. Where the austerity of fasting is compensated by tranquillity and peace of mind, supported by example, sweetened by habit, and charmed by the occupations of virtue. This life is neither troubled with temporal cares, nor disturbed with the tumults of the world,

nor hindered by visits, nor relaxed by the commerce of the world." St. Jerome in his chronicle places the death of St. Eusebius in 371. In the very same year St. Martin was chosen the third bishop of Tours, but in this new dignity he continued all the exercises of piety in which he had been trained at Poitiers, under St. Hilary, the friend and associate of St. Eusebius. At first St. Martin lived in a little cell near the church, but in order not to be interrupted in his devotions by visits, he retired to a place named Marmoutier, then a desert, enclosed by a high steep rock on one side, and by the river Loire on the other, and the entrance to it was only by one very narrow passage.

The description of St. Martin's monastery, written by one of his disciples, Sulpicius Severus, who died about the year 420, and was, perhaps, as Ussher states, a *Condiscipulus* at Tours with St. Patrick, presents so many striking analogies illustrative of the monastic institutions established by our early missionaries, who combined in themselves the episcopal and abbatial offices, that it may be interesting to read it in his own words :—

"Ipse ex lignis contextam cellulam habebat. Multi quidem ex fratribus in eundem modum, plerique saxo superjecti montis cavato, receptacula sibi fecerant. Ars ibi, exceptis scriptoribus, nulla habebatur. Rarus cuiquam extra cellulam egressus nisi cum ad locum orationis. Cibus una-omnes post horam jejunii accipiebant." SULP. VITA MARTINI, C. VII.

"He had a little cell constructed of wood; many of the brothers made for themselves in the same manner receptacles, while the adjacent mountain with its caves supplied such to others. Works of art, except in the manuscripts, were not there. Going out of the cell was rare, except when they went

to the place of prayer. All took together food when the time of fast was past."

The metrical paraphrase of this life, written by Paulinus, the friend and correspondent of Sulpicius, seems to state that *the place of prayer*, or oratory, was of wood, and for that reason St. Martin would not dwell in a stone cell. The wooden churches and wooden cells erected by our missionaries are commonly described as erected *more Scotorum*—after the manner of the Irish—but from this it would seem, that St. Patrick must have been accustomed to that mode of building, during his stay in the south of France.

The hermitical life was held in such esteem in the Irish church, that there was generally attached to each great monastery a *Desertum*—or ecclesiastical desert, where recluses—*Solitarii* dwelt "without wealth of this world under the guidance of a bishop or abbot," as expressed in the Synod of St. Patrick before referred to. It is on this account that *Desert* or *Disert* so frequently enters in Ireland into townland nomenclature. In the history of Down and Connor, the Desert of Connor, Dundesert, and Deschart, present themselves conspicuously. Standing among the rocks at Deschart, a lone hillside in Glenravel, one could scarcely imagine that he was within the influence of a distant island along the sunny shores of the Mediterranean. Yet so it is, and to be convinced of it we have only to read the First Book of St. Eucherius in praise of solitude, which that saint, a monk in Lerins, and afterwards bishop of Lyons, wrote and dedicated to St. Hilary, afterwards bishop of Arles, when, about the year 428, St Hilary left Honoratus to return to the solitude of Lerins. In that little treatise St. Eucherius says: The desert is the Temple of God. In the temple God is found. The earthly paradise is the figure

of it. Moses saw God in the desert ; the people of Israel were delivered by passing through the desert ; the Red Sea opened itself to give them a free passage into the desert, and afterwards closed again to prevent their return from thence ; in the desert they were nourished with heavenly food, and quenched their thirst with miraculous water ; in the desert they received the law ; David was preserved in the desert ; Elias, Eliseus, and the prophets, dwelt in the desert ; Jesus Christ was baptized in the desert ; there it was that angels ministered unto Him ; there He fed 5,000 men ; in a mountain in the wilderness His glory appeared ; He prayed in the desert ; the saints retired into the desert, there God is more easily to be found. Eucherius then passes to the particular commendations of the desert of Lerins—that is a sweet place full of fountains, overspread with herbs, abounding with most pleasant flowers, grateful both to sight and smell ; an abode fit for Honoratus, who first founded the monasteries, and had Maximus for his successor ; blessed Lupus, his brother Vincentius, and reverend Caprasis, and so many other holy old men who dwelt in separate cells, and made the life of Egyptian monks to flourish among us. Lastly, he congratulates Hilarius that he has again returned to the delightful dwelling in the desert of Lerins. To this love of retirement from the world and its cares that was so cultivated at Lerins, do we owe the peculiar *desertum* as a marked feature in the monasticism introduced by St. Patrick. In the same way the *bishop of a monastery* is supposed by some of our Irish scholars to be a phrase unknown except in Irish ecclesiastical history. To associate a bishop in the brotherhood of a monastery, the abbot of which was only a priest, and to confer on that abbot the power of limiting his

jurisdiction, an order of things which contributed no little to swell the number of bishops in Ireland, may seem to some to be contrary to the divine law, yet in a list of such bishops given by Dr. Reeves, *Eccl. Antiq.* p. 129, from Du Cange *Glossar.*, Vol. III. cols. 108, 109, we find—"A.D. 790, Andegarius Episcopus Monasterii S. Martini obiit"—"Magnulfus Episcopus et Abbas Monasterii Gorziensis." The abbey of Lobia or Lobbes, in Hainault, was founded by St. Ursmarus, who was called a bishop, although Lobia was not a see: "a quo etiam locus Lobiensis tantam dignitatem est adeptus, ut nulli committeretur, nisi primum ordinatus esset Episcopus Quae dignitas perduravit etiam in multos successores, qui leguntur fuisse Episcopi et Abbates." Such also were the *Abbatess Episcopi* of later days in Sicily.

Here then we find the very first among the instances collected by Du Cange is that of a "bishop of the monastery of St. Martin." When, therefore, we read of a *bishop* of Hy (Iona), a *bishop* of Bangor, or a "*bishop* of Moville," we only discover another instance of analogy existing between our early Irish church and that of the south of France, clearly deducible from St. Patrick's connection with St. Martin. The bishops residing in Irish monasteries, except such as were bishops of the dioceses in which those monasteries were located, were either bishops who retired into them and subjected themselves to their regulations, or were appointed in them for the accomodation of the monasteries. There is extant a Bull of Pope Stephen II. in favour of the monastery of St. Denis, in which we read "*Nos etiam idem et habere vobis episcopum per singulare privilegium concedimus, qui de vobis ab abate, vel a fratribus, in monasterio vestro electus, et a fratribus nostris episcopis de illa regione consecratus, illa vestra monasteria a vobis ædificata provideri, et vice nostri*

nominis ubi et ubi fuerint, regat et praedicationi tam in ipso vestro monasterio quam in sibi subjacentibus deserviat."

It cannot at all be doubted that such bishops, though chosen by the abbot and monks, received the reverence from the community, due to their ecclesiastical status, though they owed obedience to the abbot. In a similar way it frequently occurs, that the superior of a monastic institution, though a lay man, has under his rule persons in holy orders. The abbot may also have exercised an authority over the "bishop of the monastery" in directing him to confer holy orders on such monks as he chose to promote to them. A curious instance of this is given in Adamnan's *Life of St. Columba*, Lib. I. cap. 36. Findchan, a priest, and founder of a monastery in the island of Tyree, brought to his monastery from Ireland a very wicked prince Aedh Dubh, and after he remained some years in Tyree, Findchan having determined to have him ordained a priest sent for a bishop, "nevertheless the bishop did not dare to impose his hand upon him until the same Findchan would in the first place put his right hand on his head as a proof of his approbation of the act (*pro confirmatione*)."

The words used by Adamnan show that it was not merely in compliance with the canon of the church, which directs that the priests, present at the ordination of a priest, put their hands on his head along with the hand of the bishop, but as an approbation of the act, that the bishop required this of Findchan. To this passage Dr. Reeves, in his edition of Adamnan, appends the following note: "This Monastery (Tyree) was regulated by the discipline of the parent institution (Iona), in which a presbyter was superior, and, in virtue of his conventual rank, exercised jurisdiction over the associated bishops, without, however, the slightest

attempt to usurp the functions of their order. The present narrative is a very valuable illustration of Bede's statement concerning the administrative economy of Hy. (H.E. III. 4), and the sagacious T. Innes fails not to turn to good account the evidence which it so definitely affords. He observes : "since Findchan was resolved to have Aidus made a priest at any rate, the ordaining him by Findchan himself, and the other presbyters and seniors of a monastery, in so remote a corner, might have made no noise any where else. Now when we see Findchan, notwithstanding his earnestness to get Aidus ordained a priest, and the importance of so divulging the ordination of a man so infamous for his crimes, could find no other means of having his ordination performed than by sending, and perhaps far enough, through the Picts and Scots, for a bishop, which could not fail to make a noise ; and in the next place, that he engaged the bishop to perform the function, notwithstanding his reluctance to take upon himself the guilt of an ordination (which it appears he doubted was criminal and sacrilegious) unless Findchan would at the same time lay his right hand upon Aidus to bear a part, as it were, of the guilt and reproach. When we consider, I say, and ponder all the circumstances of this ordination, it seems not possible to conceive that Findchan, with all his qualities of priest, of founder, of superior of a Columbite monastery, and by consequence that any other Abbot, Superior, or Priest of Ycolmkill, or all of them together, destituted of the episcopal character, ever so much as claimed, or pretended any right or power to ordain a priest, much less to ordain or consecrate a bishop." *Civil and Eccl. Hist.*, p. 181. The subjection of the "bishops of the monastery" to the abbot did not extend to spiritual authority, and in the same way must be

understood, the passage referring to Iona in Bede's Ecclesiastic History of the Anglo Saxons. *"That island has always by usage for its ruler an abbot, who is a priest, to whose direction all the province, and even the bishops, contrary to the usual method, ought to be subject, according to the example of their first teacher, who was not a bishop, but a priest and monk, of whose life and discourses some writings are said to be preserved by his disciples. But whatsoever he was himself, this we know for certain, that he left successors renowned for their great continence, their love of God, and observance of monastic rules."* ECCL. HIS., BOOK III. CH. 4.

Every person, in the least conversant with theology or ecclesiastical history, knows the distinction between the power of order and that of jurisdiction ; thus, if a person be appointed by the Pope to a see, he becomes, even before his consecration, invested with episcopal jurisdiction, and if that see be metropolitan, the bishops of the province are subject to him. St. Columkille always exhibited the greatest respect for the episcopal office, through humility like many of the other saints, he refused to be promoted to it, and at the altar, when about to celebrate Mass, he thus addresses a strange bishop who concealed his rank :—" May Christ bless thee brother, do thou alone, in episcopal rite, break this bread since we know that thou art a bishop. Why didst thou up to this endeavour to conceal thyself that the veneration due from us was not given to thee." Dr. Reeves, in the *Additional Notes to Adamnan's Life*, p. 341, says :—"The great founder (Columba) set the example of veneration for the episcopate (104) ; and, as the ninth presbyter-abbot relates (86), in the services of his own mother church, and from the altar, disclaimed all pretensions to equality with one of the episcopal rank.

This was no more than was to be expected from a presbyter who had served as a deacon (103-137) in a monastery where presbyters, called from their chief function, *ministri altaris* (104), lived under the presidency of a bishop (103-195); one who received the hospitality of another bishop (97); one who instituted a feast in memory of a bishop who was *carus amicus* (212); and whose institution was frequented by bishops from Ireland (29-85*) for communion and edification."

* The bracketed numbers refer to the pages in the text of Adamnan, where the instances are to be found.

Drs. Lanigan and Reeves thought, that the diocesan arrangement in Ireland was very fluctuating, and the succession frequently interrupted, in consequence of the episcopal dignity being conferred on abbots of monasteries, which had risen to importance. That, however, the Bishops of Down and Connor had see-lands in almost all the places in the united diocese, where it is recorded that there was at any time a bishop, goes far, in my opinion, to prove, that each of these dioceses was made up of an aggregation of small sees, or that diocesan succession and territorial jurisdiction were always maintained, though the residences of the bishops changed at times from one great monastery to another.

BISHOPS.

IN the various lives of St. Patrick, the following are mentioned as bishops, ruling, during his own lifetime, churches or districts that are now included within the Diocese of Down:—Tassach, Bishop of Raholp; Vinoch, Bishop of *Rath-Easpuic-Innic*, probably Gortgrib; Loarn, Bishop of Bright; Mochay, Bishop of Mahee-Island; and Domangart, Bishop of Maghera. To these, if credence be given to the *Ancient Sanctology*, quoted by Colgan, we are to add Ross, son of Trichem, Bishop of Down. We must also suppose, from the form of Church Government introduced by St. Patrick, that in his time there were within the present diocese of Down many other bishops whose names and churches are not recorded. The lands attached to each of the churches above mentioned, continued to be see-lands of the diocese of Down until comparatively recent times, which makes it probable that some of the ancient churches, whose sites are on the various estates known to have been see-lands, that lie scattered over the districts, extending from Drumbo to the confines of the Grange of Muckamore, were episcopal sees in the days of St. Patrick. In the following century, when, perhaps, some one or two of these sees had absorbed the others, a new see was founded at Moville, by St. Finian, who died about the year 572. This line of prelates lasted, at least, to the year 682, and how much longer we cannot tell, but from the year 731 the annals, in chronicling the death of the superiors of Moville, style them

abbots. It would seem that when the episcopal dignity passed from the Abbots of Moville, it was conferred on the monastic superiors of Bangor. At least we find the obits of Bishops in Bangor recorded from A.D. 810 to A.D. 1016, while from the introduction of Christianity to that date, the annals record the obits of only four prelates, styled Bishops of Down, viz. :—at the years 583, 823, 954, and 962. It may, however, be, as the Bishops of Down discharged the duties both of the episcopal and abbatial offices, that their obits were chronicled as those of abbots. It would seem that our annals styled the prelates, who ruled the diocese, by the title of bishop of the monastery, of which he was abbot ; and that the succession of the bishops continued in the abbots of whatever monastery happened to be for the time being in the most flourishing condition. The lists of the bishops styled as of each of those churches or monasteries, and the dates of their deaths, given separately, will enable us to understand this more clearly.

THE SEE OF *RATH-MURBHUILG* (MAGHERA).

The *Calendar of Donegal*, under the 24th of March, enters the festival of St. Donard, or Domhanghort (pronounced Dowanort :—

“ Domhanghort, son of Eochaidh, Bishop of Rath-Murbhuilg (pron. Raw-Murlo—now Maghera). He was of the race of Fiatach Finn, Monarch of Ireland, who is of the seed of Heremon. Derinhill, of four paps, was his mother.

We have treated at sufficient length of St. Donard and the see of Maghera when treating of the Parish of Maghera ; we may, however, here add the following extract, not given before, from the *Tripartite Life of St. Patrick* :—

“ Patrick said to Eochaidh, son of Muiredach, that no king would ever descend from him, and that of his race there would never be a troop (large enough) for a folk-mote or army in Ulster, and that his race would be in scattering and in dispersion, that his own life would be short, and that he would come to a violent end. For this reason was Patrick (hostile) to Echaid as the more skilled say.— Two maidens had offered their virginity to the Lord. Echaid bound them on the sea-strand under waves, for they refused to worship idols and to marry. When Patrick heard that, he entreated the king concerning them, and got them not. Thy brother Cairell, whom thou smotest with a rod, he, saith Patrick, since he granted me a goodly boon, will himself be a king, and from him will be kings and princes over thy children and over the whole of Ulster; wherefore, that is the seed of the kings for ever, the seed of Deman, son of Cairell, son of Muiredach, Patrick’s word. Howbeit, Echaidh’s wife knelt at Patrick’s feet. Patrick blessed her, and blessed the child that lay in her womb, namely, the wonderful, renowned son, Domangort, son of Echaid. He it is whom Patrick left in his body, and he will live therein for ever.”

The last part of this abstract obviously refers to the ancient legend which is still preserved in popular story, (*see Vol. I. Parish of Maghera*), that St. Donard is yet alive, and will live to the day of judgment, in “Donagh’s Cave,” near Newcastle. That strange legend is also referred to in the *Leabhar Breac* in a note on the *Calendar of Aengus*; for the festival of St. Donard, on the 24th March, is not mentioned in the present text, but the note in the *Leabhar Breac* suggests that the last line of the stanza for that day should read—

“*Domangort balcc bagach*—‘Domangort, strong, defensive,’ i.e. when Dowanort, son of Echaid, went out into the mountain and is yet living in it 300 years.”

If Donard was succeeded by other bishops in the See of Maghera we have no account of them. The lands, however, with which his church was endowed, passed into the possession of the Bishops of Down. According to the Parlia-

mentary Report of 1833, the see lands of Maghera, consisting of Ballyloughlin, Drumree, Ballyginny, the half town of Carnacavil, the Carrigs, and the Church Quarter, were let to the Rev. W. Annesley, for £53 6s. 2d., and a renewal fine of £175 5s 4½d.; and according to the Parliamentary Report of 1857, the rectorial tithes which belonged to the see, because the parish was a "mensal," were compounded for £190.

THE SEE OF BRIGHT (*BRECHTAIN*).

Loarn, a contemporary of St. Patrick, is noticed in the *Tripartite Life* of that saint, as Bishop of Bright:—

"Then Patrick went from Saball (Saul) southwards, that he might preach to Rus,* son of Trichim. He it is that dwelt at Derlus,† to the south of Dun-Lethglaise (Downpatrick). There is at that place to-day a small *cathair* (city, or bishop's see), namely: Mrechtan § ubi episcopus Loairn qui ausus est increpare Patricium tenentem manum pueri ludentem ecclesiam juxta suam ("where is Bishop Loairn, who dared to blame Patrick for holding the hand of the boy|| who was playing beside his church)."

The narrative is given almost in same words in an ancient homily in the *Leabhar Breac*:—

"Patrick went afterwards to (from) Saball southward, and preached to Rus-MacTrechim. It was he who dwelt at Derlus, to the south of Dun-Lethglaise. A small *cathair* stands there to-day, and Brechtain is its name, where is Bishop Loairn."

* The ancient Sanctology says that Rus, or Roa, son of Trichem, became Bishop of Down. He was a brother of Dichu, of Saul, and one of the three poets, or Doctors of Language and Laws, who assisted in reforming the ancient Laws of Ireland, and in adjusting them to the teachings of Christianity.

† *Derlus* signifies "a strong fort," the same word gives name to the town of Thurles, Tipperary. Through the field which adjoins the graveyard of Bright, on the north and east sides, runs in an easterly direction, a broad foss, ten or twelve feet deep, which is now completely filled up and levelled; my brother, in whose farm the field is, tells me that my father opened a part of this foss, for the purpose of top-dressing his land, and found it, to a great extent, filled with limpet and wilk shells. This was a part of the ancient earthworks which formed the *Derlus*, or fort, that occupied, probably, the site of the present graveyard.

Our annals do not record any successor to Loarn, in the see of Bright, and we know not when it merged into some adjoining see, but the lands with which it had been endowed, by perhaps, the great lawyer, Ross-mac-Trichem, ever afterwards continued to be see-lands, until John Dongan, who became Bishop of Down, in 1427, assigned, with the assent of his chapter and clergy, eight messuages and four carucates of land in Bright and Rasteglas (Rossglass), to Janico D'Artois, a Gascon gentleman, who attended Richard II. in his Irish wars. It would seem that these lands passed into the possession of the Kildare family, through Alison Eustace, the grand-daughter of Sir Janico, who married Gerald, the 8th Earl of Kildare. In 1622 the Protestant Bishop reports among the possessions of the see—"In Roseglass, the temporalities of a town and a-half, in Bright three plowlands; and the Earl of Kildare oweth for rent out of the said three towns, £5 10s. 8d. per annum." In the margin he places the name of John Russell, of Killough, as tenant in occupation of Rossglass, and that of Christopher Russell, as tenant in occupation of Bright. A lawsuit was instituted in 1639, by the Protestant Bishop, for the recovery of these lands, but it was interrupted by the Civil Wars, and the Fitzgerald family held the lands until the year 1808, when the Right Hon. Charles James Fitzgerald, Baron Lecale, sold them to his father-in-law,

§ "Mrechtan," of the manuscript, is formed by the carelessness of some transcriber, who should have written an *m-Brechtan*—"the Brechtan."

§ *Holding the hand of the Boy*.—This refers to some ancient, but now forgotten, legend. When I was a child, there was a local legend, that after the interment of St. Patrick, it was observed, one morning, that his hand was protruding through the grave, the hand was again covered with clay, but the wonderful occurrence repeated itself day after day, until on the third day, the hand was cut off, and placed in the shrine, which is at present preserved in St. Patrick's, Belfast. The statement in the *Tripartite Life*, obviously refers to some version of that legend.

William Ogilive, Esq., whose great-grandson, Mr. Beauclerk, is their present landlord. A part of the townland of Ballyviggis, in the Parish of Bright, was also see land, and passed in the same way through Sir Janico D'Artois and the Fitzgerald family to Mr. Beauclerk.

The small townland of Tullinespick—*Tulach-an-easpuig*—"The Bishop's Hill," also in the Parish of Bright, was see land in Catholic times, and continued to be held under the Protestant Bishop until the Disestablishment.

THE SEE OF RAHOLP (*RATH-COLPA*).

Tassach, who gave communion to St. Patrick, immediately before his death, in Saul, is styled Bishop of Rath-Colpa in the ancient documents, commemorating that event. The Hymn of St. Fiech, Bishop of Sletty, a contemporary poet, thus notices it :—

Anais Tassach diaas intan dobert commain do.

Asbert mosnicfed Patraic briathar Tassaig nirbugo.

"Tassach remained after him, when he had given the communion to him. He said that would soon go : Tassach's word was not false." Dr. Whitley Stokes translates the following ancient note on this passage, written in the margin of the Franciscan copy of the *Liber Hymnorum*.

Tassach—Patrick's artisan. "He is the first that made a case for Jesus' staff,* and Raholp, to the east of Down, is his church."

* *Baculus Jesu* was a celebrated crozier, brought to Ireland by St. Patrick. St. Bernard mentions it in his *Life of St. Malachy*, as one of those insignia, which were supposed to confer on the possessor a title, to be considered the successor of St. Patrick. It was carried off from Armagh, A.D. 1180, by the English, and deposited in Christ Church, Dublin, where it remained to the year 1538, when Browne, the first Protestant Archbishop, caused it to be publicly burned by the common hangman, as an instrument of superstition.

St. Aengus, in his Calendar, treating of the 14th of April, St. Tassach's festival, gives the following stanza :—

<i>In rigescop Tassach</i>	The royal bishop Tassach
<i>Doberit ó donanic</i>	Gave when he came
<i>Corp Crist in rig firbaile</i>	The body of Christ, the truly strong King,
<i>La commain do Patraic.</i>	By the communion to Patrick.

On this passage, the *Leabhar Breac* enters the note :—

Tassach, to wit, in Raholp, in Lecale, in Ulster—that is Tassach, Patrick's artisan and bishop. And this is the festival of his decease.

From these ancient documents we see that the glorious privilege of having given the Viaticum to our national apostle forms the distinguishing trait in the notice of St. Tassach. *The Martyrology of Donegal* at the 14th of April, says :—"Tassach of Raholp, in Ulidia i.e. Lecale. This is the Tassach who gave the body of Christ to St. Patrick before his death in the monastery of Saul." In a sub-denomination of the townland of Raholp, called Banaghan, or Banagh, are the ruins of the ancient church of Raholp, locally called *Church-Moyley*. The church was 33 feet 4 inches in length and 21 feet 4 inches in width. Dr. Reeves writes of it—"The south wall is overturned ; the east and west walls are about 12 feet high ; the east window is 4 feet 6 inches high and 10 inches wide, splayed inside to the width of 3 feet 2 inches, and ends not in an arch, but in a large flag. In building the walls yellow clay has been used instead of mortar. The plot of ground which the ruins and cemetery occupy is about half a rood in extent, and seems from its elevation above surrounding field to have been a rath." Dr. Todd, in the *Obits and Martyrology of Christ's Church*, surmises that Tassach may have become first bishop Elphin—"In part II., c. 39, Vit. Trip.

Assicus, first Bishop of Elphin, is called "faber aeris S. Patricii." One can hardly help suspecting that *Assicus* and *Thassicus* were one and the same: especially as the former is not mentioned in the ancient Martyrology of Aengus." St. Tassach seems to have been the only bishop of Raholp; at least our early annals do not record any succession, the lands of the ancient church, however, merged into the see lands of the diocese of Down, and even after the change in religion, remained in possession of the protestant bishop until the disestablishment. The Parliamentary Return, of 1833, stated that the two townlands of Raholp were held under the see by Lord Bangor, by a 21 year perpetually renewable lease, at an annual rent of £76 13s. 4d., and a renewal fine of £29 1s. 6½d.

THE SEE OF *RATH-EASPUIC-INNIC* (GORTGRIB?).

The Tripartite Life gives a list of some churches which St. Patrick founded in Dalaradia. In it occurs "*Rath-Epscuip-Indich*, in the country of the *Hui-Darca-Chein*." Colgan says that the place was called the Rath of Bishop Innic, whom St. Patrick placed over the church. Nothing is known about this bishop Indich, more than that he was placed over this church.

For identifying the church we must depend largely on the locality in which the Hy-Dearca-Chein were seated. This seems to have been the tribe name of the O'Morna, now Murney, and the MacGillamuire (MacGilla-Muire, son of the servant of the B.V. Mary), now Gilmore, and perhaps M'Gillamurray, (Murray). When the power of the English became weakened, this race effected a settlement in Lecale, so that our annalists record, A.D. 1276,

‘Dermot MacGillamurry, Lord of Lecale, died.” “A.D. 1391 MacGilla-Muire, i.e. Cu-Uladh O’Morna, Chief of Hy-Nearca-Chein and Lecale, was slain by his own kinsmen.” According to a genealogy of Cionaith O’Morna (Kinney O’Murney), of this race, chief of Lecale, given by MacFirbish, in his genealogical work, this tribe is a Connaught race, descended from Duach Galach, king of Connaught, the common ancestor of the O’Connors, O’Flagherty’s, and other families of Connaught, but no account has been discovered to inform us how, or when, they settled in Ulster. According to the *Book of Rights*. From the King of Uladh (Ulá):—

Entitled is the King of Hy Dearca Chein
To five horses bright as the sun,
Six war swords, and six drinking-horns,
And six bondmen of great merriment.

The present of swords seems to strengthen the surmise that the Ulidian monarch retained them as military auxiliaries; and that they were a portion of the great military confederation of Connaught, the Clanna Morna.* It would seem that it was only during the weakness of the English power that this race became dominant in Lecale. MacGilla-Muire we have seen was chief in 1391 of Hy Nearca-Chein and Lecale, but in 1275, according to a passage in *Rymner’s Fædra*, “D. MacGilmori” is styled “Dux de Anderken,” which is only a corrupted form of *N-Dearca-Chien*. The O’Gilmores were located in Holywood; and in 1442 Patrick “O’Gallmyre” was chief parishioner in the

* The *Clanna Morna* was a tribe of warriors descended from the Fir-Bolg. They were probably a branch of the Belgic Morini; the Fir-Bolg seem to have been a portion of the ancient Belgæ; and we can easily understand that the chiefs placed over them would be of Milesian descent.

parish of Breda. We must, therefore, expect to find Uí-N.Deaarca-Chein located somewhere not far from Hollywood, or from Breda, and the lands of the church within its territory, which St. Patrick placed under a bishop, we might expect to have merged into the see lands of Down and Connor.

In Gortgrib, a townland of the civil parish of Knockbreda, there is a field called the Graveyard, where formerly stood a church, valued, in the *Pope Nicholas' Taxation* under the name of *Ecclesia de Corgrippe*, at twenty shillings. The *Martyrology of Donegal* and other *Martyrologies* commemorate the festival of "Molioba of Gortchirp," on the fifth of August. The *Terrier* enters this church :—"Capella de Corcrib, a mensal and hath two townlands," and it enumerates among the possessions of the see "Gortgribe, two towns, spiritualities and temporalities." In the Parliamentary Report, published by the Ecclesiastical Commissioners in 1833, it is stated that—"The great and small tithes, and the ecclesiastical book-money for christenings (burials, marriages, and easterlings excepted) belonging to the lands of Gortgrille, in the parish of Knock, and barony of Castlereagh, were held under the see of Down, by the Vicars of Armagh, at fifteen shillings per annum." After the Disestablishment of the Protestant Church, the Commissioners of Church Temporalities sold, in May, 1874, "the estates of the Corporation of the Vicars-Choral, and Organist of the Abbey, or College, of the Church St. Patrick of Armagh, of the foundation of King Charles, in part of the lands of Ballyhanwood and Gortgrib." The lands are described as in the townlands of Ballyhanwood and Gortgrib *alias* Ballygillenherrig. The church of Gortgrib seems to be the church over which St. Patrick placed bishop

Indich. It continued to belong to the see, and its site is within the territory of the Hy-N-Dearca-Chein—even the alias name of the townland *Ballygillenherrig*, if written in Irish would be *Baile-cille-h-ua-n-Dearca* (pronounced Bally-killhynearca)—“the town of the descendants of Dearca (Chein).” The field called “the graveyard” was in the farm of J. W. Long, who, at the sale, purchased out the landlord’s rights. His family afterwards sold their farm to the Most Rev. Dr. M’Alister, the present Bishop of Down and Connor; and thus again Rath-Easpuic-Indich—“the fort of Bishop Indich” has reverted to the see of Down.

THE SEE OF OENDRUIM, OR NENDRUM (MAHEE ISLAND).

The founder of this church and its first bishop was Caolan, better known under the name of Mochay, whom St. Patrick on his journey from Saul to Bright* converted. The circumstances of the conversion are told in the *Tripartite Life*, as follows :—

“As Patrick was going along the way he saw a tender youth herding swine. Mochoa was his name. Patrick preached to him, and baptized him, and tonsured him, and gave him a Gospel and a MENISTIR (a sacred vessel or article used in the celebration of mass), and at another time he gave

* The place where St. Patrick met St. Caolan, or Mochay, between Saul and Bright, was in Ballynoe, or Legamaddy. The church of Ballynoe is taxed in the Pope Nicholas Taxation under the name of *Kilschaelyn* (the church of Caolan). In 1427 the name occurs corrupted into *Kilsaghlyn*. The Report of the Protestant bishop, in 1622, names it *Kilseaclon*. An Inquisition, in 1618, gives the townlands of the parish of Bright, but instead of Ballynoe it gives *Kill-skeaghly*. These were the various forms under which *Kil-Chaolain*—“the Church of Caolan,” appears previous to its complete disappearance under the modern name of Ballynoe—“new town.” It is well

him a crozier, which had been sent to them from God; its head (falling) into Patrick's bosom and its foot into Mochoa's bosom. This is the EITTECH (winged or flying crozier) of Mochoa of Noendruim; and he ordered a shaven pig (to be given) every year to Patrick, and it is still given."

All that we have been able to glean regarding St. Mochae, or Caolan, and his see in Mahee Island, or Nendrum, is given under *Parish of Bright, Vol. 1*. The death of St Mochae is entered in the *Annals of Tighernach* at the year 497, in the *Annals of Ulster* at 493, and again from a different authority at 498. An ancient poem on "The family of Patrick of the Prayers," quoted by the *Four Masters*, style him *Mochui a fhiridalta*, "Mochui his true foster-son." His festival, which commemorated the day of his death, was celebrated on the 23rd of June, on which day St. Aengus enters in his calendar:—

*Foraithmet Mochoe
Nifuil ardonsala
Insab sochla sona
Onoendruim donrema.*

"Mochoe's commemoration is not what escapes us, may the champion famous, happy, of Noendrium protect us."

known, that most of the donations, made by the charters of the Anglo-Norman knights to Mahee monastery, are merely restitutions of lands that from ancient times had belonged to it. The charter of Brian de Eschalers confers on Mahee—"one carucate in Balichatlan (Baile-Chaolain—town of Caolan), to wit, that which is nearer Balidergun." At present Ballynoe is separated from Ballydargan by Leggamaddy, in which townland is the site of a very ancient church, which probably ceased to be used when it was replaced by that in Ballynoe—"the new town." The donation to Mahee of land so remote, and the dedication of the church to Caolan, testify that as St. Patrick journeyed from Saul to Bright, he travelled by the road that passes through Ballynoe and Leggamaddy. It is likely that in the days of St. Patrick, the low-lying valley, extending from Clougher and the Flying Horse to Killough, was the site of a lake. See *Parish of Bright, in Vol. I*.

Our annals do not inform us who immediately succeeded St. Mochay, in his combined office of bishop and abbot.

A.D. 638 "St. Critan of Aendruim died on the 17th of May.

The *Calendar of Donegal* enters his festival as of "Critan, Bishop."

A.D. 642 "St. Cronan Beg, Bishop of Aendruim, died on the 7th of January."

The name of this Cronan appears among those of certain bishops to whom a letter is addressed from Rome, in the year 640, on the Paschal controversy. This letter is preserved in St. Bede's History of the Anglo-Saxon Church. The bishops to whom it is addressed are four:—the Bishop of Armagh, Tomianus, who died in 660; the Bishop of Clonard, Columbanus, who died in 652; Cronan, who was Bishop Aendruim; and Baithan, Bishop of Connor, who died in 658. It is remarkable that Cronan is the only bishop in the modern diocese of Down to whom that letter is addressed, which goes far to show, that the entire diocese of Down was then subject to his jurisdiction.

A.D. 644 *Mochua n-Oendroma in Xristo quietit* (Tighernach). "There is a curious tradition," remarks Dr. Reeves, "of St. Mochay, the founder of Nendrum, that he was charmed by a bird for 150 years, and that, at the expiration of that time, he revisited the church that he had founded, but the new generation did not know him. Could the rationale of this legend be that this Mochua, who died 147 years later, was mistaken for his predecessor, and thus the absurd story be forged." The legend is given in its entirety—Vol I., p 356. The *Calendar of Donegal* enters the festival of this saint on the 31st of January, as—Mochumma, Bishop of Aondruim."

A.D. 658 "Cummine, Bishop of Aendrium, died." *Four Mast.* His festival was held in the church on the 1st of July. *Cal. Donegal.*

A.D. 673 "The rest of Moraind, Bishop of Nendrum." *Ann. of Inisf.* It is likely that this Bishop Moran gave name to the church of Kilmore, which was formerly called "Kilmore Moran," and was a mensal of the bishops.

A.D. 682 "Maine, Abbot of Aendruim, died." *Four Mast.* Maine may have been bishop also, though his obit is only entered as that of an abbot. These entries were copied into our annals from the monastic records of each church, and the monastic scribe of Mahee would naturally enter the death of Maine, as that of his own abbot, rather than that of the bishop of a diocese.

A.D. 698 "Cuimen, Bishop of Aondruim (died)."—*Duald MacFirbis's Bishops.*

A.D. 730 "St. Oegheatchair, Bishop of Aendruim, died." *Four Mast.*

A.D. 750 "Sneithcheist, Abbot of Aendruim, died." *Four Mast.*

A.D. 871 "Colman, Bishop, Scribe, and Abbot of Aendruim, died." *Four Mast.*

This is the last entry in which our Annals style the successor of Mochay "bishop," but, as the superiors of Mahee combined the offices of bishop and abbot, the annalists may have styled them by the latter designation.

A.D. 917 "Maelcoe, Abbot of Aendruim, died." *Four Mast.*

A.D. 974 "Sedna Ua Demain, Abbot of Aendruim, was burned in his own house." *Four Mast.*

This is the last entry regarding the church of Mahee in our native annals. Dr. Reeves thinks it probable, that it

was pillaged and demolished by the Danes, whose ships were continually floating in Strangford Lough. When Sir John de Courcy had acquired the earldom of Ulster by bloodshed and rapacity, he distinguished himself by munificence to such religious institutions in England as were willing to send portions of their communities to his new conquest. These he intended as a sort of ecclesiastical garrisons for the perpetuation of English rule ; and on them, with a liberal hand, he bestowed, ancient Irish foundations. An ancient roll preserved among the Cotton Charters, in the British Museum, says, "In the year 1179 Lord John de Curcy gave the land of Neddrum to the monastery and the monks of St. Bega, of Coupland." This is now called St. Bees, on the coast of Cumberland. De Courcy's knights imitated their lord in generosity from their unjustly acquired lands to the English community established at Mahee. Malachy III., Bishop of Down, was compelled to resign for the advantage of these English monks, many of the rights, which his see derived from the ancient bishops, who resided in Mahee—this is almost admitted by the special declaration which the conquerors put into the bishop's charter, in which he is made to say—"I, Malachy, by the grace of God, Bishop of Down, not being compelled by any one, but through devotion to the Lord, by spontaneous will, have given, &c., to the Monks of St. Bega, the church of Neddrum, together with two parts of all the possessions and benefices of the same church, &c.

Dr. Reeves has given *Eccl. Antiq. page 190.*, a number of Charters referring to these grants from a roll of the 13th century, now preserved in the British Museum. A translation of these is given under the Parish of Saintfield, of which parish, Mahee, by the present ecclesiastical arrangement, forms a part.

Notwithstanding these charters and privileges the priory seems to have had but a short period of prosperity. Under the Parish of Saintfield, we have shown that the temporalities of Mahee soon reverted to the Bishops of Down; at the change of religion the *Terrier* states that the bishop was seized of—"Island Magee (Mahee) with three other islands on the sea lying about them—in the mane land, Ballyadrean, with fourteen other towns, temporals, and spirituals." The manor, which is at present called from a village in it, "the Manor of Ardmillan," and contains 3,472 acres, 3 roods, and 28 perches, was purchased some years ago by Mr. Murland, of Castlewellan, who held it under the see of Down, at the annual rent of £135 13s. 10d., and renewal fines of £682 10s. By a later purchase, it has passed into the possession of Mr. James Craig, who has also purchased the episcopal rents and renewal fines.

SEE OF MOVILLE (*MAGH-BILE*).

The Church of Moville, about one mile distant from Newtownards, was founded about the year 540 by St. Finian, whose death is recorded in the *Annals of Innisfallen*, at the year 572. The *Calendar of Donegal*, at September 10th, the day of his festival, enters:—

"Finnen, Bishop of Magh-bile. He is of the race of Fiatach Finn, Monarch of Erin, from whom the Dal-Fiatach descend, and who was of the seed of Hereimon."

When treating of the Parish of Newtownards, we have given all the entries and traditions we could collect regarding St. Finian and his Church.

Keating, in his *History of Ireland*, says: that it was usual for each great tribe of the Gaelic nobles to have a particular guardian saint of their own, and in testimony

of this fact he quotes from the *Pealtair-na-Rann* of St. Aengus, the Culdee, some stanzas, beginning with—

Uibh Neill ar culaimh Colum—ní ar agaith mhuine
Ar cul Finneinn muighe bile Uladh uile
Clann Connacht ar cula Ciarain gion nach comhroinn
Dal n-Aruidhe uasal imghrin ar chul Chomhghaill.

*The race of Niall are under the protection of Colum —
not under the shadow of a bramble are they—*

*Behind the back of Finnen of Magh-bile is all Uladh
The Clans of Connaught are behind Kiaran, though not
of their kindred.*

Dal n-Aruidhe, noble, glorious, is under the shield of
Comgall.*

The list of the bishops of Moville is very incomplete. The *Annals of the Four Masters* record :—

A.D. 602 “St. Sinell, Bishop of Magh-bile, died on the first day of October.”

The *Calendar of Donegal*, on his festival, enters—*Sinell Saccart Maighe-bile*—“Sinell, Priest of Magh-bile,” but he is styled “Bishop” by the *Four Masters*, Tighernach, the *Chronicon Scotorum*, and the *Annals of Ulster*.

A.D. 618 “St. Sillan, Bishop and Abbot of Magh-bile, died on the 25th of August.”

The *Annals of the Four Masters* record at the year 649—“St. Cronan, of Magh-bile, died on the 7th day of August.”

**Under the Shield*—literally ‘behind the back of;’ the poetic simile is taken from a warrior protecting, with his shield, those who come behind him.

The paternal grandfather of St. Finian, St. Ailill, is supposed to have built a small monastery at Moville (see Vol. II. p. 13). Ailill was a son of Trichem, and one of the brothers of Ros, of Bright. After his conversion, by St. Patrick, he became an ecclesiastic, and was afterwards honoured as a saint at Moville. A holy-well is dedicated to his grandson, St. Finian, at Erenagh, about two miles from Bright. I have often thought that the *rath* in that townland, now injured by the Ardglass Railway, was once the residence of Ailill.

He is the "Cromanus presbyter," one of those to whom is addressed the letter written from Rome in the year 640. It is remarkable that our domestic records so far coincide with the Roman letter that they do not style him "bishop," while both Roman letter and Irish annals testify that the dignity of bishop was held by the then Superior of Mahee.

The *Annals of Innisfallen* enter :—

A.D. 682 *Quies Udrine epscop Maigebile*—"The rest of Udrine, Bishop of Moville." His name is entered in the *Four Masters*, *UiDhreini*, and in the *Annals of Ulster*, *UiDreni*,* which Dr. Reeves approximates by using *O'Drene*. Besides these the *Calendar of Donegal* gives the festivals of three bishops of Magh-bile, of Breacan, at April 29th, of Cairpore, at May 3rd, and of Maelaithgen, at September 9th, but it does not record the years of their deaths.

From the year 682 forward, our annals enter the superiors of Moville as abbots. Udrine seems to have been the last bishop, but the bishops of Down seem not to have inherited any part of the mensal lands of their predecessors in Moville.

BISHOPS OF BANGOR.

The abbey of Bangor was founded, in the year 559, by St. Comgall. He was a contemporary of St. Columbkille, and, as Dr. Reeves remarks, "Their respective monasteries bore a resemblance to each other, both in their discipline, being seminaries of learning as well as receptacles of piety, and in their economy, being governed by a Presby-

*An old gravestone at Moville bears the inscription *Or-do dertrend*—"a prayer for *dertrend*" perpetuates, perhaps, under a somewhat different form, the name of the last bishop of Moville.

ter abbot, and attended by a resident bishop." The *Annals of Innisfallen* enter :—

A.D. 810 (*recte* 820) "Bangor wasted by the Danes ; and the shrine of Comgall broken open by them ; and its learned men and bishops were smitten by the sword (*a suid agus a epscoip do thecht fo gin claitib.*)"

Dr. Keating, in relating the same occurrence, says :—
"and they slew its bishop *agus do marbhadh a h-easpog.*" This predatory incursion is thus told in the Wars of the *Gaedhhl with the Gaul*—"Then came after that another fleet into the north of Erin, four years after the death of Aedh, son of Niall, at Atha-da-Fert ; and they plundered Bennchur of Uladh, and broke the shrine of Comhghall and killed its bishops and its learned men, and its clergy ; they devastated also Magh-mbhili (Moville)." This is earliest record of the residence of a bishop in Bangor.

The *Four Masters* enter—

A.D. 927 Celedabhaill, son of Scannall, successor of Comhghall, of Beannchair, throughout Ireland, bishop, scribe, preacher, and learned doctor, died on his pilgrimage at Rome, on the 14th of September, and in the fifty-ninth year of his age.

The *Four Masters* have preserved a long extract from a poem written by Celedabhaill, when he was setting out on his pilgrimage :—

Time for me to prepare to pass from the shelter of a habitation ;
To journey as a pilgrim over the surface of the noble lively sea ;
Time to depart from the snares of the flesh with all its gullt ;
Time now to ruminate how I can find the great son of Mary ;
Time to seek virtue, to trample on the will with sorrow ;
Time to reject vice, and to renounce the demon ;
Time to reproach the body, for of its crime it is putrid ;
Time to rest after we have reached the place wherein we have
shed tears ;

Time to talk of the last day, to separate from familiar faces ;
 Time to dread the tumults of the Day of Judgment ;
 Time to defy the clayey body, to reduce it to religious rule ;
 Time to barter transitory things for the country of the King of Heaven ;
 Time to defy the ease of the little earthly world of a hundred pleasures ;
 Time to work at prayer, in adoration of the King of the Angels.

(For translation of the whole extract see Parish of Bangor). The ancient annals collected by MacFirbis contain the following reference to Celedabhail :—" We have related before now how the Lochlann hordes (Norsemen) were expelled from Erin, through the merits of the fasting and prayers of the holy man, Cele Dabhail ; for he was a holy and pious man, and had great zeal for the Christians ; and besides strengthening the nerves of Erin against the pagans, he laboured himself by fasting and prayers, and he sought freedom for the churches of Erin, and he strengthened the men of Erin by his strict service to the Lord, and he removed the anger of the Lord from them ; for it was in consequence of the anger of God against them that it was permitted that foreign hordes should come to destroy them—i.e. Lochlanns and Danes—to destroy Erin, both church and state." It was through the influence of Celedabhail that his friend Aedh, King of*

* MacFirbis, in his genealogical work, says :—" It was that Aodh, son of Eochagan, that gave his dues and services to Comgall—on breaking his shin at *Tealach-na-lurgan* (Hill of the Shin) while committing sacrilegious violence on Comgall's congregation. And none of them had previously gone over to Comgall, but always abode with Patrick from the time of Cairioll, (he died in 526) son of Mureadhac, till then." The meaning of this seems to be, that the then principal family of the Ulidians transferred from the church of Patrick, apparently that of Down, to the church of Comgall, Bangor, the various dues arising from baptisms, burials, &c., and made Bangor their burial place. For similar payments of church fees by

Uladh, marched his forces to assist Niall Glundubh, King of Ireland, against the Danes, when both princes and many of the chief nobles of Ireland perished in the unfortunate battle fought in 917, at Kilmashoge, near Rathfarnham, in the County of Dublin. The annals record—"Celedabhail, son of Scannal, successor of Comgall, and confessor of Niall Glundubh, was he who had requested Niall to come to this battle; and it was he who gave the Viaticum to Niall, after having refused to give him a horse to carry him from the battle."

A.D. 951 "Duibhinnsi, a sage and bishop of the fraternity of Bangor (Muintire Beannchair), died." †

These annals record the death in the same year of "Maelcothaigh, son of Lachtnan, successor of Comhghall and Mocholmog."

rites of people to certain churches, see "*Tribes and Customs of the Hy Many*," pp. 78 and 82. This preference, given by the ruling family of Uladh to Bangor at that period, may account for the bishops of Bangor, the obits of whom are chronicled at the years 927, 951, and 1016. Celedabhail, however, was not Abbot of Bangor in 917, the date of the battle of Kilmashoge, he became abbot two years afterwards, but we have no account when he became bishop. That Tealach-na-lurgan is Ballyorgan, a small church which belonged to Bangor until the suppression of monasteries. See *Parish of Kildief*.

† Mr. Gilbert, in his beautiful work, *Fac similes of National Manuscripts*, part II., has given a *fac-simile* of a diagram of the Concordance of the Gospels, which is styled *Alea Evangelii*. The word *alea* is frequently used in medieval Latin to express any game. *Alea Evangelii* might consequently be translated *The Gospel Chess Board*. It is a square table, containing 384 small squares, of equal sizes, divided by red lines, and surrounded by a yellow frame. The elegantly written Hiberno-Latin copy of the Gospels, preserved in the library of Corpus Christi College, Oxford, in which the *Alea* occurs, states that it was brought to Ireland "from the house of Athelstan, King of the Angles," "by Dubinsi, Bishop of Bangor."

The *Annals of Innisfallen*, at the year 1016, record "Diarmaid O'Maoiltealcha, successor of Comgall, a perfect wise man, scribe and bishop, died."

Besides these bishops mentioned in our annals, the *Calendar of Donegal* enters, on the 22nd of April, the festival of "Ruffine, Bishop of Gleann-da-loch and Bennuchar," and on the 11th of September, the festival of "Daniel, Bishop of Bennchor." The difficulty still remains unsolved whether these were diocesan bishops or merely monastic bishops, such as we have already treated of (p. 12). The community of Bangor, in the commencement of the 13th century, advanced pretensions to the right of electing the bishops of Down, and of having their abbey considered the cathedral, but the Primate decided against them, and a Papal bull, issued in 1244, declared the church of Down to be the cathedral, and the Prior and Chapter of the Order of St. Benedict, belonging to that church, to be the electors. It does not appear that any of the see lands of Down came through the bishops who resided at Bangor.

BISHOPS OF DOWN.

Though it is not expressly mentioned in any of the biographies of St. Patrick that he founded the church of *Dunlethglas* (Downpatrick), yet the voice of tradition ascribes its foundation to him. The ancient sanctology represents Rossius, or Rus, son of Trichem, and brother of Dichu, as first Bishop of *Dundaethglas*. We have already seen that Rus resided at Bright. In the commentary on the *Senchus Mor*, the great law tract of the Irish, he is described as a poet and *Sai Bearla Feini*, "Doctor of the Berla Feini," the ancient language of the Irish, in which their laws were expressed. Rus was one of the nine com-

missioners, who were appointed to modify the Pagan laws of Ireland, so as to bring them into consonance with the teaching of Christianity. His knowledge of the ancient dialect and the quaint forms of versification, in which portions of the laws were embodied, rendered his services indispensable. The commissioners were three kings, three bishops, and three poets, as is told in the *Senchus Mor* :—

*Laegairi, Corc, Dairi dur,
Patraic, Beneoin Cairneach, coir,
Rosa, Dubhthach, Fergus, co feib,
Naei sailgi sin t-Sencuis moir.*

*Læghaire, Corc, Dairi, the hardy,
Patrick, Benen, Cairnech, the just,
Rossa, Dubhthach, Ferghus, with science,
These were the nine pillars of the Senchus Mor.*

The *Annals of the Four Masters* fix the date of the Sencus at the year 438. At that period Rosa or Rus was not a bishop, and that he ever became Bishop of Down rests upon very weak grounds.

The *Four Masters* enter :—

A.D. 583 St. Feargus, bishop of Druim-Leathglaise, died on the 30th of March ; and this was the Fearghus who founded Cill-mbian.

The church of Cill-mbian must have been an important church, as the erection of it is mentioned in several of the annals, and in all of them, attributed to St. Fearghus. Duaid MacFirbis, in his tract *De Quibusdam Episcopis*, says, apparently referring to this church :

*Cill-Sganduil, no cill-bian. Fergus epscop Cille-
Sganduil no bian ; agus is fíor sin.*

Kill-Sgandail, or Kill-Bian.—Fergus, bishop of Kill-Sgandail or Kill-Bian, and that is true.

Notwithstanding the former importance of this church, its name which would be anglicised into Kilbean, Kilmean, or if the *alias* of MacFirbis can be relied on, into Kilscannel, has completely disappeared. There is, however, in Barnamaghery, one of the townlands of the parish of Kilmore, an ancient graveyard called Killyman; there are now in it no remains of a church, but a great quantity of stones were removed from it to construct the bridge over the Glasswater. It might be expected that Cill-mBian (pronounced Killmian), as having been founded by one of the Bishops of Down, would remain closely connected with the see; and as Killyman was a chapel in the mensal parish of Kilmore, and probably one of the seven mentioned as having belonged to it, not unreasonably it may be supposed to be the ancient Cill m-bian. The graveyard is exclusively used by Catholics, and mostly by persons of the name of Murray.

After the death of St. Fergus, no bishop of Down is chronicled in our annals during 240 years, and even then, the entry of his death would seem to indicate that he was a monastic rather than a diocesan bishop. *The Four Masters* record his death:—

A.D. 823 Suibhne mac Fergasa abb. Duinlethglaisi Angcoiri, agus epscop.

“Sweeney, son of Fergus, Abbot of Dunlethglas, anchorite, and bishop (died).”

After the death of Suibhne a long blank, regarding bishops of Down, occurs during 131 years, after which it would seem, from the national records, that there was a regular succession of prelates in the see.

A.D. 954 *Gaeitheine sui epscop Duin Leathhlaise.*
“Gayeene, learned Bishop of Down (died).”

A.D. 962 *Finghin sui episcop Duin Leathghlaise.*
 “Finyin, learned Bishop of Down (died).”

A.D. 1043 *Flaithbheartach episcop Duin Leathghlaise do ecc,*
 “Flavertach, bishop of Down, died.”

A.D. 1086 *Maolcaimghin uasal episcop Uladh,*
 “Meelkeevyin, noble Bishop of Uladh (died).”

In the twelfth century it became customary to designate bishops by territorial appellations, instead of the ancient titles, taken from their cathedral churches. The Bishop of Dundalethglas was designated by his territorial title of Uladh, or Ulidia; the Bishop of Connor was styled Bishop of Dalaraidhe; the Bishop of Raphoe became Bishop Tyrconnell; the Bishop of Dromore became Bishop of Iveagh, and the same change of designation occurred in most of the other dioceses in Ireland. This mode of designation has for many centuries passed away, and now every diocese in Ireland is again named from its ancient cathedral, with the exception of the dioceses of Meath and Ossory.

A.D. 1117 *Maolmaire, episcop Duin-da-leathghlais. Flann Ua Scula, episcop Condere.*

“Meelmayre, Bishop of Down. Flann O'Scula, Bishop of Connor (died).”

About this period several Synods were held by the Irish Church, in order to re-establish ecclesiastical discipline, which had suffered so much during the long periods of the Danish inroads. One of these was held at Rath-Breasail, in the year 1117, or certainly not later than A.D. 1119, at which presided

Dr. O'Donovan was of opinion that it can be inferred from a passage in a life of St. Canice, that Rathbreasail was the ancient name of the town of Mountrath, in the present parish of Clonenagh, Queen's County (*Moin na ratha* q. d. *Moin Ratha Breasail*. “*Moin-na-ratha*, which is called Moin-rath-breasail). Lynch, author of *Cambrensis*

Gillebert, or Gilla-espuic,* bishop of Limerick, who was then Apostolical Legate in Ireland.

The following account of the Synod is given by Keating—"It was also in the reign of Murkertach that another General Council or Synod was convened in Ireland at Rath-Bresail, about the year 1110†, for so we read in the ancient Book of Cluain Aidneach, of St. Fintann, in Læighis; in which authority the principal affairs transacted at this latter Synod are recorded. It was Gilla-Esbog, Bishop of Luimnech, that presided at the Council of Rath Bresail, for he was at that time the Pope's Apostolical Legate in Ireland. The following are the principal arrangements made thereat. Just as the twelve bishops of the southern part of saxon-land were ranged around the see of Canterbury, and the twelve of the northern part under that of Eborach (*Eboracum*, York), so were the prelates of Ireland similarly grouped at this Synod of Rath Bresail, to wit: the twelve bishops of Leth Mogha (the southern half of Ireland), and the twelve bishops of Leth Cuinn (the northern half of Ireland), and more, the two bishops that were in Meath.

Eversus, thought it is in Westmeath, while Dr. Lanigan would place it in Clanbrassil, Co. Armagh. If Rathbressail be the present Mountrath, its vicinity to Clonenagh may account for the acts of the Synod being recorded in the ancient Book of Clonenagh.

* Lynch (Camb. Evers.) says that Gilbert is styled by Keating—"successor of Comgal"—and deduces therefrom that he had been Abbot of Bangor. The words quoted are not, I believe, in any of the present manuscripts of Keating's History.

† This date is inaccurate. Maoliosa, archbishop of Cashel, attended the Synod, whose predecessor died in 1117, and it could not have been held later than the 13th of March, 1119, when Murkertach O'Brien died, in whose reign it was held. See Lanigan—*Eccl. Hist.*, Vol. IV.

It was upon this occasion that the churches of Ireland were given up, in full possession, to the Irish Prelates, who were henceforth to hold them for ever, free from the authority or rent of any temporal lord. It was here, likewise, that certain and distinct boundaries were laid out for the Irish dioceses, and that a limit was set to the number thereof. The following were the bishops then appointed to preside over the church of Leth-Cuinn, to wit : six over the Province of Ulster, among whom was the Primate ; five over the Province of Connaught, and two over Meath. These constituted the twelve bishops of Leth-Cuinn, without reckoning the primate as one of their number. The episcopal sees of Ulster were these : Ard Macha, the seat of the Archbishop, who was primate of all the bishops of Ireland ; and Clochar, Ard-Sratha (Ardstraw), Doiri (Derry), Cunnire (Connor), and Dun-da-leth-glas (Down). The sees of Meath were Doimliag (Duleek), and Cluain Iraird (Clonard) ; those of Connaught were, Tuaim-da-gualann (Tuam), Cluain Ferta (Clonfert) of St. Brendan, Conga (Cong), Kill-alaidh (Killala), and Ard-Carna (Ardcairne in Elphin). The sees of Munster were Cashel, the seat of the archbishop of Leth Mogha, Lismor, and Port-Largi (Waterford), Corcach (Cork), Rath-maighe-deskirt, Imlech Jubair (Emily), and Kill-da-luadh (Kilaloe) ; these were the seven sees that were decreed to Munster in that Synod. There were five sees allowed to Leinster, namely—Kill-Cainnigh (Kilkenny) ; Leith-glin (Loughlin) ; Kildara (Kildare) ; Glen-da-Loch and Ferna (Ferns) or Loch Carman (Wexford). These, with the bishopricks of Munster (not counting that of the archbishop) constituted the twelve episcopal sees of Leth Mogha. The reason that I have not numbered the bishoprick of Ath-cliath (Dublin) amongst

the above, is because it was customary with its bishop to receive the degrees of ordination in Saxon-land, from the Archbishop of Canterbury. Upon this fact Hanmer has grounded a false statement, in which he says that the Archbishop of Canterbury had exercised a jurisdiction over the Irish clergy from the time of the monk St. Augustine to that of the English invasion. But it is nowhere found that the Prelates of Canterbury had ever claimed any authority over any portion of the clergy of Ireland, except during the prelaties of the Archbishops Lanfranc, Ranulph, and Anselm; and even then it was only over the bishops of Athcliath, Loch Garman, Port-Largi, and Luimnech (Limerick)—places whose inhabitants were sprung from the remains of the Lochlanaigh (Danes), and whose bishops, through a kindly feeling towards the Normans, who were of the same origin with themselves, had chosen the Archbishop of Canterbury for their Primate. Their reason for having done so was because there would be no equality in the election if it were left to the voice of the people to decide between a man of their own nation and a man of the Gaelic (Irish) race should both be candidates for the episcopal dignity, for in such a case the majority of the voices of the people would be given to the Gael in preference to any one of them. . . . I now proceed to point out the extent and boundaries of each diocese. . . . The diocese of the bishop of Cunniri (Connor) extended from Benn Foibhni to Torbhuirg, and from Port Murbhuilg

Benn Foibhni, now Benyevenagh, a mountain on the mutual border of the parishes of Magilligan and Aghanloo, and consequently on the County Derry side of Lough Foyle. It lies nearly equally distant from Limavaddy and from Magilligan Point.

Torbhuirg, now Torr Head, in the County of Antrim.

Port Murbhuilg, now Murlough Bay, in the County of Antrim.

to Ollorbha to the harbour of Snamh Aighni; and from Glenn Righe to Colba-n-Germainn. The limits of the diocese of the bishop of Dun-da-leth-Glas are not stated in the ancient book of the assembly."

Keating does not seem to have observed that not only the diocese of Down but even the diocese of Dromore and a part of the present diocese of Derry were included by the decree of the Synod in the diocese of Connor. That diocese, as so constituted, extended from the Mountain of Benyevenagh, in the present County of Derry, to the north side of the mouth of Lough Carlingford. The Synod made it conterminous with the territory which the Ulidians possessed from A.D. 478, and for nearly a century afterwards. It was at that date was fought the important battle of Ocha, by which the descendants of Niall of the

Ollorbha, now the Larne Water.

Snamh Aighni, now Carlingford Lough.

Glen Righe, the Glen of the Newry river.

Colba-n-Germainn.—Dr. Reeves translates it "the pillar of Germon," and says it is unknown. Dr. O'Donovan suggests that "it must be a natural rock like the Torrs of Donegal." The Rev. Father Matthew Kelly, in a note in the edition of *Cambrensis Eversus*, Vol. II., p. 786, gives another reading of Keating's text, in which, instead of *Colba-n Germain*, the name *Aelmagh* is substituted. It is probably some of those precipitous cliffs in the parish of Magilligan that overlook the shore of Lough Foyle, perhaps the Carraig Eolairg of other documents. In the *Irish Tripartite Life of St. Patrick* we read—"Where Patrick went was into Daiggurt and into *Magh-Dola*, in Aird-Dailanig. He erected a church there, Dun Cruithne (now Duncroon). He left Bishop Beoædh after having made friendship between him and Eugen (Eoghain, ancestor of the Kinel-Owen) and (he erected also) Domhnach-Airthir-Arda (now Tamlaghtard, or Magilligan)." It is almost certain that *Aelmagh* is but another form of *Magh Dola*. Hence the boundaries of Connor mentioned by the Synod of Rath Breasail commence and terminate in the parish of Magilligan.

Nine Hostages excluded the descendants of his relatives and secured for themselves the exclusive right to the supreme government of Ireland, which they held uninterruptedly during five hundred and nineteen years. At that battle the Hy Nialls were assisted by Fiachra, son of Laeghaire, King of Dalaraidhe. "It was on this occasion that the Lee and Cairloegh were given to Fiachra as a territorial reward for the battle."—*Four Masters*. The Lee was on the west side of the Bann, and is included in the present barony of Coleraine. Cairloegh is named Carn Eolairg by the *Annals, A.D. 557*, and *O'Donnell's Life of St. Columkill* mentions Carraig Eolairg as a place in the diocese of Derry, "at the margin of the strait of the Foyle." The battle of Moin-Doire-Lothair, it would seem from the *Annals of Ulster*, was fought between the Cruithnigh, or Dalaradians, themselves, who seem to have disputed about some partition of lands, the Hy Nialls—that is, the Kinel-Owen—who assisted one of the contending parties, reassumed possession of the territory which they had given, A.D. 478, to the Dalaradians. The account of the battle is given by the *Four Masters*:—

A.D. 557—The battle of Moin-Doire-Lothair was gained over the Cruithne by the Ui Niall of the North, i.e. by the Cinel-Conaill and the Cinel-Eoghain, wherein fell seven chieftains of the Cruithne, together with Aedh Breac; and it was on this occasion that the Lee and Carn-Eolairg were forfeited to the Clanna Neill of the North.

The Kinel-Owen thereby extended their territory in the year 557 to the Bann, but it would seem that the diocese of Ardstraw, which was nearly conterminous with the territory of the Kinel-Owen, only extended, even in the year 1118, as far as Benyevenagh, which the Synod of Rath-Bresail mentioned as the boundary of both dioceses.

It is even likely that Benyevenagh remained the western limit of the diocese of Connor until the See of Derry was established by the Synod of Bri-mic-Taidg* in the year 1158, when Flaitheartach O'Brokchain, Abbot of Derry, was appointed the first Bishop of the new see. The diocese of Derry seems to have extended to the Bann before the days of German O'Chearbhalan, Bishop of Derry, who is said to have made, about the year 1266, his diocese conterminous with the territories of the Kinel-Owen, taking Ardstraw from Clogher and Innishowen from Raphoe. The action of the Synod of Rath-Breasail in so much enlarging the diocese of Connor is severely criticized by St. Bernard in his *Life of St. Malachy*, where, having related his resignation of Armagh, he tells of his return to his former diocese.

"He returns to his own diocese—not, however, to Connereth (Connor) and—hear the reason; it is worthy of being told—That diocese is said to have had in old times two episcopal sees—they were two dioceses. That appeared better to Malachy. Wherefore, what ambition had welded into one Malachy re-separated into two, giving to the other bishop a part and to himself retaining a part. And he came not to Connereth because he had already appointed a bishop to it, but he went to Down, separating the dioceses as they had been in ancient times."

We have seen from *The Annals of the Four Masters* that both Maolmaire, Bishop of Dundalethglas, or Down, and Flan O'Scula, Bishop of Connor, died in the year 1117. On their decease both sees, in consequence of the Synodical decree, were conferred on the new Bishop of Connor, whose name is not known.

It may be useful here to place before the reader a table which, though it omits the names of Tassach of Raholp,

* *Bric-mic-Taidg*—"the hill of the sons of Taig"—it was near Trim, in East Meath.

Domangart of Maghera, Loarn of Bright, and Indich of Rath-espuic-Indich, bishops cotemporary with St. Patrick, because our annals do not record a successor of anyone of them, shows at one view the names of the other bishops who are mentioned in our records as having, previous to the year 1100, exercised jurisdiction, or at least resided, within the present diocese of Down, together with the dates of their deaths, and the names of their sees, or perhaps more correctly the names of the monasteries from which they ruled the see :

**TABLE OF BISHOPS OF SEES WITHIN
THE DIOCESE OF DOWN**

(EXCLUSIVE OF THOSE OF RAHOLP, MAGHERA, BRIGHT, AND
RATH-ESPUIC-INDICH).

Before A.D. 550	DOWN. Ross ?	MAHEE. Mochay 496	MOVILLE.	BANGOR.
„ 700	Fergus, 583	Critan, 638 Cronan, 642 Cummine, 659 Moran, 673	Finian, 572 Sinell, 602 Siollan, 618 Udrine, 682	
„ 800		Oegetchair, 730		
„ 900	Suibhne 823	Colman, 871		A Bishop or Bishops slain. 810 .
„ 1000	Gaeitheine 934 Finghin 962			Celedabhall, 927. Duibhinsi, 954.
„ 1100	Flaithbertach, 1043 Maolcevin 1086			Dermot, 1016.

SAINT MALACHY.



OWN and Connor* have long venerated St. Malachy as their patron saint. That illustrious bishop had the singular advantage of having his virtues and labours chronicled by one of the greatest of the Fathers of the Western Church, St.

Bernard, Abbot of Clairvaux, who was his dearest friend, and in whose arms he expired. St. Bernard wrote that biography, as he tells us, at the earnest solicitation of Abbot Congan, who presided over one of the Cistercian communities which St. Bernard had, at the request of St. Malachy, sent

*The initial letter D is copied from *Proceedings of the Royal Irish Academy, Vol. III.*, which contains a paper read by Mr. Bindon, May 24th, 1847, on some Manuscripts in the Burgundian Library at Brussels. Vol. XXVIII. in Mr. Bindon's Catalogue contains, among other writings of St. Bernard, his sermon on the death of St. Malachy, commencing *De coelo nobis dilectissimi*. "This MS. is attributed to the twelfth century, and is perhaps the oldest copy of the writings of this Father." The initial letter is ornamented with a portrait said to be that of St. Malachy, and of which the above is a *fac simile*. "This little portrait is of interest, representing, as is supposed, the features of St. Malachy, and at all events exhibiting the episcopal costume of the times." *Bindon's Catal.*

over to Ireland. In writing the biography of his friend, from materials supplied by the Cistercians in Ireland and from his own personal knowledge, St. Bernard assures us that the truth of his narrative can be absolutely relied on. From that biography and from entries in our Irish annals the following memoir is compiled.

St. Malachy, whose name in the language of his country was Maolmhaodhog O'Morgair (or according to others O'Mungair), was born in the year 1094, probably in the city of Armagh. St. Bernard tells us that his parents "were by birth and power great, such as the world calls great." According to the *Annals of Innisfallen*, his father was Mughron O'Morgair† whose death is recorded by the *Annals of the Four Masters* at the year 1102:—"Mughron O'Morgair, chief lector of Armagh and of all the west of Europe, died on the 3rd of the Nones of October, at Mungairit in Munster, (Mungret, Co. Limerick)." The family of O'Morgair are, according to Colgan, at present represented by the O'Doghertys of the County of Donegal. St. Malachy's mother, who, as St. Bernard says, was more distinguished by the gifts of mind than even by birth, belonged to the family which possessed the lands of Bangor under the abbots of that monastery. It may be surmised that

†Colgan thinks that Mungron O'Morgair is a relative of St. Malachy, but O'Flaherty, in a MS. note to Colgan's work, refers to *Tighernach's Annals* and the *Chronicon Scotorum*, which asserts that he was the saint's father. The entry in the latter is:—"Mugron O'Morgair, lector of Ard-Macha *quievit* i.e. the father of Maelmaedhog and Gillachrist." Some are induced to suppose, with Colgan, that Malachy's father was a chief, because St. Bernard says—"His parents were by birth and power great," The word *parentes* was, however, commonly used at that period to express relatives or kinsfolk.

Bangor, though at that period it had lost its greatness, still had some class of a high school, to which was attracted from Tyrconnell, either as a student or a professor, Mughron O'Morgair, who there married a daughter of the great local family, but afterwards removed to Armagh, where he became "chief lector," and where his children were born.‡ His wife bore to Mughron at least three children, two sons and a daughter. The baptismal names given to the sons indicate the piety of the parents. On their elder son they conferred the name *Giolla Criost* (Servant of Christ), which has been latinized into *Christianus*. Their younger son they placed under the patronage of St. Maadhog, or Moge, who was the first Bishop of Ferns, by naming him Maolmhaadhog. The adjective *Maol* in the ecclesiastical acceptance of the word signifies *tonsured*; and prefixed to Maadhog, it denotes one tonsured, *i.e.* devoted to the patronage of that saint. The name Maolmhaadhog, though presenting to a reader accustomed only to the English language a very formidable appearance, is pronounced *Meelweeoge*, and is latinized into *Malachias* whence it assumes the form more familiar to us of *Malachy*. Both the sons of Mughron O'Morgair are honoured by the Church as saints. *Giolla-Christ* or *Christian*, became Bishop of Clogher, and is described by St. Bernard, as "a good man full of grace and virtue, second to his brother in fame, but possibly not inferior to him in sanctity of life and zeal for righteousness." The *Four*

‡The late Mr. Hanna, of Downpatrick, in a letter to Father O'Hanlon, author of the learned and popular *Life of St. Malachy*, says—speaking of the saint's birth-place—"I cannot think it was Armagh, for if so why would St. Bernard say he was bred there and not born there also? It is quite evident his mother belonged to the Ards of the County Down, and to some tribe in the neighbourhood of Bangor."

Masters, in recording his death at the year 1138, say :—
“Gillachrist Ua Morgair, Bishop of Cloghar, a paragon in wisdom and piety, a brilliant lamp that enlightened the laity and clergy by preaching and good deeds; a faithful and diligent servant of the church in general, died and was interred in the Church of Peter and Paul at Ard-Macha.” The *Calendar of Donegal* enters his festival at the 12th of June :—“Criostian, *i.e.* Gillachrist Ua Morgair, brother of Maelmaedhog, *i.e.* Malachias, who is of the Cinel-Conail,” which seems to confirm the statement of Colgan, that the O’Morgairs are at present represented by the O’Doghertys. St. Bernard testifies that their countrymen styled St. Malachy and his brother the two pillars of their church.

St. Bernard dwells especially on the virtues and prudence of the mother of St. Malachy, who, not content with procuring for him pious teachers, never ceased at home to instil into his tender mind the most perfect sentiments of piety and principles of morality. St. Bernard, in speaking of the boy’s education, makes no mention of his father, whence it may justly be inferred that he died when Malachy was very young. This helps to corroborate the statement of the annalists that he was the son of Mughron, who died in the year 1102, at which time St. Malachy was only eight years of age. He is described as a boy, meek, humble, and obedient, modest, obliging to all, and very diligent in his studies; hence his teacher and his mother derived great pleasure from the aptitude shown by the child in acquiring the lessons enjoined on him, for he had no inclination to boisterous and unbecoming amusements, and he soon far outstripped his class fellows in learning and his teachers in virtue. In his devotions he was very cautious not to appear singular while so young. On this account he frequented

the churches not so often as he would have wished, but he raised everywhere his pure hands to heaven where that could be secretly done without exposing himself to vain glory—the ruin of virtue. His master was in the habit of taking a walk to a village near Armagh, and was wont to take him as a companion. Malachy often contrived to remain a little behind, to pour forth an ejaculatory prayer, unperceived by his teacher. St. Bernard assures us that he does not undertake to relate all the remarkable incidents that occurred during the youth of St. Malachy, but there was one with which the great Doctor of the Church felt himself called on to edify his readers, for in his opinion it omened not only a good, but even a great, hope of his future sanctity. There was in the city of Armagh a certain professor of the liberal sciences who enjoyed a great reputation for learning. As St. Malachy had arrived at that age which constitutes the boundary between boyhood and youth, he wished to place himself under the distinguished professor. With that intention he visited the house of the professor, where he found him tracing on the walls figures of a somewhat objectionable nature. This so disgusted the pious youth that he refused any further communication with him, and ever afterwards dreaded even to look at him. This anecdote serves to tell us, in these days when Mixed Education presents so many worldly advantages, that both St. Malachy and his saintly biographer would shrink from in the least endangering virtue even to acquire the very highest education. Such, says St. Bernard, was the boyhood spent by St. Malachy; and in similar virtues and purity he passed his early youth. When he had arrived almost at the age of adolescence, he began to consider of a state of life in

which he could serve God and guard against the blandishments of this world. "There was a man in the city of Armagh, in which Malachy was reared, and that man was holy and of exceedingly austere life and an inexorable chastiser of his body. Having a cell near the church, he made it his abode, giving himself to fastings and prayers night and day. To this man Malachy repaired in order to fashion his life according to the model of one who had condemned himself to such a burying alive." This was Ivor O'Hegan, who during the whole of his life exercised such influence over St. Malachy. At this period he was evidently a recluse, or anchorite, immured in his solitary cell; but as it was customary with Irish anchorites to immure themselves thus by vow for a certain number of years, after which they returned to more active works of charity, Ivor afterwards became the abbot of the *duleek*, or stone church, which he had founded on the northern verge of the hill of Armagh, about 130 yards north of the ancient Cathedral, and in the immediate rear of the present residence of the priests of the city. The erection of this abbey is recorded by the *Four Masters*, at 1126:—

The stone church (*duleek*) of the Abbey (*regles*) of Paul and Peter at Ard-Macha, which had been erected by Imhar Ua Aedhagain (Ivor O'Hegan), was consecrated by Ceallach, successor of Patrick, on the 12th of the calends of November.

It was in this Abbey of St. Peter and St. Paul that Christian, Bishop of Clogher, the brother of St. Malachy, was interred, but the body of Ivor O'Hegan rests far away from his famed *regles*; for he died on a pilgrimage at Rome, on the 13th of August, 1134.

About the year 1110, and about the sixteenth year of his age, St. Malachy passed under the care of this re-

markable man, who moulded the character and gave bias to the views of the greatest of St. Patrick's successors. There can be no doubt from the Life written by St. Bernard that Colgan, Ware, and Harris are mistaken in confounding Ivor with the master under whom St. Malachy was placed when a small boy. Ivor did not teach a school; he was a hermit or recluse, who taught only the science of the saints. As soon as it was known that the tender youth had passed under the ascetic teachings of Ivor, various were the remarks made by the people of Armagh. Some doubted his perseverance because he was so young, others blamed his temerity in attempting things above his strength, while not a few were sorry that one, who was loved by everyone, had withdrawn himself from society to which his acquirements would have given so bright a lustre. These reproaches, however, were of no avail, St. Malachy persevered, and in a short time his example was followed by many. Thus it was that he who was alone in the house of his father, says St. Bernard, became only one among many others, and from being an only son, he was known as the first-born of his brethren. Celsus, the Archbishop of Armagh, and Ivor were desirous after some years of promoting him to holy orders, but such was the humility of St. Malachy that he long resisted their earnest solicitations, but at length he yielded through obedience, and Celsus conferred on him the order of deacon, though he had not yet reached the canonical age of twenty-five years. Malachy immediately applied himself to the duties of his office; he was particularly assiduous in burying the dead—an occupation which his sister considered unworthy of her brother, and reproached him, saying, "What are you doing, insane man? Let the dead bury their dead." "Wretched

woman," replied the young ecclesiastic, "you have the words of sacred eloquence, but you know not their meaning." When he was about twenty-five years of age, Celsus, with whom Ivor agreed, thought right to ordain him priest without waiting for the age of thirty, at that time required by the canons, and St. Bernard ascribes this to the zeal of the ordainer and the worth of the ordained. The ordination seems to have occurred in the year 1119. Immediately after it Celsus appointed him his vicar, and committed to him the charge of correcting many abuses which had grown up in the diocese. In the exercise of his delegated powers he made several reforms in ecclesiastical discipline, and established the customs of the Roman Church, particularly the singing of the canonical hours in all the churches of the diocese.* That ancient practice had fallen into dissuetude even in the city. It cannot have been entirely given up, for St. Bernard mentions that Malachy had learned the sacred chant in his youth. He also revived the more

*Dr. Lanigan shows that the practice of singing the canonical hours, though it had ceased in Armagh and in Connor, had not ceased throughout the Irish Church. Gilla-Espuic, or Gillebert, Bishop of Limerick and apostolic legate, in his treatise *De Usu Ecclesiastico* says that almost all Ireland was bewildered by the variety of offices, and that a learned man accustomed to one set of offices used to appear like an idiot in a church where a different office was used. It consequently had not ceased, though the Roman office was not generally followed. The reading of psalms and singing of hymns over the body of Brian Boroimbe, A.D. 1014, in the Cathedral of Armagh, lasted for twelve days and twelve nights (*Annals of Innisfallen*), and in 1022 the obsequies of Maelseachlain, King of Ireland, were celebrated with masses, hymns, canticles, and psalmody (*Colgan Tr. M.*, p. 298). It does not, however, follow that the canonical hours or offices were entirely neglected; they were, as at present in Ireland, read in private. Had the office been entirely neglected, St. Bernard would have spoken in a style not of complaint,

frequent use of sacramental confession, which had been much neglected owing to the disordered state of the country, and because there had not been at that time any general law of the Church prescribing the use of it at certain times.† St. Malachy took care that the sacrament

but of invective. The canonical hours must even at times have been sung, otherwise how would St. Malachy have learned church music even before he was in holy orders? Ledwich asserts that the old Irish chant was neither Gregorian nor Ambrosian. It certainly was not Gregorian, but how did he know that it was different from the Ambrosian? This chant, which is still kept up, was in use before the times of St. Ambrose (*Bonna de Div. Psalm.*), and consequently of St. Patrick. It was probably much the same as the Gallican. Ledwich also asserts that the Irish chant was derived from the Greeks. That may in one sense be admitted, for the Gallican chant may have been introduced by Pothinus and other Greek missionaries in Gaul, just as the Ambrosian chant is ascribed to Archbishop Mirocletes. It is, however, certain that the Irish chant was introduced by St. Patrick and his followers apparently from Gaul, and that it did not come directly from the Greeks.

†Toland, and some others more ignorant than himself, had the impudence to assert that the Irish rejected auricular confession. Now, he knew that Ussher has shown that "they did (no doubt) both publicly and privately make confession of their faults," and that they submitted to absolution by the bishop or priest in consequence of the power of the keys enjoyed by the sacerdotal order (*Discourse of Religion, &c., chap. 5*). He quotes an Irish canon, to which several others might be added if necessary, whence it is evident that confession, penances, and sacerdotal absolutions were observed in Ireland. He mentions the practice of St. Cuthbert, and the case of Adannan, of Coldingham, who confessed his sins to an Irish priest, as related by Bede, L. 4. c. 25. Besides what Ussher had collected, there are innumerable proofs of the Irish system on these points. Several clergymen are noticed in our annals as distinguished penitentiaries. The Penitential of St. Columbanus orders confession. In that of Cumian, the confession of secret sins, and even of bad thoughts, is much insisted on. It was usual with religious persons to place themselves under the protection of some

of confirmation should be administered oftener than it used to be. It was not surprising that this sacrament had been neglected in a diocese which had been governed by laymen calling themselves archbishops, if we consider, says Dr. Lanigan, that real bishops have been found in every part of Europe so remiss as to omit for many years the administration of it. The terrible state into which religion had fallen in the diocese of Armagh at that period, and the successful labours of the young archiepiscopal vicar cannot be described in more expressive language than that used by St. Bernard:—"Behold him plucking up and pulling down and scattering with the hoe of his eloquence, making the crooked ways straight and the rough ways plain. You would say he was a raging fire burning down the rank weeds of crime ; an axe or a hatchet levelling all bad plantations, uprooting barbarous customs and planting those of the Church. The old superstitions he swept away, and all those, wherever he met them, that had been introduced by the malice of the fallen angels. His eye spared not disorder, indecorum, nor what was wrong wheresoever it presented itself ; but as hail sweepeth the green figs from the figtree, and the wind scattereth the dust from the face of the earth, so did he exert all his might to remove from before his face and to blot out from among his people all such abuses, and in their place, like a good legislator, he established the laws of the Church. His laws were replete with justice, moderation, and propriety ; he, more-holy man. It would be superfluous to add more on a subject which is so clear from the whole of the Irish ecclesiastical history. See *Lanigan, chap. xxvi., note 47.* If it be true, as a certain class of writers pretend, that the Irish obtained their religion from a Greek source, how would it occur that they rejected auricular confession, which is and was always practised by the Greeks?

over, established in all the churches the apostolical decisions, and the decrees of the Holy Fathers, and especially the customs of the Holy Roman Church. For that had not been done before, even in the city itself. In his youth he had learned music, and now he caused the sacred chant to be used in his monastery, for neither in the city nor in the whole diocese were they able or willing to sing. Malachy also instituted anew the most salutary practice of confession, the sacrament of confirmation, and the contract of marriages, all of which were either unknown or neglected." St. Bernard by this cannot mean that lawful marriages were unknown in the diocese of Armagh or elsewhere throughout Ireland when he speaks so highly of the mother of St. Malachy. It must, therefore, as Dr. Lanigan suggests, refer to regulations introduced by St. Malachy with regard to certain consanguineal impediments* not hitherto observed in Ireland, and to the substitution of *sponsalia de presente* (the same as the marriage contract now practised) for the *sponsalia de futuro*, which was the more usual mode of contracting marriages in Ireland, and

*Dr. Lanigan thinks that at one period, namely, when the 29th canon of the so-called synod of St. Patrick was enacted, some of the Irish clergy seem not to have extended the impediments relative to consanguinity beyond those laid down in the 18th chapter of Leviticus. Gillebert, Bishop of Limerick, the contemporary of St. Malachy, in his tract, *De Statu Ecclesiæ*, makes mention of the seventh degree of kindred as that within which marriage was not allowed. That rule has not been generally received in Ireland, and the dispensations from it must have been very frequent on account of the system of clanship and the Irish practice of marrying within their septs. It was found so difficult to carry out that it was modified soon after the death of St. Malachy. The general law of the Church eventually limited the prohibition within the fourth degree of consanguinity as well as of affinity.

which, accompanied with certain conditions, rendered in those days marriage valid and binding.

St. Malachy, fearing lest in some things he might be acting contrary to the canons of the Universal Church, thought it advisable to place himself under the instruction of Malchus, the holy Bishop of Lismore. This man was full of days and virtues, and the wisdom of God was in him. He was an Irishman, but he had been a monk in Winchester, whence he was taken to be made Bishop of Lismore, and there he was distinguished not only for holiness of life and for learning, but even for the power of working miracles. St. Malachy having received the blessing of his master, Ivor, was sent by Celsus to this holy old man, who received him very kindly, and retained him with himself for several years. In all probability, St. Malachy first visited Malchus in the year 1121, in the second year of his priesthood and of his vicariate of the diocese of Armagh, and remained till some time in 1122 or in the following year, for in 1124 he was consecrated Bishop of Connor, when, after having returned from Lismore, he had already established a monastic community in Bangor, over which he was appointed abbot. We cannot doubt that he frequently returned when beset with troubles to consult the learned and holy Bishop of Lismore. During one of these visits to Lismore, Cormac MacCarthy, King of Desmond, was deposed by Turlough O'Connor, who placed Cormac's brother, Donogh MacCarthy, on the throne of Desmond. The dethroned monarch was obliged to bend before the storm and take refuge with the monks of Lismore. Wearied with the world, Cormac refused to be treated with distinction, and he would only receive from Malchus a poor cell, in which he lived on bread, water, and salt. St. Malachy was appointed his spiritual

director, and his holy conversation so pleased the penitent king that he was often accustomed to cry out in the words of Holy Writ—"How sweet are thy words to my palate; more than honey to my mouth." He was delighted with St. Malachy's holy example, and he became very much attached to him. In the meantime, Conor O'Brien rallied the Munster princes to free their States from the oppression of Turlough O'Connor, and the confederate princes proceeded to Lismore to the poor cell of Cormac. They offered to reinstate him, but the abdicated monarch refused to quit his holy retirement, and it was only by the advice of Malachy and in obedience to the command of Malchus, that Cormac consented to permit himself to be reinstated. The Munster princes with joy took Cormac from his cell, restored him to his kingdom, and forced his usurping brother to fly into Connaught. Thus, after a few months' deposition, Cormac MacCarthy was restored to the sovereignty of Desmond, and ever afterwards he remained exceedingly attached to his spiritual director, St. Malachy. This occurred, not when St. Malachy was studying at Lismore, but in the year 1127, when he was Bishop of Connor. The *Four Masters* relate the deposition and restoration of Cormac under the year 1127.

An army was led by Toirdhealbach Ua Conchobhair (Turloch O'Connor), by sea and land until he reached Corcach-mor (Cork) in Munster; and he drove Cormac to Lismor, and divided Munster into three parts, and he carried off thirty hostages from Munster. Donnchadh (Donogh), the son of MacCarthaigh, was afterwards expelled into Connaught, with two thousand along with him, by Cormac MacCarthaigh, after returning from his pilgrimage; and the men of Munster turned against Toirdhealbach.

The due chronological order in which the events occurred, which St. Bernard records as happening during St. Malachy's abode at Lismore, can only be arranged by references to our native annalists. While St. Malachy was at Lismore his sister died. She was so worldly-minded that her brother resolved never to see her again, but now that she was dead he saw in spirit her whom he refused to see in the flesh. On a certain night, he heard in a dream a voice saying to him that his sister was standing out in the court yard, and had tasted no kind of food for thirty days. On awaking, he immediately understood what was the food she wanted, for on reckoning up, he found that exactly for that number of days, he had not offered for her the bread of life from heaven. The saint reverted to the pious duty which he had so long omitted; and after a short time she appeared to him in a vision, clothed in a dark garment, and standing at the gate of the church, but unable to enter it. He continued to offer for her the Holy Sacrifice, and she appeared to him a second time, clothed in a garment almost white, and within the church, but as yet not permitted to touch the altar. At length he saw her in the white robed choir and clothed in a white garment. Such is the narrative as related by St. Bernard.

Malachy in obedience to the call of Ivor and Celsus returned from Lismore to Armagh about the year 1123. The celebrated monastery of Bangor was at that time in the state of ruin, to which it had been reduced by the Danes, but its extensive possessions were held by persons styled *cowarbs* or successors of St. Comgall. These nominal abbots were laymen, and all belonged to one tribe, probably that which had originally conferred the lands on St. Comgall. The mother of St. Malachy belonged to that tribe and his

maternal uncle was at that time the cowarb. He was desirous of seeing religious life revived in Bangor, hence probably the reason why Ivor and Celsus were anxious for the return of Malachy from Lismore.

St. Malachy, in obedience to Ivor, set out for Bangor, taking with him about ten brethren. His uncle offered to him Bangor and all its lands, but so trained in the spirit of poverty was he, that he would only accept the site of the monastery. He caused the clan to elect, according to their custom, another chief who would possess the lands, for his uncle resigned them and became a monk under Malachy. In a short time Malachy and his monks erected at Bangor, the necessary accommodations, one of which was a handsome oratory, constructed, as was customary among the Irish, of boards planed and nicely fitted. While the saint, engaged at this work, was cutting wood with an axe, one of the monks happening to put himself in the way of the stroke, received on his back a most violent blow which felled him to the ground, and cut through his clothes. Every one was convinced that he was killed, but when it was found that he had sustained no injury, the monks ascribed his escape to a miraculous intervention. The service of God was again as of old established in Bangor, with this only exception, that there were now fewer monks. A man named Malchus, who was sick at Bangor, was urged by an evil spirit not only to refuse the spiritual ministrations of Malachy but even to threaten his life if he would come into his presence. The saint by prayer freed the man both from his sickness and from the evil spirit. "This Malchus is a brother," says St. Bernard, "of our Christian, Abbot of Mellifont; both are still living, and now even more than brothers in spirit." A like miraculous cure was performed

on a cleric named Michæl, who was affected both in body and mind. The saint sent to him a little food from his own table, and immediately the cleric recovered from his maladies. This man became a zealous religious, founded many monasteries, and, "as we have heard," says St. Bernard, "is presiding over one of them, which is situated somewhere in Scotland." In consequence of these things the reputation and the community of Malachy went on constantly increasing.

At this time the see of Connor was and had for a long time been vacant. Malachy, who had scarcely attained his thirtieth year, was unanimously chosen to fill it. He, however, declined to accept it until he was pressed by Ivor and Celsus to submit to the yoke. This occurred in the year 1124. Under that year the *Four Masters* record:—"St. Maelmaedhog O'Morgair sat in the Bishopric of Conneire." At this period Ireland, formerly distinguished among the nations of the earth as the Island of Saints, had undergone a sad change. During more than two hundred years the country had been subject to continual inroads of the Pagan Northmen. Though schools and monasteries again and again rose from their ashes and resounded afresh with the voice of instruction and prayer, the Pagan invaders reiterated the scenes of fire and devastation until the most secluded villages and the most remote islands could afford no refuge from their sacrilegious fury. Wherever they were successful, they massacred the clergy and committed to the flames the monastic libraries. This long struggle with fierce Pagans produced a great relaxation of ecclesiastical discipline throughout every part of Ireland; but in the diocese of Connor, the coasts of which, extending from Lough Foyle to Lough Carlingford, presented such

facilities for invasion, those frequently repeated acts of rapine and blood were attended with evils and influences still more permanently demoralizing. Hence St. Bernard bitterly inveighs against the barbarism of the inhabitants of Connor, over whom St. Malachy was placed as bishop. The man of God "then discovered that it was not to men but to beasts he had been sent; in all the barbarism which he had yet encountered he had never met such a people, so profligate in their morals, so uncouth in their ceremonies, so impious in faith, so barbarous in laws, so rebellious to discipline, so filthy in their life, Christians in name but Pagans in reality; they neither paid first fruits nor tithes, nor contracted marriage legitimately, nor made their confessions;" they asked not for penances, nor was there any one to prescribe them; the ministers of the altar were few, but more were not required, for those who were among them found little employment; neither preaching nor chanting was heard in the churches. What was Malachy to do? He could not, like the hireling, run away. He stood, like an intrepid pastor in the midst of wolves, filled with arguments by which to turn those wolves into sheep. He admonished them, publicly and privately; some he firmly reproved; while others he mildly urged, just as he thought useful for each. He offered to God for them the sacrifice of a humble and contrite heart; at times shedding tears, and with hands extended in prayer for them, he passed whole nights, and when they would not come to church he ran after them through the streets, and searched through the city for those whom he could win to Christ. It was, no doubt, during some of these troubles that St. Malachy, in the year 1127, sought advice and consolation from his old spiritual master, Malchus.

When in Lismore he met, and became what in that age was termed the "soul-friend" of Cormac MacCarthy, the exiled Desmond King. If we weigh attentively the words of St. Bernard, we must perceive that when the holy man imputes great vices to the people of Connor, he, by the very words he uses, testifies that the remainder of Ireland was free from them. "Never had he met such a people so profligate," &c., &c., intimating that St. Malachy, though as vicar of the Primate, he had laboured not only in the diocese of Armagh but throughout the entire island, had hitherto in all Ireland not discovered a people so degraded and so steeped in vices. St. Bernard describes the zeal with which St. Malachy undertook the reformation of the people of Connor. The remotest villages and rural districts he visited, going always on foot, and all manner of affronts he received with invincible patience. In all these journeys he was invariably accompanied by a band of Bangor monks, and we are told by St. Bernard that while he was Bishop of Connor he fixed his residence in Bangor. At a period when the diocese extended from Magilligan to Carlingford Lough the monastery of Bangor occupied a tolerably central position. The zeal of the bishop soon began to bear fruit, and with God's assistance he succeeded at length in softening the hearts of that people. "Their obduracy yielded," says St. Bernard, "their barbarism was softened down, and the exasperating family began to be more tractable, to receive correction by degrees, and to embrace discipline. Barbarous laws were abrogated, and Roman laws introduced, the customs of the Church were everywhere admitted and contrary customs abolished. but in churches were rebuilt and supplied with priests. The rites from the sacraments were duly administered, confession was

practised, the people attended the Church, and concubinage was suppressed by the solemnisation of marriage. In a word, so completely were all things changed for the better, that you can apply to that people now what the Lord said by his prophet—*They who were not my people are now my people.*" The inhabitants of Connor, notwithstanding all their crimes and failings, are not accused of any form of heresy; they never gave expression to a word against the truth of the doctrine taught by the Church, or we would have found St. Bernard denouncing their heresy in an especial manner. It is obvious that they believed like Christians while they lived like Pagans. We must not forget that the very crimes with which that people were charged turn to their credit more than to their dishonour, because the more shamefully they were bound down by the chains of sin the more glorious it was under the influence of divine grace to emancipate themselves. *There is greater joy in heaven for one sinner that doth penance than for ninety-nine just.* About this time it occurred that the city of Connor was destroyed by a king of some northern part of Ireland, and St. Malachy, being in consequence forced to leave his diocese, retired to Munster, bringing with him one hundred and twenty brethren. Lanigan conjectures that the northern king, who sacked Connor, was Conor O'Loughlin, king of the Kinel-Owen, who, according to the Irish annals, invaded Ulidia in the year 1130; but it seems more probable that the destruction of Connor and the flight of Malachy from his diocese, was caused by some of the local princes, for Malachy knew well that the Kinel-Owen invasion was a mere incursion, which would terminate at most in a few months. Moreover, the flight of Malachy occurred, according to St. Bernard, before the death of Celsus, which happened in the year 1129.

The narrative of St. Bernard with sufficient clearness fixes the flight of St. Malachy between the restoration of Cormac to the throne of Desmond, and the death of Celsus ; and our Irish annals assign the date of the former event to the year 1127, and of the latter to the year 1129. St. Malachy and his monks betook themselves to King Cormac, by whom they were joyfully received ; he assigned to them a place within his kingdom for a monastery. He liberally expended his treasures in assisting them to erect and furnish it, and frequently visited his friend and spiritual teacher ; for he was, as St. Bernard expresses it, “ a king in the exterior, but a disciple of Malachy in spirit.” Malachy, though a bishop, took his turn in every duty of the monastery, in serving up the food, waiting on the brethren, reading or chanting in the church ; in everything he was distinguished for humility and love of holy poverty. St. Bernard says that the monastery erected by St. Malachy in Munster was named *Monasterium Ibracense*; and Dr. Lanigan remarks with regard to its site, “ I have not the least doubt but that Ibrach or Ibrac, so spelled by St. Bernard, was no other than the district still called Iveragh (*b* and *v* are commutable in Irish), now a barony in the county of Kerry. The establishment formed there by St. Malachy seems to have ceased soon after his departure from Munster, as it is very probable that the brethren followed him back to Ulster, and we know that the monastery of Bangor, whence they had come, continued to exist after these times.” We may add that Iveragh was a portion of the ancient kingdom of Desmond (Deas-Mumhan—South Munster). In those changeful times the power of the prince, before whom St. Malachy fled, could not for a long time extend over a diocese so extensive as Connor of that day, hence we are

certain that so saintly a bishop returned with very little delay to his diocese.

“While these things were occurring,” says St. Bernard, “it happened that Archbishop Celsus was taken with illness. It was he who ordained Malachy deacon, priest, and bishop, and knowing that he was to die, he made, as it were, a will, by which Malachy was to succeed him, because no other appeared more worthy to be bishop of the principal see. This he told to those present; this he directed to be communicated to the absent; this in an especial manner he commanded by the authority of St. Patrick to the two Kings of Munster and the chiefs of the territory. Through reverence and respect for the apostle of that nation, St. Patrick, who had converted the whole land to the faith, that see over which when living he presided, and in which when dead he rests, is held from the beginning in such veneration by all, that not only bishops and priests and they who are of the clergy, but even the entire body of kings and chiefs, are subject to the metropolitan in every obedience, and he alone presides over all. But a custom—the very worst—had been established by the diabolical ambition of persons in power, that the holy see should be obtained by hereditary succession; nor did they permit to be bishop any one who was not of that tribe and family. And this execrable succession had lasted, not for a short time, for about fifteen generations had passed in that wickedness. To such an extent had that bad and adulterous generation strengthened its wicked claims—nay, its injustice, worthy to be punished by every kind of death—that, although, at times, of that blood clerics might fail, but a bishop never; in short, already, before Celsus, there had been eight married men without orders, but learned men.

From that source flowed that dissolution of ecclesiastical discipline, that powerlessness of censures, that failure of religion, about which we have spoken above. From that source, in place of Christian mildness, crept in savage barbarism—nay, Paganism—cloaked under the name of Christianity. For, (a thing unheard of from the commencement of Christianity) without order, without reason, bishops were changed and multiplied at the caprice of the metropolitan, so that one bishopric was not content with one bishop, but almost each church had its own bishop. Nor is it to be wondered at; for how could the members under a sick head be in good health? Celsus grieved to the heart for these and such like evils of his people (for he was a good and God-fearing man), took every means in his power to have as his successor Malachy, because, by means of him he trusted that he could pluck up that sin-rooted succession;* for he was beloved by all, and one whom all would strive to imitate, and the Lord was with him. Nor was he disappointed in his expectation; for when he was dead Malachy succeeded him, not, however, immediately; nor was it a matter of easy accomplishment. For, behold, there is one, named Maurice, of the wicked race, to seize on the place. That man for the space of five years, relying on secular power, occupied the church, not a bishop, but a tyrant. For the wishes of the pious centred on Malachy,

*Out of the fifteen intruders into the See of Armagh from the year 885 eight were married men, but they only usurped the temporalities and had a suffragan or vicar who was a consecrated bishop and who performed all the functions, as Colgan and Ware observe. Maol-brighid, who was the first bishop of the fifteen, was a worthy prelate; and Celsus, the last of the fifteen, was a virtuous bishop, and put an end to the usurpation by recommending the election of St. Malachy.

and at last they persuaded him to undertake the burden, according to the arrangement of Celsus; but he, who spurned every elevation as he would his destruction, thought that he had a good excuse, because at that time he could not take possession of the see without disturbance. All urged on, and were solicitous about a work so holy, especially two bishops—Malchus and Gillebert—the first of whom is the old prelate of Lismore, who has been mentioned before; the second is he, who, they say, was the first who exercised the functions of Legate of the Apostolic See throughout all Ireland. When now three years had passed away in this presumption of Maurice and in these excuses of Malachy, they could no longer endure the adultery and disgrace of the Church of Christ, having assembled the bishops and princes of the land, they go to Malachy with one spirit, determined to compel him. But he at first refused, pointed out the difficulty of the matter, the multitude, boldness, ambition of that noble stock; that it was impossible for a poor creature like him to oppose himself to men so numerous, so great, of such disposition, so firmly rooted in it, who for now almost two hundred years had, as if by hereditary right, possessed themselves of the sanctuary of God and even now had preoccupied it; that they could not be extirpated even by the death of the men; that he did not care for himself, but that he dreaded that blood would be shed on his account; in fine, that he was joined to another spouse, whom it was not lawful for him to cast away. When, however, they, in reply, urged and cried out that the words came from God, and were commanding him with all their authority to take on him the burden, and were threatening him with excommunication—‘You are leading me,’ says he, ‘to

death, but through the hope of martyrdom I obey, on this condition, however, that, if according to your opinion the thing turn out for the better, and God vindicate his inheritance from those who dissipate it, then, when all is finished and the Church enjoys peace, it may be allowed me to return to my former spouse and to my beloved poverty from which you force me, and to substitute for myself some other who at the time may be suitable.' Observe, reader, the virtue of the man, and the purity of the mind that seeks not honour, nor does it fear death for the name of Christ When they made the required promise he yielded to their will, or, rather, to that of God, who, he remembered, had foreshown to him this very thing which he now, with sorrow, saw was accomplished. For when Celsus was sick, a woman, of tall stature and reverend countenance, appeared to Malachy, but he was far from her and did not know her. When he asked who she was, he was answered that she was the wife (church) of Celsus. After she gave him a pastoral staff, which she held in her hand, she disappeared. When a few days had passed, Celsus, on his death-bed, sent his crozier to Malachy, as to the person who should succeed him. The moment he saw it he recognised that it was the very one that he had seen. The recollection of this vision particularly frightened Malachy lest he would seem to be resisting the Divine Will if he would any longer refuse, for he had for a long time made many excuses. Nevertheless he did not enter the city while that usurper lived, lest, on that occasion it might occur, that there would be killed any of those to whom he came to minister life. Thus for two years (for that man survived that time) living outside the city he vigorously carried out the episcopal work throughout the entire province."

From this chapter of St. Bernard, it is obvious that the flight of St. Malachy to Munster happened before the death of Celsus, which occurred A.D. 1129. *The Four Masters* at that year record :

“Cealach, successor of Patrick, a son of purity, and Archbishop of the West of Europe, the only head, whom the foreigners and Irish of Ireland, both laity and clergy, obeyed ; after having ordained bishops, priests, and persons of every degree ; after having consecrated many churches and cemeteries ; after having bestowed jewels and wealth ; after having spent a life of fasting, prayer, and mass-celebration ; after unction and good penance, resigned his spirit to heaven, at Ard-Padraig, in Munster, on the 1st day of April, on Monday precisely, in the fiftieth year of his age. His body was conveyed for interment to Lismor-Mochuda, in accordance to his own will ; it was waked with psalms, hymns, and canticles, and interred with honour in the tomb of the bishops, on the Thursday following. Muircheartach, son of Domhnal, was appointed to the successorship of Patrick afterwards.”

The *Annals of Ulster* add that he died “in the 24th year of his abbotship,”* which in that case is equivalent to his

*This is a curious example of a custom very common with the Irish annalists of designating their bishops merely by the title of abbots. The Irish Church having been constructed on a monastic model, the bishops combined the abbatial with the episcopal office ; and as the annalists were monks, they frequently chronicled the death of the bishop as that of their abbot ; for it was in his abbatial capacity that he was more intimately connected with them. It may be that several or all those mentioned as abbots of Down were bishops, and this may account for the long breaks that appear in the list of the early bishops of Down.

episcopate, from which it would appear that he succeeded to the see of Armagh in the 26th year of his age. He may not, however, have been consecrated for several years. "Muircheartach, son of Domnal," who succeeded him is the "Maurice of the wicked race" mentioned by St. Bernard, which had held that see during 208 years, electing a priest of the race or clan, if at the time there happened to be one, to succeed a deceased bishop; and if there were not a priest of the race or clan, a layman assumed the insignia of bishop and appointed a vice-bishop to perform the episcopal functions while he enjoyed all the emoluments of the see. Maurice was holding in this usurpation the see of Armagh when Malchus, of Lismore, and Gillebert, of Limerick, the Apostolic Legate, assembled some bishops and princes, who unanimously elected Malachy to the see. It was, however, only after threat of excommunication that the Legate succeeded, as St. Bernard relates, in inducing Malachy to accept the dignity. This occurred in the year 1132, as is recorded at that year by the *Four Masters*.

"Maelmaedhog Ua Morgair sat in the successorship of Patrick at the request of the clergy of Ireland."

St. Malachy accordingly went to the diocese of Armagh, but avoided entering the city, lest the adherents of Maurice would excite a riot and blood be spilled in consequence. He appointed to the vacant see of Connor a bishop whose name has not been handed down to us, and it seems probable that he only entrusted to him the administration of the see of Down. Two years after Malachy was translated to Armagh, Maurice died, on the 17th of September, A.D. 1134, as recorded in our annals. This date agrees exactly with St. Bernard's account of Maurice having occupied the see for five years, reckoning from the death of

Celsus in 1129. The *Four Masters* at the year 1134 enter:—

“Muirheartach, son of Domhnall, son of Amalgaidh, successor of Patrick, died after the victory of martyrdom and penance, on the 17th of September.”

Notwithstanding this good character given of him, St. Bernard was induced to think otherwise:—

Illo igitur celeri morte facto de medio, rursum Nigellus, quidam, imo vero nigerrimus, sedem præripuit. Et in hoc animæ suæ Mauritius adhuc vivens præviderat, ut nunc haberet hæredem, in quo, qui damnandus exibat, operibus adjiceret damnationis persistere. Erat enim et ipse ex damnata progenie, cognatus Mauriti.

It would seem that before his death he proposed the succession of Niall, whose name has been latinized into *Nigellus*. He seems to have been a brother of Celsus, at least he belonged to that race which had so long usurped the archiepiscopal see, and its faction was preparing to install him, but they were opposed by a king, several bishops, and other pious persons, who assembled for the purpose of inducting St. Malachy. A hostile party secretly took possession of a hill above the place of assembly, with the intention of rushing down and killing the king and St. Malachy. “The matter,” says St. Bernard, “became known to Malachy, and entering a church that was close by, he lifted up his prayer to the Lord; and behold clouds and thick gloom gathered, and the dark waters in the clouds of the air turned day into night. Lightning flashes and thunder peals accompanied by terrific blasts of wind threaten that the last day had come, and all the elements seem to indicate immediate death. Now, reader, that you may know that it was the prayer of Malachy that shook the elements—the storm

destroyed only those who sought his life, the dark whirlwind overwhelmed only those who prepared works of darkness. In one word, he who was the leader of such wickedness, struck by the thunderbolt, perished along with three others; they became partners in death as they had been participators in the crime. On the day after, their half-charred and putrid bodies were found, some sticking in the branches of trees, wherever the wind had blown them. But the tempest touched not those who were with Malachy, though they were quite close to the place; nor did it inflict on them any hurt whatsoever. In this event we have a recent instance of the truth of the word, 'The prayer of the just man pierces the heavens.' It is, indeed, a modern example of the ancient miracle, by which of old, when all Egypt was oppressed with darkness, the people of Israel alone remained in light. As the Scripture says—'Wheresoever the children of Israel dwelt there was light.' Here then occurs to me also what was done by the holy Elias, who at one time drew the clouds and rain from the ends of the earth; at another invoked fire from heaven on the blasphemous. In a similar manner God was glorified in his servant Malachy."

This statement of St. Bernard is curiously confirmed by the following entry in the *Annals of Innisfallen*:—

A.D. 1134. The Kinel-Owen of Tulachog conspired against Maolmaodhog, Bishop of Armagh, and twelve of them were struck dead by lightning on the very spot where they were forming the conspiracy against the holy man.

The usurper was then put to flight, and St. Malachy entered the city as its bishop. These events are recorded by the *Four Masters* under the year 1134:—

Niall, son of Aedh, was installed in the successorship of

Patrick. A change of abbots at Ard-Macha, i.e. Maelmaedhog Ua Morgair, in the place of Niall. Maelmaedhog afterwards made his visitation of Munster and obtained his tribute.

St. Bernard, in relating this, uses these words, which have occasioned great trouble to writers treating of the Life of St. Malachy—"In the thirty-eighth year of his age, the poor Malachy, on the expulsion of the usurper, entered Armagh as Bishop and Metropolitan of all Ireland." All the other chronological data used by St. Bernard exactly correspond with the Irish annals, except this. St. Malachy was elected archbishop in the thirty-eighth year of his age, but he did not enter into the city until after two years, when he was in his fortieth year, although he was performing all the archiepiscopal functions from the date of his acceptance of the dignity.

"When Niall (Nigellus)," says St. Bernard, "saw that he must fly, he took with him certain insignia of that see, viz., a text of the gospels* which had belonged to the blessed

**A Text of the Gospels.* This is now called "The Book of Armagh," but its Irish name was *Canoin-Phadrúig*—"The Scripture of Patrick." It is a small thick quarto, measuring in height 7 $\frac{3}{4}$ inches; in breadth, 5 $\frac{1}{2}$; and in thickness, 2 $\frac{1}{4}$; consisting of 221 vellum leaves, written in double columns, and of extremely elegant penmanship. This volume contains certain memoirs of St. Patrick, which fill nearly forty pages, and were compiled about the year 750. Then follows a tract called the *Confession of St. Patrick*, being a kind of auto-biography. At the end of this tract is written:—"So far the volume which Patrick wrote with his own hand. On the 17th of March Patrick was translated to heaven." Next follows the New Testament, preceded by St. Jerome's Preface. After this is the Life of St. Martin of Tours, written by Sulpicius Severus; and, lastly, a short litany for the transcriber. Though the manuscript was popularly supposed to have been the autograph of St. Patrick, it is quite manifest that only some parts of it are transcripts of his writings. It was written by a celebrated scribe,

Patrick, and a crozier (baculum) covered with gold and adorned with most precious gems, which they call the Crozier of Jesus on that account, because the Lord (as popular opinion has it) held it in his hands and made it. These things were of the highest dignity and veneration in the nation; they were, forsooth, most known and celebrated among the people, and in such reverence with all, that whoever appeared to have possession of them, the foolish and thoughtless people considered him to be the bishop. This vagabond man, like another Satan, went around the land, and perambulated it, carrying with him the insignia, everywhere exhibiting them, and everywhere, through their

Feardomhnach, whose name appears in several parts of it. The *Annals of the Four Masters*, at the year 844, record:—"Feardomhnach, a wise man and a distinguished scribe of Ard-Macha, died;" and there is evidence that the part containing the Gospel of St. Matthew was finished on the 21st September, 807. The transcript succeeded to the honours, in which the original manuscript had been held; and our annals at the year 937 record that, "The *Canoim-Phadraig* was covered by Donnchadh, son of Flann, King of Ireland," which possibly refers to the curious leathern satchel, ornamented all over with grotesque animals and interlacing peculiar to Irish art, that still accompanies the ancient book. Brian Boru, the first Sovereign of Ireland who was not of the royal stock of the North, visited Armagh in the year 1004, and again in the year 1006. During one of these visits he ratified to the church of Armagh its ancient privileges, and directed his confessor and secretary, Mulsocan, *Calvus Perennis*, "the ever-bald," to make in the "Book of Armagh" an entry which still remains on the reverse of folio 16 in a much more modern hand than that in which the volume is written. The following is a translation of it:—"St. Patrick, when going to heaven, ordained that the entire produce of his labour, as well of baptism, and decisions, as of alms, was to be delivered to the apostolic city, which in the Scotie tongue is called Arddmachacha. Thus I have found it in the records of the Scots (the Irish). This is my writing, namely, *Calvus Perennis*—in the presence of Brian, emperor of the Scots; and what

influence, he was received, drawing to himself, by means of these, the minds of all, and turning away all he could from Malachy." Niall thereby procured many adherents, and it is even said that he was able a second time to make himself master of the Cathedral City. A certain prince belonging to the usurper's race formed a plot for putting the saint to death. On an evening when the archbishop was celebrating vespers in the church, that chieftain sent persons to request that he would call upon him for the purpose of coming to amicable terms. The bishop's assistants replied that it was the duty of the chieftain to come to the church and there to meet the bishop; but the messengers answered that their master was afraid of the people, by whom he was hated. St. Malachy, who was desirous of

I have written he decreed for all the kings of *Maceria* (Cashel)." This manuscript, like all the other great relics among the Irish, was committed to a hereditary keeper, and his descendants bore the surname of *MacMaoire* (son of the keeper), or MacMoyre. The keeper enjoyed, by right of his office, an estate which extended over what at present forms the parish of Ballymyre—"town of the keeper"—in the barony of Upper Fews, County Armagh, containing 7,381 acres, valued in the Poor-law Valuation at £3,490 a year. The estate in the reign of James I. had passed into the hands of George Fairfax; but the book remained in the possession of the hereditary keeper until the last of these officials, Florence MacMoyer, bribed by the agents of the infamous Lord Shaftesbury, gave perjured evidence at the trial of Primate Oliver Plunket, in London on the 8th of June, 1681. MacMoyer soon spent the money of the bribe, and when starving in London he was compelled to pawn the "Book of Armagh" for £5. It thus passed into the possession of Arthur Brownlow, in whose family it remained until William Brownlow, of Knapton, in England, sold it in November, 1853, to Dr. Reeves for £300. The Protestant Primate in 1858 paid to Dr. Reeves the £300, and bestowed it to Trinity College, Dublin, where it is at present preserved. It is expected that a fac-simile of this celebrated manuscript will soon be published.

peace and feared not death, addressed his clergy—"Brethren, allow me to imitate my Master. In vain I am a Christian if I do not follow Christ. Perhaps I shall soften this tyrant by this act of humility; and if not, I shall come off victorious, for, by doing what he should have done, I shall show myself the pastor of my flock, the priest of my people. You will be edified by my example, a matter of no little importance. And what if I should happen to be killed? I do not refuse to die, so that you may receive from me an example of life. A bishop, as has been said by the Chief of bishops, ought not to domineer over God's inheritance, but be as a model to the flock, and such a one as was exhibited by Him, who humbled Himself, becoming obedient unto death. And oh! that I could leave such a model, sealed with my blood! Do, then, try if your priest has properly learned from Christ not to fear death for Christ."

Accompanied by only three of his disciples he presented himself before the chieftain and found himself surrounded by armed men; the calm intrepidity, however, of the archbishop, through the power of God, so astonished his enemies that they felt remorse for their conduct and offered him peace, which was soon concluded on a firm footing. The chieftain ever afterwards was one of his most devoted friends. Niall, deserted by his followers, was soon obliged to desist from his pretensions, and give up the relics which he had carried off. It would seem that either Niall, or its official keeper had concealed the *Staff of Jesus* in a cave, for the *Annals of the Four Masters* record at the year 1135:—

Maelmaelhog Ua Morgair, successor of Patrick, purchased the Bachall-Isa (*Staff of Jesus*), and took it from its cave on the seventh day of July.*

*The *Bachall-Isa* was a celebrated crozier brought to Ireland by St. Patrick. It would seem from its name that a portion of some

St. Bernard relates that some of the detractors of St. Malachy were punished in a visible and miraculous manner ; —the tongue of one of his worst detractors was devoured by worms which loathsomely issued from the mouth of the blasphemer. A woman belonging to the usurping family openly interrupted him when he was preaching to the people, calling him a hypocrite, an invader of others rights, and insultingly referred to his baldness. He made no reply but she was struck with madness, and died not long afterwards, crying out that she was suffocated by Malachy. St. Bernard also relates that a pestilence having broken out in Armagh, St. Malachy with the clergy and people went in solemn procession through the city, bearing the relics of

wood that was hallowed by the touch of our blessed Saviour during his mortal life was inserted in it. It was ever held in Ireland in the highest veneration, and St. Tassach, Bishop of Raholp, near Downpatrick, who attended St. Patrick on his deathbed, is commemorated as the first who enshrined it in a precious covering. It was carried off from Armagh, A.D. 1180, by the English, and deposited in Christ Church, Dublin, where it remained to the year 1538, when Browne, the first Protestant Archbishop, caused it to be publicly burned by the common hangman. During the usurpation of the See of Armagh by the hereditary primates the keeper of the *Bachal-Josa* was of the same family, the *Clan-Sinaich*, as those primates. The *Four Masters* at the year 1135 record:—Flann Ua Sinaig, keeper of the *Bachal Josa*, died after good penance. This family was descended from Colla-Da-Crich, one of the three Brothers who at the battle of Achalethderg, in the year 332, defeated the Ulidians, and established themselves in the territory now represented by the counties of Armagh, Monaghan, Fermanagh, and Louth, within which their descendants ramified into the families of O'Hanlon, MacGuire, MacCann, MacMahon, &c. The chieftain Daire, who gave Armagh to St. Patrick, and O'Hanlon are descendants of Niallan, who gave name to the baronies of Oneilland, and who was great-grandson of Fiachre Cassan, son of Colla-da-crich. From Achy, the uncle of that Niallan, were descended the

the saints, and the plague immediately ceased. "In the course of three years," says St. Bernard, "Malachy gave retribution to the proud and liberty to the church, and, having extirpated barbarism and re-established the morals of the Christian faith, seeing all things in peace, he began to think of his own peace." For that purpose, as the abuses in Armagh had been completely reformed, he resigned that see in accordance with the agreement made with him by the clergy and princes of Ireland, and he appointed, with the consent of the clergy and people, Gelasius, whom St. Bernard describes as "a man who was good and worthy of the honour." Gelasius was known among his countrymen under the name of Giolla Macliag. He had been sixteen

Clann Sinaich, who were all-powerful around Armagh. Their descent was as follows:—Colla-da-crich; 1, Frachre; 2, Fedhlim; 3, Achy, who was brother of Fieg, the father of Niellan; 4, Oilill; 5, Amhalghadh; 6, Feredach Chuldubh; 7, Sinach, from whom are descended the Clan-Sinaich; 8, Dubhdeleth; 9, Arecht; 10, Coemhan; 11, Flanagan; 12, Cellach; 13, Achy; 14, Malmar; 15, Amhalghadh; 16, Maoliosa; 17, Aidh; 18, Cellach, or Celsus, the primate who was succeeded by St Malachy. In addition to the two relics, the *Book of Armagh* and the *Staff of Jesus*, mentioned by St. Bernard, the see of Armagh was possessed of a third, the *Clog Phadraig*—"the Bell of Patrick"—called also *Clog an-edhachta*, "the Bell of the Will (of Patrick)," which also had a special *maer* or keeper, being entrusted to a member of the families of *O'Maelchallan* (O'Mulhollan) and *O'Meallan* (O'Mellan or O'Mallin), who probably enjoyed it by alternate succession. The bell is quadrilateral, and formed of two plates of sheet iron, which are bent over so as to meet, and are fastened together by large-headed iron rivets. The height of the bell (including the handle) is $7\frac{3}{4}$ inches; exclusive of handle is $6\frac{1}{2}$ inches. The breadth at the mouth is $4\frac{1}{2}$ inches and the width $3\frac{3}{4}$ inches and its girth 16 inches. The breadth at the top is 5 inches and the width $1\frac{1}{2}$. Its weight is 3lbs. 11oz. The bell, therefore, is uninteresting, but the beautiful and costly shrine, in which it was

years in the abbacy of St. Columbkille at Derry, before he became archbishop of Armagh, and he died on the 27th of March, 1173, in the 87th year of his age. He was consequently in his fiftieth year when he was appointed to Armagh. *The Four Masters* at the year 1136 enter:—

Maelmaedhog Na Morgair resigned the successorship of Patrick for the sake of God.

St. Malachy returned to the scene of his former labours, or in the words of St. Bernard—"Illustrious for miracles and triumphs, he returns to his own diocese, not however to Connor. And hear the reason, it is worthy of being told. That diocese is said to have had of old two episcopal sees, and there were two bishoprics. That arrangement appeared

kept proves how it was valued. The framework of the shrine is bronze, which is covered with such beautiful and elaborate designs in filigree work in gold and silver that any description would fail to convey to the mind a truthful impression, which can only be obtained by examining the shrine in the Royal Irish Academy; the beautiful drawings of it published by Marcus Ward & Co., Belfast, 1850, or a *fac-simile* of it on a reduced scale exhibited in the Museum attached to the People's Library, Belfast. The costly shrine was made for it about the year 1100 by order of Donnell O'Lochlin, or MacLochlin, Monarch of Ireland, as we learn from the Irish inscription, which runs along the edges of the silver frame covering the back of the shrine:—*Or do Domnall U Lachlaind ias i n'dernad in cloc sa, ocus do Domnall chomarda Phatraic ioc n'dernad, ocus do Chuthalan U Maelchalland do maer in Chluic, ocus do Chondulig U Inmainen co na maccib ro cumtuig.*

Dr. Reeves has given the following literal translation of the inscription in an account of the bell from which this description is principally taken:—

"A prayer for Donnell O'Lochlain, through whom this Bell (rather Bell-shrine) was made; and for Donell, the successor of Patrick, with whom it was made; and for Cathlan O'Mulholland, the keeper of the Bell; and for Cudulig O'Inmainen, with his sons, who covered it." The O'Mulhollans anciently possessed the lands of the parish of Ballyclog—"the town of the bell"—two miles north of Stewarts-

to Malachy to be the better. Therefore, what ambition had welded into one, Malachy recalled to two, giving a part to another bishop and retaining a part to himself. And he comes not to Connor, because in it he had ordained a bishop, but betakes himself to Down, dividing the diocese as in ancient days. O, pure heart! O, eye of the dove! He delivers over to the new bishop the place that appeared the better prepared, that was considered the preferable. Where are they who litigate about boundaries, and for the smallest hamlet perpetually keep up mutual hatreds? I know not what class of men more than these the ancient prophecy touches. *They have ript up the women with child of Galaad to enlarge their borders.* But of this at

town, under the condition of keeping this Bell; while the sept of the O'Mellan's, so late as 1609, occupied the see lands of Lurgvallan—"the low ridge of O'Mellan." Though these families seem to have had the right of alternate possession of the Bell, it was more frequently in the care of an O'Mulhollan. Some time before 1819 there lived in the now obliterated village of Edenduffcarrick, at Shane's Castle, one Henry Mulhollan, who had studied for the priesthood, but did not enter into holy orders; he became master of a school in the village, and one of his pupils was the late Mr. Adam M'Clean, who gave name to M'Clean's Fields, Belfast, and who granted the lease of St. Malachy's Church. When Mulhollan became old and poor Mr. M'Clean was kind to him, and the old man, on his death-bed, told him to dig in his garden for an oak box, which contained all he valued in the world. In the box were a copy of Bedell's Irish Bible, and the Bell, with its shrine, of which his ancestors were the hereditary keepers. Mr. M'Clean highly prized the ancient Bell, but after his death his sons sold it and its shrine for £50 to the late Dr. Todd, of Trinity College, Dublin, whose executors sold it to the present possessor, the Royal Irish Academy, for £500. Part of this purchase-money was a special grant from Parliament, and the remainder was made up by subscriptions. From an inscription in the Irish Bible it appears that Mulhollan's family belonged to Moyagall, in the parish of Mahera.

another time. Malachy having become Bishop of Down, took care at once, as was his custom, to call to his assistance from among his children a convent of regular clerics.* And lo! like a new soldier of Christ, he again girt for the spiritual combat. Again he puts on the arms that are powerful in God, humility of holy poverty, strictness of monastic discipline, ease of contemplation, assiduity of prayer." Yet monastic retirement was not consonant with his episcopal duties, hence he frequently went forth scattering the seeds of the Gospel throughout his diocese. "Immense crowds," says St. Bernard, "flocked to him, not only of the middle classes, but of the nobles and powerful, who hastened to his feet to be instructed, corrected, and governed by his wisdom and sanctity." As he had established several ecclesiastical regulations, he thought it right to set out to Rome in order to submit his actions to the judgment of the Pope. He was also desirous of obtaining the palium for the Archbishop of Armagh, and a similar privilege for the see of Cashel; for that see had been raised to the metropolitan rank by Celsus, but Malachy felt that the act of Celsus required to be confirmed by the Pope.

As soon, however, as the clergy and people heard of his

* St. Malachy founded in Downpatrick a priory of Regular Canons, which in after times was called the Monastery of the Irish, or *Monaster Gallagh*. The *Terrier*, a document of about the year 1611, says of it:—"Monasterium Hibernorum, hard by the Cathedral is the Church of the Channons." Human remains have been found on the site occupied by the old jail, and the position of that place corresponds with the description given in the *Terrier*. This monastery possessed a townland, called Carrick-mallett, the chapels of Quoniamstown, Kilbride, St. Knoth, and several other churches and chapels.

intended journey, they manifested the greatest sorrow and offered every opposition, particularly as his brother Christian, or Giolla-Christ, bishop of Clogher, whom we have already mentioned, had lately died, and they dreaded the consequence to the Church of the loss of two such pillars at the same time. To remove, as far as possible, one of their objections, he provided for the see of Clogher, by appointing one of his disciples, Edan O'Kelly. At length he set out on his journey, taking his route through Scotland, thence to York, where he was recognized by a holy priest named Sycar, who said to his companions, "This is the holy prelate that I predicted should come to us from Ireland who knows the secret thoughts of men." Wallen, a nobleman, who had renounced the world and was then Prior of Kirkenham, waited on St. Malachy at York, and observing that he had a large suite of clerics, among whom were five priests, and that he had only three horses—such was the poverty of the holy bishop—presented him with his own horse, which the saint willingly accepted, being pleased with the kindheartedness of the donor. During the nine years afterwards that St. Malachy lived, he kept this horse, out of veneration for the good prior. That number of years, thus incidentally mentioned by St. Bernard, serves to show that Malachy's first journey to Rome occurred in the year 1139. He journeyed through France, and stopped for a while at Clairvaux, where he first became acquainted with St. Bernard. "To me also in this life," says his holy biographer, "it was given to see this man ; in his look and word I was refreshed, and I rejoiced as in all manner of riches. And as for me, sinner though I was, I found grace in his sight from that forward, even to his death, as I have mentioned in the preface. For he deigned to turn aside to visit Clair-

vaux, and when he saw the brethren he was touched to the heart ; and they were not a little edified in his presence and discourse. Accepting the place and ourselves, and gathering us all to his very heart, he bade us farewell, and departed on his journey." After that he crossed over the Alps into Italy, and in the town of Ivrea he miraculously healed his host's little son, when the child was on the point of death. St. Malachy was most kindly received at Rome by Pope Innocent II., who, however, refused him permission to resign his see and retire to Clairvaux. During the stay of a month which he made at Rome, he visited the holy places, and offered up his prayers at all the celebrated shrines. The Pope made many enquiries of him concerning the manners and customs of the Irish, and the state of their churches. He confirmed all he had done in Ireland, and made him Apostolic Legate in Ireland ; for Gillebert, the former Legate, had written to the Pope that he was now unable, through old age, to fulfil the duties of that office. St. Malachy then applied for the confirmation of the new metropolitan see, that of Cashel, which was immediately granted ; but when he applied for the pallium for each of the metropolitan sees of Armagh and Cashel, the Pope replied—"This is a matter which must be transacted with greater solemnity. Do you, summoning the bishops and clergy and chiefs of the country, hold a general council, and after you have agreed, by a vote of the assembly, apply for the pallium, through respectable persons, and it will be granted to you." Taking, then, the mitre off his head, he placed it on that of St. Malachy, and he gave him the stole and maniple which he was accustomed to use in celebrating Mass, and, saluting him with the kiss of peace, he dismissed him with his benediction.

"Returning," says St. Bernard, "by Clairvaux, he bestowed on us a second time his blessing. Then, heaving deep sighs, that he himself was not permitted to remain, as he wished, 'I beseech you,' he said, 'keep meanwhile for me these, to learn from you what afterwards they can teach to us,' and adds he, 'They will serve us for seed, and in this seed nations will be blessed, even those nations which from of old have heard of the name of a monk, but have not seen a monk.' Then he proceeded on his journey, after detaching from his side five of his companions. These, when they were proved and found worthy, were made monks; and after some time, when the holy man had arrived in his own country, he sent others, and to them was done in like manner. When these had for some time been instructed, and their hearts trained in wisdom, after giving to them for Superior, Brother Christian, who was one of themselves, we sent them away, joining to them as many of our own monks as would suffice in number for an abbacy. That conceived and brought forth five daughters, and then, by the multiplication of seed, the number of monks increases every day, according to the desire and the prophecy of St. Malachy. But let us now resume the order of our narrative."

From Clairvaux St. Malachy proceeded to Scotland, where he was honourably received by King David, whose son Henry was then at the point of death. At the request of the King, the bishop sprinkled the prince with holy water, and said to him, "Child, take courage, thou shalt not die this time." The very next day the young man completely recovered, and St. Bernard relates the great joy of the King, of the royal family, and of the Scottish people, and their gratitude to St. Malachy. He declined their

invitation to remain for some days at the court. On his way to the place of embarkation, he miraculously cured a dumb girl and an insane woman, at a village, called by St. Bernard, *Crugeld*, which still retains the name of Crugelton.* He restored to health another insane woman, at a village named from its church, being dedicated in honour of St. Michael. Thence he proceeded to a port named, in the text of St. Bernard, *Laperasper* (*recte*, *Lapis-asper*), which is supposed to be Cairngaroch, about four miles south-west of Portpatrick, and nearly opposite to Donaghadee. Having to remain at that port a few days, waiting for a vessel, he constructed an oratory of hurdles, working at it himself, and having surrounded it with a trench, he blessed the intermediate space for a cemetery. "Miracles to this day performed at that place," says St. Bernard, "testify to the sanctity of him who blessed it."

"Malachy embarked," says St. Bernard, "and after a prosperous voyage drew near to his monastery of Bangor that his first children might receive his first favours,"

*Mr. John Hanna, of Downpatrick, procured for Father O'Hanlon identifications of *Crugeld* and *Laperasper*, by Mr John Nicholson, author of the *History of Galloway*. Crugelton, in the parish of Sorby, Wigtonshire, has the ruins of an old castle and burying ground, but in 1684 the ruins of a church remained. As this place is near Whitehorn, Mr. Nicholson surmised that St. Malachy passed through Crugelton in order to visit the shrine of St. Ninian. In a letter written by Mr. Nicholson to Mr. Hanna occurs the following—" *Laperasper* is evidently a Latinized form of *Rough Stones*, and would be some port on the west coast of Wigtonshire, facing Ireland. It should from its name be in Stoneykirk parish; very probably it would have been Cairngarroch, where a small stream flows into the sea, widening at its mouth."—See *Life of St. Malachy* by Canon O'Hanlon Cairngarrogh—*Carn Garbh*, "a rough heap of stones."

landing, it would seem, in the little harbour below the monastery. His return occurred in the year 1140 according to the *Annals of Innisfallen*. Be that as it may, his departure for Rome certainly occurred in 1139. Malachy now commenced immediately the duties of his office of Legate of the Apostolic See. He held, or directed synods to be held, in various places for the reformation of morals and to arrange and regulate ecclesiastical matters. He went all over Ireland, travelling on foot with his companions, resting in monasteries, and adapting himself to their practices and observances, always grateful, and content to share with the holy inmates the frugal fare of the community. St. Bernard contrasts the mode of living and habits of the holy bishop with those of other legates, who proceeded, accompanied by large trains of servants and dependents, while Malachy was surrounded by a band of holy brethren to assist him in breaking the bread of life to those who eagerly hungered for it. From the first day that he entered religion to the last of his life he had nothing that he could call his own, neither servants, nor houses, nor even ecclesiastical revenues. It cannot be supposed, that St. Bernard asserts, that there was no ecclesiastical property belonging to the see of Down, but that St. Malachy, who delighted in poverty, permitted the see rents to be used for other purposes, just as he had permitted the monastic lands of Bangor to pass to a layman, content with receiving the site of the ancient abbey. Some time after his return to Ireland, probably in the summer of 1140, he sent over to Clairvaux some persons, besides the four whom he had left there, that they might study the science of the saints under the holy founder, St. Bernard.

With these he sent a letter, the contents of which we

can learn only from the reply, and with the letter he sent an Irish staff as a gift of affection. St. Bernard's reply is given in Usher's *Sylloge*, and in Mabillon's edition of St. Bernard's Works. It was written probably early in the year 1141.

"To the Venerable Lord and Blessed Father Malachy, by the grace of God Archbishop of the Irish, Legate of the Apostolic See, Brother Bernard of Clairvaux, called Abbot, to find favour with the Lord.

"Amidst the many commotions and cares of my breast, through the multitude of which my soul is much disturbed, the brothers coming from a distant land, thy letter, *thy staff, they have comforted me*; the letter by showing thy good will, the staff as a support for my body of infirmity, the brethren who serve God in the spirit of humility. We accept all, we are pleased with all, *all things work together unto good*. As, however, to your wish that two of the brothers should be sent to you to see beforehand the place,* when your counsel was communicated to the brothers, we have said that they should not be separated from one another until more fully *Christ be formed in them*, until they be educated in the school of the Holy Ghost, when *endued with power from on high*, then at length shall return the children to their father, to *sing the song of the Lord*, not now in a strange land, but in their own. Do you, however, in the meantime, *according to the wisdom given to you by the Lord*, after the manner of places which you have seen with us, provide and prepare for them a place secluded from the tumults of the world; for the time is near, in which, through the operation of the

* Mellifont, in the County of Louth, and about four miles from Drogheda.

grace of God, we will produce for you new men from the old. Blessed for ever be the name of the Lord, through whose bounty it comes, that I claim in common with you children, whom your preaching *planted*, my exhortation *watered*, but God gave the increase. We entreat your Holiness that you preach the word of the Lord *to give knowledge of salvation to His people*; for a double necessity, from the office of Legate and from the duty of a Bishop, presses on you. As to the rest, *for in many things we all offend*, and being frequently brought into contact with men of the world we contract much of the dust of the world, to your prayers and those of your people I commend myself, that the source of piety, Christ Jesus Himself, who said to Peter, *unless I wash thee thou shall have no part with Me*, may deign to wash and cleanse us in the laver of His mercy. But this request I ask not alone by prayer, but demand as a debt, since for you I cry aloud to the Lord, if the prayer of a sinner aught avails. In the Lord, farewell."

That letter was succeeded by another, written probably in the autumn of 1141, from which it seems that he sent a few brothers.

"To Malachy, by the grace of God Bishop, Legate of the Apostolic See, Brother Bernard of Clairvaux, called Abbot, if the prayer of the sinner avail, and if the devotion of the poor man be of use.

"What your Holiness commanded we have performed, although not in a proper manner, but as well as was possible in the time. Such strides does wickedness everywhere make with us that scarcely was it permitted us to effect the small good that has been achieved. We have sent the little seed, which you see, to sow even a small

part of that *field*, into which the true Isaac formerly *went forth to meditate* when Rebecca was first brought by the servant to Abraham to be happily joined in perpetual wedlock. Nor is the seed to be despised, from which we have found fulfilled at this time, that saying among your fathers, *unless the Lord of Sabaoth had left us a seed, we had been as Sodom, and we had been like unto Gomorrha*. Wherefore I have planted, do you water, and God will give the increase. Through you we salute all the saints who are with you. Humbly commending ourselves to your and their prayers, . . . Farewell."

The following letter was written, it would seem, in the year 1142. St. Bernard sent to Ireland the Irish brethren, and placed over them, as Abbot, Christian. He was brother to Malchus, the disciple whom St. Malachy had miraculously healed at Bangor. Father Hartry, in his *History of the Monastery of Holy Cross*, says that Christian was born between Lismore and Dungarvan; Colgan, however, more correctly asserts that he was born near Bangor. Along with the Irish monks came some French monks, among whom was Brother Robert.

"To the most loving Father, and most reverend Lord, Malachy by the grace of God Bishop, and Legate of the Holy and Apostolic See, his Holiness's brother, Bernard, called Abbot. Health and our unworthy prayers.

"Lord Father, how sweet to my mouth are thy words, how pleasing the memory of thy holiness! Whatever affection, whatever devotion, whatever power of soul is in us, all, without doubt, the charity of thy love claims as its own; nor is a multitude of words required where affection so greatly abounds. I am indeed confident that the spirit, which thou hast from God, gives testimony to thy spirit,

that to thee belongs whatever little we are. Likewise, most dear and loved Father, deliver not to forgetfulness the soul of the poor man that clings to thee in the bonds of charity, and forget not in the end the soul of this thy poor friend. Nor is it indeed a new thing that we commend ourselves to thee, since now, a long time past, we glory in the Lord, that our littleness merited to find favour in the eyes of thy Holiness; but let us pray that the love, that is not now new, may daily advance in increasing strength. We recommend to you our children—nay, also your own—the more earnestly because they are farther away from us. You know that after God our trust was to send them to you, since it appeared right to acquiesce in the prayers of your Holiness. Receive and cherish them, as becometh you, with the whole bowels of your charity. Never, on any occasion, let your solicitude and diligence for them weary, nor permit to perish what your right-hand has planted. We learn, from your letter and from the relation by our brothers, that our house has made goodly advances, having increased both in temporalities and spiritualities. Wherefore we rejoice very much, and with our whole heart give thanks both to God and to your Paternal solicitude. And since there is still need of much vigilance, as they are in a new place and in a land not accustomed to, and even untried with monastic religion, we beseech you in the Lord, that you hold not back your hand, but that you finish with perfection what you have so well begun. As to our brothers who have returned from that place, it would have pleased us well if they had remained; and perchance they would have afforded occasion to those who are natives of the land and not yet sufficiently instructed in our practices to conform to them by counsels, which would have been a

guidance to those deficient in experience. We send back to you our and your dearly beloved Christian* as fully instructed as we could in matters which relate to our order and destined in the future to be more solicitous, as we hope, for its observances. Do not wonder that more brothers were not sent with him, since we neither found suitable brothers, who would easily consent, nor did we think it prudent to compel the unwilling. Our dearly beloved brother, Robert,† like a son of obedience, yielded to our prayers even in this case. It will be yours to assist him, that now your house be advanced both in buildings and in other necessary matters. Likewise we

* Christian accompanied St. Malachy on his first visit to Clairvaux—"He humbly asked for the habit of our holy life, and was fortunate enough to receive it from the hands of our holy Father Bernard. From him he imbibed the sweet doctrines of the holy order, and advanced rapidly from virtue to virtue, and deserved to be the first of the Cistercian monks and the first Abbot of Mellifont. . . . This Christian was the fellow novice of Pope Eugene III., by whom he was later made Bishop of Lismore and Apostolic Legate throughout Ireland, where he built many churches and monasteries. Before his death he resigned the See, choosing to lead the life of a monk in the solitude of the Monastery of Odorney (Co. Kerry), . . . where he slept in the Lord A.D. 1186." *Trumphalia Chron. Monasterii S. Crucis*. Translated by Father D. Murphy, S.J.M.R.I.A.

† Brother Robert, from St. Bernard's letter, appears to have been an architect. In the year 1142 Douchadh Ua Cearbhaill (Donough O'Carrol, or, perhaps more correctly, O'Carvill), Prince of Oriel (Arrghiall), endowed and commenced the erection of the Cistercian Monastery of Mellifont, the first of St. Bernard's Order in Ireland. In the erection of this the talents of Brother Robert were no doubt called into requisition, and the selection of the site, enclosed by high grounds on every side, was strictly in accordance with the recommendation contained in St. Bernard's letter to St. Malachy.

request your Paternity to persuade religious men and such as you might hope would be useful to the monastery to come to their order; for this would be of the highest utility to the house, and they would more easily be advised by you. May your Holiness enjoy good health, and always remember us in Christ."

St. Bernard, the illustrious biographer of St. Malachy, records many miracles wrought by him in almost every district of Ireland in which he was necessitated to go in the exercise of his episcopal or legatine functions. At Coleraine he cast out an evil spirit from a woman, at Lismore from a man, and in Leinster from a child. In the North of Ireland a man, who was cast into a dangerous sickness by the demon, was healed by lying on the straw which had formed the saint's bed. In Leinster a maniac woman was brought to him tied with cords. He ordered her to be loosed and to be washed with water, which he blessed, and she was immediately restored to her reason. Another woman in Saul, who tore her flesh with her teeth, was restored to sanity by the saint praying over her and imposing his hands on her. A man, raging mad, and, through the agency of the devil, able to foretell future events, was brought by his relatives tied with strong cords; for his madness gave him such strength that he was a terror to all. St. Malachy prayed for him, and immediately his reason returned, and his bonds were loosed. "This occurred," says St. Bernard, "at a place, the name of which we do not mention, for its pronunciation is too barbarous (he might have said difficult for foreigners), as are also those of many other places." In Lismore he healed a dumb girl by prayer and by touching her tongue with spittle. As he was going out of a certain church a

husband brought to him his wife, who had lost the power of speech. The saint blessed her, and commanded her to say the Lord's Prayer. "She spoke, and the people blessed the Lord." In the City of Antrim a rich man lay speechless for twelve days, but when commanded by the saint he spoke, received the Holy Eucharist, and breathed forth his soul in a good confession. A certain nobleman came to the saint on some business, and during their conversation he contrived secretly to possess himself of three rushes from the seat on which St. Malachy was sitting. By means of these God was pleased, through many miracles, to reward the man's faith, and to testify the sanctity of the holy prelate. At Cloyne (*Duevania*, probably a mistake for *Chuevania*) a certain nobleman of that city came to him whilst he was at table, supplicating him in behalf of his wife, who was pregnant, and was considered to be in the greatest danger, for the expected time of her delivery had long passed. Nehemias (O'Moriertach), the bishop of that city, who was sitting beside St. Malachy, and all the guests joined in the supplication. "I have compassion on her," said St. Malachy, "for she is a good and virtuous woman," and reaching to the husband the cup which he had blessed, he said, "Go, and give it to her to drink, and know that when she has taken the blessed drink she shall be delivered both soon and without danger." A similar miracle is recorded in favour of a woman who came to the saint when he was holding, in an open field, a conference with the Prince of Ulidia, and an immense assembly of people. At the same time and place a warrior, the steward of the King of Ulidia, was publicly reprov'd for the crime of incest by St. Malachy, who, like another John the Baptist, said to him, "It is not lawful for thee to retain the

concubine of thy brother." The wicked man swore, in presence of the assembly, that he would never dismiss her. "God will," said the saint, "separate you from her even against your will." The wicked man in a terrible rage thereat left the assembly, but at some distance from it, meeting a lady, he offered violence to her, which so enraged her brothers that they slew him with many wounds. The assembly was not yet broken up when an attendant of the slain man rushed in and related the painful occurrence. The sudden fulfilment of the saint's prophecy frightened every one, and the wicked, "for there were many in that land," terrified by the death of the sinner, did penance for their sins.

A chief, named Diarmid, who had been a long time confined to his bed, was visited by Malachy, who severely reproved him for his gluttony, and his immoderate way of living. He sprinkled him, however, with holy water, and the sick man was immediately able to rise, and even to mount his horse. In the City of Cashel a man, accompanied by his son, who was paralyzed, came to him to implore him to heal the boy. The saint, after offering up a prayer, said—"Go thy way, thy son shall be healed." The next day the father returned with the son still paralysed. Malachy again prayed over the boy, and he was healed. "Offer him," said he, "to God." The man promised so to do, but did not keep his word, and after many years the youth relapsed into the same state. "Without doubt," says St. Bernard, "that occurred from the disobedience of the father, and the violation of his promise." While Malachy was yet in Munster, another father brought to him his son, who had entirely lost the use of his feet. "This occurred," said the father, "I think,

through the malignity of the demons. The little boy was playing in a meadow, and they, I suspect, cast him into a deep sleep, and when he awoke he found himself in this state." The saint, pitying the boy, prayed for him, and bade him sleep there on the ground. He did so, and arose healed. He retained the boy for some time among his followers, and he used to walk with the saint.

In the Monastery of Bangor a certain poor man was supported by the alms of the brethren, and used each day to receive some pay for whatever work he was able to do in the bakery. This man was lame from the age of twelve years, and used to creep on his hands, dragging his lifeless feet after him. One day St. Malachy, coming out from his cell, observed this man very sad, and asked the cause. "You see," said he, "how long I have been an afflicted wretch, and the hand of the Lord has been upon me; and, to add to the weight of my sorrow, the men who ought to pity, prefer to mock me, upcasting to me my misfortunes." For a little St. Malachy raised his hands in silent prayer, and then went into his cell. The poor man raised himself up, and standing on his feet, he wondered was he in a dream, or had a reality happened to him. He commenced to move one foot, and then the other. He seemed to himself as if awaking from a dream. His whole heart burst into joy, for he knew that the mercy of the Lord had come upon him. He walked with a firm step and entered the bakery—leaping, rejoicing, and praising God. He also healed there a man afflicted with dropsy, who ever afterwards remained in the monastery, and was appointed the shepherd.

There happened a vacancy in the See of Cork, and there occurred on the occasion great disputes regarding the

selection of the future bishop. Malachy hastened to the city, and induced them to permit him, as Apostolic Legate, to make the selection. He selected not any of the nobles of that country, but a poor man from a distant part of the country, whom he knew to be very virtuous. Some persons mentioned that the man selected was so ill that he could not rise from his bed. "Let him rise," said the saint; "in the name of the Lord, I command him. Obedience will make him whole." The man dreaded to undertake the office of bishop, yet he dreaded to disobey the Legate. He exerted himself to get up, and gradually felt himself becoming stronger, and he was soon able to walk with ease. He came before the assembly, and Malachy placed him upon the episcopal throne, amidst the acclamations of the clergy and people. "There can be no doubt," says Dr. Lanigan, in his *Ecclesiastical History of Ireland*, "that this was Aedh O'Mugin, who was a truly learned bishop, and who afterwards assisted at the Council of Kells, in 1152."

A certain noble lady suffered from a flux of blood, and she was much respected by St. Malachy, not on account of her high birth, but for her many virtues. Feeling that her end was fast approaching, she sent to the saint requesting that he would come and assist her in her last moments. St. Malachy sent forward immediately a young and active man, Malchus, already mentioned, the brother of Abbot Christian, saying to him—"Hasten on and bring these three apples, on which I have invoked the name of the Lord. I trust in Him that when she shall have tasted of them, she will not taste death until she sees me, even if I should be a little slow." Malchus, as commanded, hastened on to the house of the dying lady. She, though

unable to speak, tasted the fruit when she heard it was sent from Malachy. She felt comforted, spoke, and gave thanks to God. Quiet sleep supervened, the flux of blood ceased, and the visit of St. Malachy on the next day effected her complete recovery.

There lived a nobleman in the vicinity of the Monastery of Bangor, whose wife was sick unto death. Malachy was requested to come to her and to annoint her. He came, and was about to administer to her the sacrament, but he was persuaded by those around to defer its administration till the following morning, and having given to her his blessing, he departed with those who accompanied him. Scarcely, however, had he left the house when the greatest lamentation and outcries were heard. The woman had suddenly died. On hearing these cries Malachy and his attendants hastened back to the house, and on approaching the bed, he was horrified on finding that she was dead; and dead without the grace of the last Sacrament. Then, raising his hands toward heaven, he cried out with bitter grief and remorse:—"I beseech thee, O Lord—I have acted unwisely—I—it is I, who have sinned by this delay, not she who wished to receive the sacrament." Then he declared, before all, that he could receive no consolation, his mind no rest, unless he could give to her that grace of which he had deprived her.* Desiring earnestly to render to the dead what he accused himself of having robbed her of by his neglect he continued standing over the corpse,

* "This incident, in the life of our Saint, was often repeated by St. Charles Borromeo to his priests, when he exhorted them to be careful and diligent in administering, in due time, the sacrament of Extreme Unction to the sick."—*Life of St. Malachy, by Canon O'Hanlon, p. 101.*

praying with many tears and sighs, and calling on his disciples to assist him, saying—"Watch and pray." Thus was the whole night spent, by him in tears, and by them, in reciting psalms. When at break of day the dead lady opened her eyes, sat up, and, recognising St. Malachy, with a devout bow, she saluted him. All, who were present, were exceedingly amazed; their sadness was turned to joy, and Malachy, giving thanks, blessed the Lord. He then anointed her, knowing that by this sacrament sins are remitted, and that the prayer of faith heals the sick. The lady, to the great glory of God, recovered, and lived some time to perform the penance imposed on her by St. Malachy, then relapsed, and dying a good death, departed to the Lord.

There was a woman so subject to uncontrollable bursts of passion, that not only her neighbours and kindred avoided any communication with her, but even her children could scarcely dwell in the same house with her—wherever she was were rage, railings, and outbursts of passionate language; feared for tongue and hand, she was insufferable and hateful to every one. At length her children, sorrowful for her and sorrowful for themselves, bring her before St. Malachy, and tell him their sad tale. The holy man took her aside and anxiously questioned her if ever she had confessed her sins. She replied that she had not. "Then make your confession," said he, and she obeyed. He imposed a penance on her, and prayed for her that the Almighty might grant her the spirit of meekness, then he commanded her, in the name of the Lord Jesus, not again to fall into anger. So meek did she ever after become that every one saw in her conversion the work of the hand of the Most High. "It is said," says St. Bernard, "that she is alive to

this day, and she, who used to exasperate every one, is now gifted with such patience and meekness, that neither crosses, affronts, nor afflictions could roughen her temper," and, adds the holy Doctor, "Let every one think as he pleases, but I consider this a greater miracle than that of raising the woman to life; for, in that was recalled to life the outer, in this the inner form of human nature."

A God-fearing man, of high social position, once came to Malachy, complaining of an aridity of soul, and beseeching him to obtain for him, from Almighty God, the gift of tears. The Saint, much pleased to find a man of the world so far advanced in the spiritual life, pressed in an affectionate manner his cheek to that of the man, saying—"Be it done unto thee according to thy desire." "Such continuous floods of tears thereafter flowed from that man's eyes," says St. Bernard, "that to him might be applied the scriptural expression 'The fountain of the gardens, the well of living waters.'"

In the sea that surrounds Ireland there is an island, which was formerly celebrated for its fishery, and the sea around it used to abound in fish, but this plentifulness was taken away, on account of the sins of the inhabitants, as it was thought, and the inhabitants were very much grieved for the loss they sustained. It was revealed to a certain woman, that the prayers of Malachy would bring them relief, and this was noised abroad among the islanders. It happened that Malachy, on his missionary tour, visited the place at that very time. The rude islanders, thinking only of their lost fishery, pressed him to relieve them; he answered that he came as a fisher of men, not of fish. Moved, however, by their faith, he knelt down on the shore and implored God to regrant, for their faith, what He had

taken away, for their sins. The abundance of fish in that sea immediately became greater than ever before it had been, and continues, St. Bernard says, "to the present day."—"What wonder," adds he, "if the prayer of the just man, which penetrates the Heavens, penetrated the abyss, and from the depths of the sea called forth such multitudes of fishes."

"Once on a time," St. Bernard tells, "three bishops, and the fourth was Malachy, came to the village of Fochart, which they say is the birthplace of Brigid, the Virgin. The priest of the place, who was their host, said to Malachy—'What shall I do, for I have no fish?' 'Send,' said he, 'to the fishermen!' 'Oh!' said the priest, 'it is now two years since fish was in the river, the fishermen, in consequence, are scattered, and have given up their calling.' 'Then,' replied the Saint, 'Order, that the nets be let down in the name of the Lord.' This was done, and there were taken twelve salmon; it was repeated, and the same number of fish was taken." The unexpected dish proved the miracle; and that it was owing to the merits of Malachy appeared from the fact that, for the next two years, no fish was caught in the river.

A certain cleric lived at Lismore, a man, it is said, of good morals, but he denied the real presence in the Holy Eucharist. Frequently St. Malachy admonished him in secret, but to no purpose; he was then cited before an assembly of clergymen, where he was permitted to defend his opinions. They were, however, triumphantly refuted by St. Malachy. The man then left the assembly, and asserted that judgment was pronounced against him, because of the authority, but not because of the arguments of the bishop. The Saint, much grieved for the obstinacy of this cleric,

but fearing still more for the purity of the faith, found it necessary to summon a council of the church, before which this man was cited to appear. Although publicly admonished by St. Malachy, and earnestly requested by the bishops and clergy to recant his error, he still persisted in it, so that they were obliged to anathematize him, and to declare him a heretic. This produced no affect on him; he asserted that they were all favouring the man, not the truth. "May the Lord Jesus," said St. Malachy, "make you confess the truth even through necessity." "Amen," said he, and the council then broke up. He now determined to leave the city, not being able to stay there disgraced and dishonored. He had not gone far when he was seized with a sudden sickness, and as he lay on the ground, he was accosted by a wandering idiot, who happened to stray past. He said that he was so ill that he was not able to go further or to return back. "This sickness," said the idiot, "is the approach of death, return home and I will assist you." It was the voice of God, through the idiot, correcting him who would not listen to the advice of the wise. He returned to the city, supported by the poor idiot, and his heart was changed; he sent for the bishop, acknowledged his error, and was reconciled to the church. He made his confession, was absolved, and received the Holy Viaticum, and shortly afterwards expired. The speedy fulfilment of the words of St. Malachy appeared wonderful to every one.

Disputes having arisen between the inhabitants of two districts, an application was made to Malachy to use his influence in restoring peace, but the Saint, being at that time pressed by other business, requested another bishop to undertake the duty. That bishop excused himself as being in many ways unfit to transact matters of such importance.

Malachy replied, "go, and the Lord will be with you." The bishop consented under condition, that, in the event of his failure, Malachy would take the matter up. The disputants having assembled, the bishop dictated the terms of agreement, to which all assented, and a mutual peace was established. One of the parties, however, violated the conditions and attacked the other thrown off its guard by the recently effected peace. The bishop ran to the leader of the party, that had violated its engagement, but he received only a scoffing reply—"Do you think that on your account we should let the scoundrels escape, whom God has delivered into our hands." The bishop, weeping and wringing his hands, turned his face in the direction of the monastery where Malachy was, and cried out—"Where art thou! O man of God, where art thou? Is not this, O father, what I told thee? Alas! alas! I came to effect good, and not evil, and behold, by means of me all these are going to perish, the one party corporally, the other spiritually." The bishop continued in words like these to address, as it were, St. Malachy; in the mean time the truce-breakers continued the pursuit of their flying foes, a false intelligence was however conveyed to them, that a party of the enemy had invaded their territory and were carrying off their goods, their wives, and children. A halt was ordered, and all returned to protect their homes; when they arrived, they discovered that the rumour was false, but they acknowledged that God had permitted them to be deceived, because of the insult that they had offered to the representative of Malachy. The bishop, returning with great joy, informed Malachy of the course of events; the Saint induced both parties to enter into new engagements, which were confirmed with a solemn oath. Shortly after-

wards the party, against whom the previous treaty had been broken, determined, notwithstanding the oath, to take revenge. They invaded the territory of the enemy, and with ease, crossed a great river, but when they came to what had always been a little stream, they were surprised to find it swollen into a broad and impassable water, covering meadows and fields ; there had been no rain for a long time, and even in the greatest floods this stream, they knew, never had been of any importance—"The finger of God is here, and the Lord has walled up our passage on account of His holy one, Malachy, whose agreement we have violated, whose command we have transgressed." They abandoned their undertaking, and the fame of the circumstance was noised throughout the entire nation.

A nobleman, who had a dispute with the king, was reconciled with him through the intervention of St. Malachy for the nobleman would not trust the king without the guarantee of the bishop. After some time, nevertheless, the king seized on the nobleman and cast him into prison. The friends of the chieftain came to Malachy and demanded their friend from the guarantor, though they had little hope of success. The holy bishop, says St. Bernard, at the head of a very powerful army—but it was a band of his disciples—went to the treacherous king. "Unjust man," says he, "you act against the Lord, against me, against yourself, in the violation of your engagement. If you break your word, I will not. This man trusted himself to my word ; if it should happen that he be put to death, I have betrayed him, I am guilty of his blood ; what think you of making me a betrayer, yourself a prevaricator ? know then, that neither I, nor any of these, will taste food until he be liberated." After saying this the Saint and his companions

left the king and went into a church, where they prayed the Almighty to wrest the captive from the hands of the wicked king, and there they remained the whole of that day and the following night in prayer and fasting. When this was told to the king he fled from the place, but Malachy pursued him and denounced to him the vengeance of God. The king was struck with terror, and the captive noble was liberated.*

The king seems to have been Turlough O'Connor, who frequently pledged his word, but to break it. On one of those occasions, in the year 1143, the clergy of Connaught fasted against this king. The event, recorded by St. Bernard, seems to be what is entered by the *Four Masters* under the year 1147 :—"Tadhg Ua Briain was released from his fetters at the intercession of the bishops of Ireland, with the successor of Patrick, Maelmaedhog Ua Morgair, Muireadhac Ua Dubhthaigh, and Domhnall Ua Longargain, for he was taken prisoner while under their protection."

The *Senchus Mor*, the great law-book of the Irish, directs that fasting be adopted against a debtor, to compel him to give a pledge that he will submit the matter in dispute to the judge. It says—"He who does not give a pledge to fasting is an evader of all; he who disregards all things shall not be paid by God or man." This mode of compelling, perhaps by public opinion, an unwilling party to do a duty seems once to have been in use in every Aryan community; it is diffused over the whole East, and called by the Hindoos "sitting dharna." It is used by the Brahmins to gain a point which cannot be accomplished by any other means, and the process is as follows: The Brahmin proceeds to the door of the person, and sits down in *dharna*, with poison, or some instrument of suicide in his hand, threatening to use it if the person should attempt to molest him, or to pass him. If the party, thus arrested, were to suffer the Brahmin, sitting in *dharna*, to perish by hunger, the sin would for ever lie upon his head (see Lord Teignmouth's account of *dharna* in Forbes' "*Oriental Memoirs*," Vol. II. 25.

This custom is in Persia where a man, intending to enforce payment of a demand by fasting, begins by sowing some barley at his debtor's door, and sitting down in the middle of the sown space, to indicate that he will stay there, without food, until he is paid, or

The man whom St. Malachy allowed to possess the monastic lands of Bangor, unmindful of the Saint's kindness, was constantly hostile to him and to his monks. This man had an only son, who faithfully imitated his father in hatred and ingratitude towards the Saint, as may be seen in the following case. St. Malachy determined to erect at Bangor a stone church. It is true that stone churches had frequently before this been erected in Ireland, and even in Bangor there was one; for the *Annals of the Four Masters* record that in the year 1065, "Donnchadh Ua Mathghamhna, King of Ulidia, was slain by the Ulidians, themselves in the stone church (Daimhlaig) of Bangor," but Malachy determined to build a church like one of the beautiful French structures, which he admired when passing through that country. The foundations were laid, and many of the inhabitants wondered at their breadth and extent. That young man not only wondered, but became enraged, and by means of secret detraction, and open invectives, induced several persons to join in opposing the completion of the work. "Follow me," said he, "and what should be done only through us, we will not permit to be done without us." He thus persuaded a few to go with him down to the place where was the man of God, and with much insolence he addressed him—"Good man, why have you taken it into your head to introduce this novelty into our country? We are Irish (Scoti) not Frenchmen. What folly! What need have we for a building so useless, and so expensive? Where will you in your poverty get the money required for it? Who will see it

until the barley grows up to supply him with bread.—See Maine's *History of Institutions*. This is one of the Pagan customs which St. Patrick modified so as to bring them into consonance with the teaching of Christianity. (see p. 39).

finished? Although it is indicative more of a fool than of a presumptuous man to attempt a thing above your means or ability, give it up, give it up, desist from this madness, otherwise we will not permit it, we will not bear it." The persons who accompanied him were evidently ashamed of such language, and instead of supporting him became the friends of Malachy. "Wretched man," replied the Saint, "the work which you now see commenced, and which displeases you, will certainly be completed, and many will see it finished; but because you do not wish to see it finished, you shall not, and take care that you die not in your sins." And so it happened, for he died that year. The father of the unfortunate young man having heard of the prophecy of St. Malachy concerning him cried out—"He has killed my son;" and he was not ashamed to accuse him before the prince and chiefs of Ulidia of being a liar, and even called him "an ape." St. Malachy did not answer a word, but on the same day the unfortunate man, when he returned home, lost his reason and fell into the fire, out of which he was dragged by his attendants, greatly burned and completely bereft of reason. St. Malachy was sent for; he found him foaming at the mouth, in dreadful contortions, and held down by many men. The Saint prayed for him, and he recovered the use of his reason. St. Bernard relates, that at the period he was writing, that man was still alive, but, in punishment of his sins, he was subject to periodical fits of lunacy, and, on account of his imbecility, he was unfit to manage the lands entrusted to him, and, therefore, they had reverted to the monastery. But to return to the new church. St. Malachy really had nothing to enable him to erect a building so expensive, but he trusted in God, and He whose is the earth "and the fulness thereof," provided the means.

In the monastic grounds was found a treasure, probably concealed by the old monks during some of the many Danish raids to which Bangor had been subjected. From God this came, and to God it should be given; the good bishop's whole mind was filled, night and day, with thoughts of the beauty which that building should have, that would be the house of God. One day, as he was returning from a journey, when he entered what in old times had been called the "Vale of Angels," he saw in the air above the monastery of Bangor, either in a vision, or in a day dream, a most beautiful church, perfect in all its parts. There was no longer in his mind doubt, or hesitation; he determined to copy the model, and so he did, for he felt within himself that to him, as to Moses, was said, "Look, and make it according to the pattern that was shown thee in the mount." St. Bernard likewise relates that St. Malachy, before he engaged in the renewal of the monastic buildings of Saul, had a similar vision, in which was shown, not only the oratory, but likewise the entire monastery that was to be.

When St. Malachy was passing through a certain city, the report of his arrival attracted a great crowd, and he observed among them a young man who had mounted a large stone, and, standing on tip-toe, with outstretched neck, was intently eyeing him. The Saint, by a heavenly light, saw that this young man had come there with the spirit and virtue of Zacheus, he, however, made no remark, but that night in the monastery he told the brethren what he had foreseen regarding him. On the third day after that, the young man, accompanied by his chieftain, presented himself to St. Malachy. The chieftain explained the desire which the young man had to be admitted among the disciples of St. Malachy. "There is no need," said the holy bishop

"for man to commend one whom God hath commended," and taking him by the hand he introduced him to Abbot Congan, and he introduced him to the brethren." "That young man," writes St. Bernard, "still living, unless I am mistaken, was the first lay-brother of the monastery of Surium (Inislaught, near Clonmel), and has a universal reputation of living among the brothers a holy life under the Cistercian rule. The disciples knew from this case that St. Malachy had the gift of prophecy.

Once, when St. Malachy was offering up the Holy Sacrifice, a deacon, came in the performance of his office, forward to him. The Saint uttered a groan, for he felt that the deacon was not in that state in which he should be. After Mass he privately asked the deacon regarding the state of his conscience, he confessed to the Saint that on the previous night he had been tempted by a bad dream. After imposing on him a penance, "you ought not," said the Saint, "have ministered to-day at the altar, but modestly have withdrawn from the sacred function and deferred taking part in so great and divine mysteries, in order that chastened by this humility, you might, afterwards, more worthily, have ministered at the altar."

On another occasion, when he was offering the Holy Sacrifice, and praying during Mass with his usual sanctity and purity of heart, the assistant deacon saw enter the windows of the church a dove surrounded by a great light, which cast a dazzling brightness, both on the priest and on the hitherto dimly lighted church. The dove, after flying about for a little, settled on the cross that was before the priest. The deacon, in amazement ("for the dove," says St. Bernard, "is an unusual bird in that country)," and, afraid that the candles would be extinguished, fell on

his face, all panting, and scarcely able to rise when his duties required it. After Mass he was called aside by the Saint and warned, at the peril of his life, on no account to tell to any one what he had seen, until after, at least, the death of Malachy.

St. Malachy, accompanied by another bishop, went one night into St. Patrick's Cemetery, in Armagh, to pray for the faithful departed, whose bodies, in great numbers, are there interred. The two bishops observed one of the altars to be suddenly enveloped in flame, but Malachy, convinced that this was a sign of the great merit of him or of those whose bodies lay under that altar, ran forward, and with both arms, embraced that altar. "What he did or felt then no one can tell, but I think," says St. Bernard, "that there in not one of the brethren, who then lived with him, who did not know that he left that flame more than usually burning with heavenly fire."

St. Malachy was on one occasion asked by his disciples to say in what place, if a choice were allowed to him, he would wish to die—at first he refused to reply, but when he was pressed for an answer, he said, "If I should die in this country, no where would I more willingly have my resurrection than with our Apostle (St. Patrick). If I go abroad—and God so permits it, I have chosen Clairvaux," and, on being asked the time, he answered, the Feast of all Souls. "If it be considered" says St. Bernard, "simply a wish, it has been granted, if a prophecy, not an iota of it has failed." The holy Doctor then proceeds to state circumstances which led to its fulfilment. We have already seen that Pope Innocent II. had promised to give the palliums to the Irish Archbishops, but they had not yet been sent. In the year 1148, it was known that Pope Eugene III., who

had been a disciple of St. Bernard, in Clairvaux, was making a journey into France and the circumstances being all so favourable, St. Malachy thought that they should not be neglected. A synod was therefore convoked by Malachy and Gelasius, the Archbishop of Armagh, to be held in Inispatrick, now called Patrick's Island, near Skerries, in the county of Dublin. It assembled in the year 1148. Some time earlier in the same year he consecrated the church of St. Peter and St. Paul, at Knocknasengan, (the hill of the ants, now called Knock, in the county of Louth) which had just been erected by the Bishop of Clogher, and endowed by Donogh O'Carrol or O'Carville. Both these events are chronicled by the *Four Masters*, under the year 1148 :—

"The Church of Cnoc-na-Seangan was finished by Bishop O'Caellaidhe and Donnchadh Ua Cearbhaill, and was consecrated by Ua Morgair, successor of Patrick, and a *Neimheadh*, i.e., ecclesiastical land, was assigned to it in Lughmadh (Louth). A synod was convened at Inis-Padraig by Maelmaedhog, successor of Patrick, at which were present fifteen bishops and two hundred priests, to establish rules and morals for all, both laity and clergy; and Maelmaedhog Ua Morgair, by advice of the synod, went a second time to Rome to confer with the successor of Peter."

The bishops at the synod were unwilling that St. Malachy should expose himself to the dangers of the journey, but as he wished to go, and as it was expected that the Pope would be in France, they consented. Immediately after the synod was over he set out and was accompanied as far as the port by some of the brethren. One of these, named Catholicus, who had for the previous six years been subject to epileptic fits, addressed him, complaining that he was now going away without doing anything for him, when he was aware that his disease made him a source of trouble to all the

brethren. This appeal moved the paternal heart of Malachy, he embraced the brother and made the sign of the cross on his heart, saying—"Be assured you shall not suffer a recurrence of that sickness till I return"—"From that hour," says St. Bernard, "he had not a recurrence of the sickness, and we are confident he shall never again have it, for Malachy will return no more." Just as he was going to embark, two of his particular friends asked him to grant them a special favour. He enquired what it was, but they would not tell him unless he would promise that he would grant it. He made the promise, then said they—"We wish your worthiness to give us a sure promise that you will come back again safe to Ireland," and in this request all the others joined. When he heard the request, he was very sorry that he promised it. The vessel then sailed, but when they were half way over, a contrary wind suddenly sprung up which drove them back to the Irish coast. Malachy and his companions landed, and passed the night in prayer, "in one of his own churches." From this it would seem that he sailed from Bangor or Donaghadee, and the port to which he was driven was some of those along the coast of Down, which was in the diocese of St. Malachy. He thanked God that he had now fulfilled the promise which had been extorted from him. On the next morning they again set sail, and after a quick passage, landed in Scotland. Three days afterwards he came to a place called Green Pool, where he had previously caused a monastery to be erected, and he now left in it a Cistercian abbot, and a convent of monks, whom for that purpose he brought with him from Ireland. After bestowing on these his blessing, he proceeded on his journey until he was met by David, King of Scotland, who pressed him to

remain with him for a few days. Then setting forward he entered England, and rested some days at Gisburn, where some pious men served God under a canonical rule, who had been long known to him on account of their religious observances and virtues. Here there was brought to him a woman afflicted with a dreadful cancer, he healed her by blessing water with which her sores were sprinkled, and on the following morning scarcely any sign of the ulcers remained. He then set forward to a seaport, but he was refused permission to cross from it over to the Continent ; for Stephen, King of England, who had some dispute with the Pope, had issued strict orders that no bishops would be permitted to go to the Pope. This delay prevented Malachy from seeing Pope Eugene III. in Clairvaux ; for he had returned to Italy before Malachy obtained permission to sail from England. The Saint continued his journey towards Rome, and arrived at Clairvaux in October, 1148. He was received by St. Bernard and his monks with transports of joy. "Oh ! how much that irradiating sun," writes St. Bernard, "increased the brightness of our Clairvaux ! On his arrival what a joyous festive day shone on us—that day which the Lord had made for us to rejoice and be glad. With what a quick and bounding step did I, though trembling and weak, run forward to meet him ! with what joy I rushed to his embrace ! with what gladsome arms I received that heaven-sent favour which was vouchsafed to me ! with what joy in face and heart did I lead thee, my father, into the house of my mother, into the chamber of her who bore me. What festive days did I then pass with thee ? but alas, they were too few." St. Malachy spent four or five very happy days with St. Bernard and his monks. On the 18th of October, the

festival of St. Luke, he celebrated mass, after which he was seized with a fever, and obliged to take his bed. At first the fever was not considered dangerous by the monks, who were more assiduous in their attendance upon him. He assured them that medicines were useless, but, that as a sort of return for their charity to him, he would obey their directions. His Irish monks strove to persuade him that there was not in his sickness any deathly symptom. "Malachy," replied he, "must die this year. Lo! the day is approaching, which, as you well know, I have always wished to be the day of my dissolution. I have much hope treasured for that day, on which so many benefits are obtained for the dead, by the prayers of the living." Having requested to be anointed, the brethren were preparing to ascend in procession to where he lay in the principal room in the upper part of the house (in solario domus superioris). He would not permit them, but came down the stairs to them.* After Extreme Unction he received the Holy Viaticum. Then, recommending himself to the prayers of the brethren, and recommending the brethren to God, he returned to bed. Thus he walked down the stairs and up again, though he assured every one that his death was just at hand. "Who would believe," says St. Bernard, whose words we are translating, "that that man was going to die. Himself alone and God could know it; his face was not pale, nor emaciated; his brow was not furrowed, nor his eyes sunk, nor his nostrils extended, nor his lips contracted." About twilight on the 1st of November, when all the ceremonies of the festival of All Saints were over, the fever increased,

* In order that he might receive the sacraments in the church, "which he did," says Alban Butler, "lying on some ashes strewed on the floor."

and a profuse perspiration exuded from his whole body. Everyone was now convinced that the end was nearing. All the brethren were summoned to his bedside, and addressing those dear friends he said—"With desire I have desired to eat this Pasch with you. I return God thanks, that I have not been frustrated in my desire." When night set in—his last night in this life—he said, "Now I will not say perchance darkness will oppress me, because this night is an illumination in my delights. Have a care for me, and I will not forget you, if it be allowed—and it will be allowed. I have believed in God, and all things are possible to him, who believes. I have loved God, I have loved you, and charity never faileth." Then elevating his eyes to heaven, "O God," says he, "preserve these in Thy name, and not only these, but likewise all those who, through my words and ministry, have devoted themselves to Thy service." Then placing his hands on the head of each of them, he bids them go to rest, for his hour had not yet come. They departed, but returned about midnight—the whole community, including St. Bernard and several abbots, strangers from the dependent monasteries—"With psalms and hymns and sacred canticles," says St. Bernard, "we attend on our friend returning to his true country. In the fifty-fourth year of his age, in the place and time he had selected and predicted, Malachy, bishop and legate of the Apostolic See, as if lifted from among our hands by angels, happily slept in the Lord—and truly he slept. His calm countenance was an indication of his calm departure. When dead he appeared to be living, and when living he appeared to be dead, so there was no intervening moment that would mark the boundary of either. The same life-like look, the same serenity of countenance, such as usually

appears in one asleep. You would say that death had taken away neither of these, but rather had increased them. He was not changed, but he changed all of us. Wonderful to tell! the grief and mourning of everyone ceased, sadness is changed into joy, singing supersedes lamentation. He is carried forth; sacred canticles fill the air; he is borne to the Oratory on the shoulders of abbots. In the meantime the Office for the Dead is chanted, the Sacrifice of the Mass is offered up for him, and everything is carried out with the greatest devotion. There was standing before us a boy, whose arm hung lifeless by his side; it was to him more an impediment than a utility. When I observed him I notified to him to come forward. I took and applied the withered hand to the hand of the bishop, and it brought it to life. That boy, who had come from afar dragging that arm trailing down, returned into his own country with the arm whole and sound. After everything had been performed in due order, his remains, in the year from the Incarnation of our Lord, 1148, on the 2nd of November, were committed to the earth in the Oratory of Holy Mary, Mother of God, where he used to take such pleasure to be. O Good Jesus, Thine is the deposit, which to us is entrusted, Thine is the treasure, that with us is hidden. What we are to restore when Thou demandest, let us so preserve, that it go not away without its co-dwellers, but that whom we have as a guest, him we may have as a guide to reign with Thee and with him for ever and ever. Amen."

Similar to this account of St. Malachy's death, given by the holy doctor of the church, St. Bernard, is that given by our native annalists. *The Four Masters*, under the year 1148, enter:—

"Malachias, i.e., Maelmaedhog Ua Morgair, Archbishop of the

Chair of Patrick, chief head of the west of Europe, legate of the successor of Peter, the only head whom the Irish and the foreigners obeyed, chief paragon of wisdom and piety, a brilliant lamp which illumined territories and churches, by preaching and good works, faithful shepherd of the Church in general—after having ordained bishops and priests, and persons of every degree ; after having consecrated many churches and cemeteries ; after having performed every ecclesiastical work throughout Ireland ; after having bestowed jewels and food upon the mighty and the needy ; after having founded churches and monasteries (for by him were repaired in Ireland every church which had been consigned to decay and neglect, and they had been neglected from time remote) ; after leaving every rule and every good moral in the churches of Ireland in general ; after having been the second time in the legateship ; after having been fourteen years in the primacy ; and after the fifty-fourth year of his age, resigned his spirit to heaven on the second day of November ; and the church celebrates the feast and solemnity of St. Malachias on the third day, it having been changed by the seniors from the Feast Day of All Souls to the day after in order that he be the more easily revered and honoured ; and he was buried in the monastery of St. Bernard, at Clarvallis, in France, with honour and veneration."

Among the published works of St. Bernard are two funeral orations which he pronounced on the virtues of St. Malachy, one probably on the occasion of the interment, or of the "month's-mind," and the other on some anniversary of his death. Extracts from these sermons form the *Lectiones* in the second nocturn of the office for the feast of *Omnium Ss. Rom. Eccl. Summorum Pontificum*, and Canon O'Hanlon has given in his *Life of St. Malachy* a translation of both of them. "St. Bernard's discourses on St. Malachy are ranked," says Alban Butler's *Lives of the Saints*, "amongst the most methodical and elegant of his writings. He seems to surpass himself when he speaks of this saint. The Jesuit, Maffei, a true judge and passionate student of eloquence, placed his translation of St. Bernard's *Life of St. Malachy*—the first among the seventeen elegant lives of

confessors, which he published in Italian." Alban Butler, *Lives of the Saints*, gives the following condensation of those sermons :—

"Two things," says St. Bernard, "made Malachy a saint, perfect meekness, which is always founded on sincere humility and a lively faith: by the first he was dead to himself; by the second his soul was closely united to God in the exercises of assiduous prayer and contemplation. He *sanctified him by faith and mildness*. It is only by the same means we can become saints. How perfectly Malachy was dead to himself appeared by his holding the metropolitical dignity so long as it was attended with extraordinary dangers and tribulations, and by his quitting it as soon as he could enjoy it in peace: how entirely he was dead to the world, he showed by his love for sufferings and poverty, and by the state of voluntary privations and self-denial, in which he lived in the midst of prosperity, being always poor to himself and rich to the poor, as he is styled by St. Bernard. In him this father draws the true character of a good pastor, when he tells us that self-love and the world were crucified in his heart, and that he joined the closest interior solitude with the most diligent application to all the exterior functions of his ministry. He seemed to live wholly to himself, yet so devoted to the service of his neighbours as if he lived wholly for them. So perfectly did neither charity withdraw him from the strictest watchfulness over himself, nor the care of his soul hinder him in anything from attending to others. If you saw him amidst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think that he lived only to God and himself."

In "Ware's Irish Writers," the following works are attributed to St. Malachy :—(I.) *Constitutionum Communium*, Lib. 1.—(II.) *De Legibus Cælibatus*, Lib. 1.—(III.) *De Traditionibus*. (IV.) *Vita S. Cuthberti*, said to have been dedicated to David, King of Scotland. (V.) *De Peccatis et Remediis*, Lib. 1.—(VI.) *Conciones plures*, Lib. 1.—(VII.) *Prophetia de futuris Pontificibus Romanis*. In addition to the foregoing works Eugene O'Curry found, in a blank

space in the *Leabhar Breac*, an Irish poem attributed to St. Malachy, which, together with a translation, is given in Canon O'Hanlon's *Life of St. Malachy*. There seems no reliable authority for attributing any of these to our saint. "As to his being reckoned among the Irish writers, I cannot find," says Dr. Lanigan, "any sufficient reason for it, except his having written some letters, not extant, to St. Bernard, and probably to some others. In our days nobody will think of making him the author of the famous forged prophecy concerning the popes."

St. Malachy was canonized by Pope Clement III.* The Bull given at the Lateran, on the 6th day of July, 1190, and addressed to the General Chapter of the Cistercians, is published in an edition of the works of St. Bernard, printed in Venice in 1750 (see *Life of St. Malachy* by Canon O'Hanlon). The following is the text of the Bull:—

"Clemens Episcopus, servus servorum Dei: dilectis filiis universis Abbatibus ad Cisterciense Capitulum convenientibus Salutem et Apostolicam benedictionem. Ideo sacro-sanctam Romanam Ecclesiam Redemptor noster caput omnium Fidelium esse voluit et magistram, ut ad ejus dispositionem et nutum, divina gratia praeunte, qua ubique a Fidelibus gerenda sunt ordinentur, et errata in melius corrigantur, et ad ejus consilium in ambiguis recurratur; et quod ipsa statuerit, nemini, quantumcunque de suis meritis gloriatur, liceat immutare: ne, si forte promiscua daretur universis licentia quaecumque sibi secundum voluntatem propriam occurrerit perpetrandi, confusa libertas, cum secundum voluntatem personarum vota dissentiant, in aliorum aliquando scandalum sine justis discretione

* St. Malachy was the first Irish saint who was canonized by a pope. The absolute power of canonization was first reserved to the Holy See by a decree of Pope Alexander III., 1159. In the earlier ages the right of canonization was exercised by the bishop of the diocese; and even so late as the year 1153, it was exercised by an archbishop of Rouen. The present process was introduced by a decree of Urban VIII., A.D. 1625, which was confirmed A.D. 1634.

libraminis commendanda supprimeret, et minus digna laudibus indebitis celebraret. Inde si quid fuit quod dilectus filius noster Jord. sanctæ Prudentiæ tituli Pastoris Presbyter Cardinalis, ad preces quorundam vestrum, vitam sancti ejusdem viri nomine Malachiæ, qui apud Claram-vallem in Domino requiescit, a B. Bernardo primo Claræ-vallensi Abbate conscriptam, et miracula quæ Dominus ob ipsius merita declaranda per ipsum dignatus est operari, cum multorum vestri ordinis testimoniis nobis devote præsentare curavit, ut auctoritate Apostolica quod de ipsius meritis sentire deberet Ecclesia publice deberemus omnibus declarare. Visis ergo tantorum virorum testimoniis, vita etiam ipsius et miraculis diligenter inspectis, precibus etiam et testimonio ipsius Cardinalis, et dilecti filii Abbatis Casgmarii, aliorumque quamplurium, quibus fidem omnimodam adhibendam credebamus, inducti, dictum sanctum virum Malachiam in Sanctorum Catalogo de communi Fratrum nostrorum consilio duximus ascribendum, et per ipsius merita Redemptoris suffragia cum reliquorum Sanctorum interventionibus a Christi Fidelibus statuimus postulanda. Volumus igitur ut eam sibi reverentiam, quæ Sanctis debetur, universus Ordo vester et alii Fideles, de licentia Sedis Apostolicæ, devote exhibeant, et in sanctorum numero secure conscribant. Datum Lateran. 11. Non. Julii, Pontificatus nostri anno tertio."

Maillon's *Annales Ord. S. Benedicti* says of St. Malachy—"He was buried in the church under an arch, and there, up to this day, in the apse at the right of the tomb of St. Bernard, lies his body, except the head, which is preserved in its own shrine in the sacristy, along with his *handled* (ansato) chalice."*

* Dom. Martine and Dom. Durand, who, in the beginning of last century, visited Clairvaux, celebrated Mass at the tombs of St. Malachy and St. Bernard, and used the respective chalices of both these saints. Both these chalices were very small, being only six inches in height, and the cups of both were very wide, but of no great depth. Besides these chalices they saw another of extraordinary shape, which was said to have been used by St. Malachy. In shape and size it nearly resembled the chalices then in use, but it had four small bells attached to the cup, and in some other respects it differed in appearance from the chalice of St. Malachy,

Although Ware, *Archbishops of Armagh*, on the authority of manuscript annals of St. Mary's Abbey, near Dublin, states that the relics of St. Malachy were, in the year 1194, translated into Ireland, "and there received with great reverence in the abbey of Mellifont, and in the other abbeys of the Cistercian Order," there can be no doubt that only very small portions of the relics were brought to Ireland. These were sent over when the relics were solemnly translated at Clairvaux, in the year 1191, as mentioned by Manrique, *Ann. Cist. Ann. 1191*. The *Patrologiæ Cursus Completus*, edited by the Abbé Migne, *Tom. CLXXXV.*, contains an account of the relics of St. Malachy and of St. Bernard, as given in a series of letters addressed, in 1845 and 1846, to M. Le Comte de Montalambert of the French Academy, by Ph. Guignard, Correspondent of the Minister of Public Instruction, Keeper of the Archives of the Department of L'Aube, and Librarian of the City of Dijon. From these interesting papers we learn the history of the

which they were permitted to use. That unique chalice seems to be the one which Mabillon describes as a *calix ansatus*—"a handled chalice." It was probably somewhat similar to the beautiful chalice found, A.D. 1868, at Ardagh, Co. Limerick, which is at present preserved in the Royal Irish Academy. Inside that chalice was found a small cup of bronze, probably also a chalice, 5½ inches in diameter and 2½ inches in depth, quite plain, and seeming to have had a stem and foot, but they were broken off, by the spade of the finder, and lost. A drawing of the larger chalice accompanies a paper read by the Earl of Dunraven before the Academy, Feb. 22nd, 1869. It is 7 inches in height, 9½ inches in diameter, the foot is 6½ inches in diameter, the depth of the bowl is 4 inches, and it contains three pints of liquid. The chalice consists of a cup with two semi-circular handles, a stem, and a circular foot. It is composed principally of silver, but gold, bronze, brass, copper, lead, glass, and amber, enter into its ornamentation, which displays the most beautiful specimens of Celtic enamels and filigree work. De Caumont (*Abecedaire*, 1859,

shrine of St. Malachy's head, referred to by Mabillon. A MS. Inventory of the Sacristy of Clairvaux, written in Latin, and drawn up in 1504, mentions "A silver-gilt vessel containing 61 marcs (30½ lbs), which the forementioned Jean d'Aizanville (Abbot of Clairvaux, A.D. 1330-1348), caused to be made. In this rests the head of the blessed Malachy, archbishop, having on it a mitre decorated with many precious stones; on the top of it are six precious sapphires, and on its (the image's ?) breast a precious sapphire with many other sapphires and precious stones around about. This head is sustained by six silver images." Dom. Martène and Dom. Durand, *Voyage Littéraire de deux religieux Benedictins, Paris, 1717*, saw, in the Treasury of Clairvaux, the heads of St. Bernard and St. Malachy. They were set in silver-gilt busts, which were from time to time carried in public processions. About the year 1790, M. Louis Marie Rocourt, the last abbot of Clairvaux, removed,

Vol. II. p. 80) says—"There were two kinds of chalices before the tenth century—those which the priest used for the Holy Sacrifice, and those with which the communion was given to the faithful, the latter being of larger size, generally had two handles." Canon Rock, in his *Church of our Fathers*, mentions these "calices majores ministeriales," described in the old "Ordines Romani," and meant for the communion of the minor clergy and people, as being in use until communion under both kinds ceased to be given to the laity. In the same place Dr. Rock also says—"not many years ago such ministerial chalices, with double handles, might be met with in the treasuries of great churches on the continent." In the description of the Pontifical Mass in the "Ordo Romanus," published by Mabillon in his *Museum Italicum*, the archdeacon is directed to cover, at a certain part of the Mass, the handles of the chalice with the veil:—"Et ponit Pontifex oblationes in loco suo, et Archidiaconus calicem juxta eas dimisso offertorio in ansas ejusdem." A few years ago I saw in the South Kensington Museum two chalices, each having two handles, one was from Spain, and the other was taken from the private chapel of King Theodore, of Abyssinia.

for fear of the revolutionists, the portions of the heads of St. Bernard and St. Malachy that were in these precious bust-shrines, and placed them in wooden cases authenticated by the abbatial seal. M. Rocourt gave both these heads to M. Caffarelli, Prefect of Aube, who, on the 24th of Dec., 1813, presented them to the Cathedral of Troyes. When M. Guignard was corresponding with the Count de Montalambert, the head of St. Bernard was placed at the epistle side of the high altar of the cathedral, presenting to view the anterior part of the cranium; and the head of St. Malachy, presenting to view the hinder part of the cranium, was placed at the gospel side.

On the 15th day of January, 1792, the property of the suppressed Abbey of Clairvaux was offered for public sale by the agents of the Revolution. It was not then, however, sold, but on the 18th of February, 1792, it was sold to Sieur Pierre-Claude Canson, residing at Bar-sur-Aube. He converted the church into a glass manufactory, and, as the tombs, which by the conditions of sale he had not a right to remove, obstructed his manufacture, he petitioned the administrators of the Directory of Aube. In consequence of that petition the Directory instructed their architect, who reported to them as follows:—

“The architect of the Department of Aube has the honour of making known to you that in the execution of your decree of last April (1792), he visited the abbey of Clairvaux, to cause the tombs and mausoleums there to be opened. At the opening of these tombs, as he had directed, there were found enclosed within them the relics of different men, revered as saints, such as St. Bernard, first abbot of Clairvaux, St. Malachy, St. Eutropius, and others, according to their several inscriptions. It was thought expedient

to respect public opinion, by reserving the bones of these personages from interment in the cemetery of the parish, as your decree recommended, and they have accordingly been deposited in a particular apartment of the house, whilst expecting your final decree on this matter. From the consultation he has had with the citizen Curé of Ville, in which parish the house of Clairvaux is situated, it would appear that the inhabitants desire to preserve in reliquaries the remains of these great men, for whom their veneration is extreme, and, perhaps it might prove dangerous to oppose their wishes. To satisfy their desires it would be necessary to have three wooden cases, in the shape of shrines, to receive the bones contained in the leaden cases. They would recommend a translation of these to be made to their church."

On the 8th of May, 1793, the administrators of the Directory of the Department of Aube, authorized the distribution of the relics amongst the inhabitants of Ville-sous-La-Ferte, Longchamps, and other parishes, but the inhabitants were to provide wooden cases, and to transfer them at their own cost; and the marbles and stones of the tombs were to be sold for the benefit of the Republic. M. Delaine, formerly administrator of the Directory of the District, wrote the following note:—

"In 1793, being administrator of the Directory of the District of Bar-sur-Aube, in this character, with three of my colleagues, who are now deceased, I assisted at the opening of the tombs, which were in the church of the Abbey of Clairvaux, where a glass manufactory had been established. The tomb of St. Bernard, under a leaden coffin, enclosed bones representing the skeleton of a man, the head being removed; they were enveloped in a shroud of fine and well preserved linen, which was again covered with a piece of stuff, the tissue of which was composed of silk and wool.

“ Another tomb—that of St. Malachy—under a coffin of lead, also contained the bones of a man, with all his teeth, presenting to view a complete skeleton. In these tombs, composed of marble, there were some inscriptions in Gothic and illegible characters, and on rolls of parchment. I took away fragments of the shroud of St. Bernard, and of the piece of stuff that covered it, as also, detached bones of his hands, and a tooth of St. Malachy. I had preserved them until 1814, at which time they were lost through the casualties of war. I only possess, at present, a fragment of the piece of stuff six *centimetres* in length, different on both sides ; the lower part of one of these sides being of azure blue, with a design representing a lion of a golden colour, whilst on the other side the golden yellow is seen, the lion being blue. After the opening of these tombs the bones had been religiously transferred, through the exertions of the administration, to the cemetery of the parish of Ville sous l’Afferté (sic), to which Clairvaux is attached.

Four of the sons of M. Delaine, (he died Feb. 28th, 1850, at the age of 84), testify in March, 1850, that the certificate is in their father’s handwriting, and that they had frequently heard him relate the occurrences. The Count de Montalambert likewise signed a certificate that he had then in his possession the original notes of M. Delaine, and the fragment of silk-and-woollen stuff mentioned. In the *Secrétairie* of the Bishopric of Troyes is preserved a letter written Sept. 6th, 1844, by M. l’Abbé Jacquinot, former Curé of Ville-sous La-Ferté, from which it would seem that he had addressed the following to M. Delaine :—“ You say that the bones were deposited in the cemetery of Ville, whilst we have 300 witnesses to attest that they were carried to the church, deposited in the choir, afterwards closed up in the sacristy, and that they never were interred in the cemetery.” To this M. Delaine replied—“ I know that such was the order of the Directory ; I did not assist at the translation—I and my colleagues divided the work among ourselves. I was one of them who ought to have assisted

there." In the sacristy of the church of Ville-sous La-Ferté is a chest, in which are preserved the bones taken from the shrines in the church of Clairvaux, but they are, unfortunately, commingled together. Amongst them are two thigh bones of a very dark-brown colour, and two other thigh bones, extremely white; the former are much longer and larger than the latter. *The Life of St. Bernard*, written by Gaufridus, states that he was somewhat above the middle height. M. l'abbé Jacquinot states, in the letter already referred to, a constant tradition at Ville-sous La-Ferté, that the bones of St. Bernard were of a dark colour, whilst those of St. Malachy were of a chalk-white appearance. This tradition is confirmed by M. Delaine; and M. l'abbé Crétien, who was present at the translation of the relics, in 1795, frequently told M. l'abbé Jacquinot that on account of the difference in colour there was no difficulty in distinguishing between the relics of St. Malachy and St. Bernard. The church of Ramerupt in the *arrondissement* of Arcis-sur-Aube, is possessed of a small portion of the skull of St. Malachy, and a small portion of the skull of St. Bernard. The relic of St. Malachy is much whiter than that of St. Bernard. The copy of the authentication of these relics shows that they were given on the 2nd of April, 1790, by M. Rocourt, last abbot of Clairvaux, who also presented to several others small portions from the same relics. There was formerly preserved at the Abbey of Longuay a mitre said to have belonged to St. Malachy. It was ornamented with thin plates of gold, overlaying red silk. According to a writer in the *Annales Archæologiques*, the Cathedral of Chalons-sur-Mer is possessed of another mitre said to have belonged to St. Malachy. The Bishop of Chalons in a letter, dated Dec. 26th, 1854, and address-

ed to M. Guignard, states that the mitre and a sandal of St. Malachy, which he gave to the Chartreuse of Valbonne, in the diocese of Nîmes, where it is still preserved, were given by the last abbot of Clairvaux to M. l'abbé Becquey, Vicaire Général, who presented them to his lordship.

Father Patrick Fleming, the writer of the *Collectanea Sacra*, wrote to Father Hugh Ward, then engaged in collecting the notices of the *Irish Saints*, which were afterwards published by Father John Colgan, a letter which was published, with a translation, by Cardinal Moran in the *Irish Eccl. Record* for November, 1870. From that letter, containing interesting details regarding various memorials of St. Malachy, preserved in some of the great French Cistercian Monasteries, we take the following extract:—

“Rev. Father—I wrote to you from Clairvaux, in the hope of getting an answer from you. As this is not come to hand I fear my letter may not have reached you, and thus it will be necessary for you to write to Father John Cantwell, an Irish monk, in Clairvaux, which you can do, sending your letter through the Procurator of Clairvaux, who lives in the College of St. Bernard, in Paris. Ask him about the lives of S.S. Dichuil and Mansuetus, and the letters of St. Malachy, though these have not been found as yet. Ask him, also, about the mitre of St. Malachy, which, according to tradition was placed upon the head of the holy bishop by Pope Innocent; and about the chalice of St. Malachy, which I myself used when offering the Holy Sacrifice. The inscriptions on his monument were sent to you in my former letter. We met another memorial of St. Malachy in the monastery of Obrier, which is about ten leagues distant from Clairvaux, that is the cup which he brought with him from Ireland, and from which we had the privi-

lege of drinking.* It is made of wood, and its cover, or case, is more precious than itself, being of leather, wonderfully embossed, and adorned with intertwinings according to the Irish style, of singular ornamentation generally used on the sheaths of oblong knives (Skians). I write this to you, as Father M'Caghwell† thinks it may be interesting to you to know it. All the religious drink from this cup only on the feast day of St. Malachy. Use your discretion as to adding this when writing the Saint's life . . Farewell, in Christ, my dear father, and be not forgetful of one who is ever mindful of you.

FR. PATRICK FLEMING."

LYONS, 8th May, 1623.

*The following is the original Latin description of the cup and its cover;—"Est autem ligneus, et cooperculum seu burso ejus ipso practiosior est, ex corio multis nodis et pressuris varie incisis more Hibernico, in vaginis oblongorum cultrorum curiose decorandis servari solito." The Irish interlaced pattern formed a beautiful ornamentation on leather, of which we have some examples in ancient book-covers, or satchels, and in ancient shoes.

† Father Hugh M'Caghwell, or M'Cawell (sometimes corrupted into Cawfield) with whom Father Fleming was then travelling to Rome, belonged to the Observantine Friars Minor of St. Francis, and was at that time visitatory of the order. He was a native of the County of Down, was appointed to the See of Armagh, March 17th, 1626, but died in Rome on the 22nd of September, 1626, just when he was leaving the city to go to his see.

MAOLIOSA (MALACHY II.)

A.D. 1149.

ST. MALACHY seems to have been succeeded, in the see of Down, by Maoliosa* Mac-an-chleirigh-chuir, who is also known as Malachy II. Dr. Lanigan remarks that Fleury (*Hist. Eccl. Lib. 69*) and other French writers have said that Christian, abbot of Mellifont, was bishop of Down after St. Malachy, which they deduced from its being said that St. Malachy was succeeded by Christian. Christian succeeded St. Malachy, not in the see of Down, but in the office of Apostolic Legate. Father Hartry, in his *Triumphalia Chronologica of the Monastery of Holy-Cross*,† after treating of Christian, the Legate, represents another Cistercian, named Christian, as the successor of St. Malachy in Down.—“Mention is made, among the Irish bishops taken from Clairvaux, in the lifetime of St Bernard, of another Christian also, who, being a monk of Clairvaux, became bishop of Down: two bishops, in deed and name Christian.” If, at all, he sat in the see of Down, it must have been immediately after St. Malachy; his existence,

* *Maoliosa*, “Servant of Jesus.”

† *Triumphalia Chronologica—The Glorious History of the Monastery of Holy-Cross*, Dublin, 1891. Edited, with a Translation, Notes, and Illustrations, by the Rev. Denis Murphy, S.J.—M.R.I.A., is one of the many valuable works for which Ireland is indebted to that good priest and great scholar.

however, seems very shadowy. Maolisa, who appears to have been the saint's immediate successor, was present at the Synod of Kells, in 1152. Among other reasons, for which that synod was assembled, was to confer the *Pallium* upon an archbishop in each of the four provinces. This seems to have been very unpopular with the clergy of the dioceses of Armagh and Down. Keating (*History of Ireland*) says :—

“Ireland thought it enough to have one *Pallium* at Ard-Macha, and another at Cashel. It was more especially by the churches of Ard-Macha and Dun-da-leth-glas that it was considered an infringement upon privilege to have *Pallia* granted to any other sees besides those of Ard-Macha and Cashel; for it is thus, we are informed by the ancient record of the Church of Cluain Aidnech (Clonenach, in Queen's Co.), in which the substance of what has been transacted at this council is set down. When, indeed, the members of the council were met in session, they instituted certain laudable customs and ordinances at the granting of the four *Pallia*. Here follow the words of the old book of history, which was written at Cluain Aidnech, of St. Fintann, in Laeighis. ‘In the year of our Lord, one thousand one hundred and fifty-two, from the Incarnation of Jesus Christ, being bissextile year, a famous council was held at Kennanus (Kells), in the season of spring, presiding over which, Johannes, Lord Cardinal and Priest of the blessed St. Laurence, in Damaso, assisted by twenty-two bishops, five elect, with many abbots and priors, on the part of the holy apostles Peter and Paul, and of the Apostolic Lord Eugenius, extirpated and condemned simony and usury by every means, and commanded, by apostolic authority, that tithes should be paid. He pre-

sented four *Pallia* to the four Archbishops of Ireland, namely, to those of Dublin, Tuam, Cashel, and Armagh. He, moreover, ordained the Archbishop of Armagh as primate over the others, as was meet; and, then, immediately after the council was dismissed, Cardinal Johannes commenced his voyage on the ninth of the Kalends of April, and went across the seas. The following were the bishops who assisted at the council:—Gillachriost (Christian) *O'Conararchy, Bishop of Lismor, and Legate of the Pope in Ireland; Gilla-Macliaag. (Gelasius), Comarba of St. Patrick, and Primate of Ireland, Maelpatrick O'Banain, bishop of Dal-Araide (Connor), and Mael-Isa Mac-an-clerigh-cuir, bishop of Ulidia (Down). This synod commenced its session on the day before the Nones of March, and there the jurisdiction of the archbishops was decreed and laid down after the following

* Gillachriost O'Conararchy (*O'Condairche*), or Christian, the Legate, was abbot of Mellifont, and became bishop of Lismore. Father Hartry, in his *Triumphalia Chronologica*, says that he was born in a town between Lismore and Dungarvan, called *Taughonarchie*. Father Denis Murphy, S.J., remarks that there is no town of that name in Co. Waterford. Colgan states apparently, with more probability, that Gillachriost was born near Bangor. We are told by St. Bernard, that he was the brother of Malchus, a monk, whom St. Malachy miraculously healed at Bangor. *Taughonarchie* merely signifies "the house of Cu-dairche," the grandfather of Gillachrist. The Irish not having lions in their country, attributed to the hunting dog *Cu*, all the noble qualities, which in other nations are attributed to the lion. Hence, *Cu*, frequently enters into their names, and the descriptive adjective which they append to *Cu*, seems, in modern times, very strange. Thus, *Cu-dairche* signifies "the dusky hound," *Cu-Chonacht*—"hound of Connaught," *Cu-Uladh*—"hound of Ulster." *Cu* in the genitive case becomes *Con*, hence so many Irish surnames commence with *Con*, as O'Connor, O'Connolly, &c., MacConvey, MacConry, &c.

manner : "The archbishop of Ard-Macha presided over the see of Coinniri (Connor); Dun-da-leth-glas (Down); Lugh-magh (Lowth, representing Clogher); Ardachadh (Ardagh); Rath-both (Raphoe; Rath-Lurigh (Maghera, now in Derry); Daimhliag (Duleek-Meath) and (Doiri) Derry."

The diocese of Dromore is not mentioned in this record, nor does there appear, in any Irish document, the name of a Bishop of Dromore from Rigan, whose death is chronicled in the *Annals of Ulster*, at the year 1101, to Uronica (O'Rony), Bishop of Iveagh (Dromore), who witnessed a charter granted, about the year 1190, by Malachy III., bishop of Down. Dromore seems to have been a part of the union, called Connor, formed by the Synod of Rath-Breasail, in the year 1118, and when St. Malachy dissolved this union, by separating Down from Connor, it is not stated that he resuscitated the bishopric of Dromore, though St. Bernard, by saying that Connor formerly consisted of two sees, seems to imply that Dromore was not included in it. From, however, the Acts of the Synod of Kells, it is evident that Dromore was, in the year 1152, merged either in the diocese of Armagh, or in that of Down. The fourth name, signed as witness to the charter granted, about the year 1157 or 8, to the Cistercian Abbey of Newry, by Murkertach MacLoughlin, King of Ireland, is that of "Melissa Mac-in-Chlerigh-cuir, bishop of Ultonia (Down)." It is very remarkable that this charter is not witnessed by a bishop Dromore, which affords a convincing proof that there was no bishop of Dromore at that period. *The Annals of the Four Masters*, at the year 1175, record :—

"Maelisa Mac-an-Chlerigh Cuirr, bishop of Ulidia, died."

GIOLLA DONNEL, A.D. 1175.

The very next entry in the *Four Masters*, and under the same year, 1175, is the obit of his successor :—

“Giolla Donnell Mac Cormac, bishop of Ulidia, died.” The bishops of Down, about this period, were named from the territory over which they ruled, and not from the cathedral church; after the English invasion, the ancient cathedral name was in all legal documents resumed.

ECHMILIDH (MALACHY III.), A.D. 1175.

On the death of Giolla Donnell, in the year 1175, Malachy III. succeeded; his Irish name was Echmilidh* (pronounced Achwilllee), which was Latanized into Malachias; he was the son of the Cowarb of Finian, or of the lay proprietor of the monastic lands of Movilla. In the year 1177, John De Courcy invaded Ulster, and made himself master of Down. One of the attempts made by the Irish to drive De Courcy from Down, is described as follows, by the Dublin Copy of the *Annals of Innisfallen*.

“Melaghlin O'Neill, (recte Melaghlin MacLoughlin), at the head of the Kinnel-Owen, and Rory MacDonslevy, at the head of the Ulidians, accompanied by the archbishop of Armagh, (Gilla-an-choimdedh O'Ciaran), the bishop of Ulidia, and the clergy of the north of Ireland, repaired, with their noble relics, to Downpatrick, to take it from John De Courcy. A fierce battle was fought between them, in which the Kinnel-Owen and the Ulidians were defeated, with the loss of five hundred men, among whom were Donell O'Laverty, chief of Clann-Hamill; Conor

* Echmilidh—“Knight, or Horse Soldier,” was used as a christian name among the MacCartans and O'Hanlons. The Chief of Kinnel-art, in 1575, was Acholy MacArtan.

O'Carellan, chief of Clann-Dermot; Gilla MacLeag O'Donnelly, chief of Ferdroma; Gilla-an-Choimdedh, MacTamulty, chief of Clann-Mongan, and the chiefs of Clann-Cartan and Clann-Fogarty.* The archbishop of Armagh, the bishop of Down, and all the clergy were taken prisoners; and the English got possession of the croziers of St. Comgall and St. Dachiarog, the *Canoin Phatruic* (*Book of Armagh*), besides a bell called the *Ceolan an Tighearna*. They afterwards, however, set the bishops at liberty, and restored the *Canoin Phatruic* and the bell, but they killed all the inferior clergy, and kept the other noble relics which are still in the hands of the English."

Malachy III., after this imprisonment, seems to have been thoroughly convinced of the inutility of resisting the iron hand, or the iron will, of De Courcy, and he permitted whatever changes in the arrangement of the diocese the conqueror pleased. The abbot and community of Erenagh, in the parish of Bright, were driven out of their monastery,

* An extract from the Book of MacCarthaich, transcribed into the *Martyrology of Donegal*, says—"John de Cuirsi, a valiant knight, with a band of knights and archers, came secretly from Baile-Athacliath (Dublin) to Dun-da-lethglas (Downpatrick), which they reached without being observed, and they built a wall from sea to sea, round the fort. All the Ulidians, with Ruaidhri MacDuinnshlebbe (Rori MacDunlevy), assembled to destroy the fort against John de Cuirsi, and when they reached the fort they fled without skirmish, without battle, on seeing the Saxons with their horses fully caparisoned, who followed them on observing their flight, and slaughtered them, drowning and killing them. The crozier of Finian, (of Moville), and the crozier of Ronan Finn, (of Magheralin), and many other reliquaries were left in that slaughter." The part of Downpatrick extending from opposite the angle formed by the junction of Scotch Street and Irish Street, towards the cathedral, was, at that period, insulated by the waters of the river Quoile,

which was destroyed, because, it is said, the friars fortified it, or permitted it to be fortified against the English. Then, as if to make amends to Almighty God, De Courcy founded Inch Abbey, for Cistercians, whom he brought over from the abbey of Furness, in England, in the year 1180. Through this relationship of the abbey of Furness with the diocese of Down, Joceline, a Cistercian monk belonging to that abbey, was induced to write the *Life of St. Patrick*. In its preface he says :—

“ We are thereto enjoined by the commands of the Most Reverend Thomas (O'Connor), Archbishop of Armagh, and Primate of All Ireland, and of Malachy, the Bishop of Down ; and to those are added the request of John de Courcy, the most illustrious prince of Ulidia, who is known to be the most especial admirer and honorer of St. Patrick, and whom we think it more becoming to obey.”

The cathedral, which had been re-built, or at least ornamented, by St. Malachy, and had been dedicated under the

except the space of a few perches opposite that angle. There the English erected a castle, part of which was used as a clock-tower, until it was taken down about the year 1847. It was there “ they built the wall from sea to sea.” The second attempt of MacDonlevy, when he was assisted by the Kinnel-Owen, as described above, was equally unsuccessful. The primate, and the chief of Clann-Mongan, had both the same christian name, *Giolla an Coim-dhe*—“ Servant of the Lord,” a name not uncommon at that period. The extract from the Book of Finghin M'Carthy, styles Donell O'Lavery, chief of Clan-Flaithbertach, and O'Donnelly, chief of Cu-chodha ; it also correctly enters “ Cinaet MacCartain, chief of Cinel-Fogartaigh (Kinelarty),” which is given incorrectly in the *Annals of Innisfallen*. In addition to the relics already mentioned, there fell into the hands of the English on that occasion, the *Finnfaidhech of Patrick*, the *Bell of the Circuit of Armagh*, the *Crozier of Mura*, (of Faughan in Innishowen), and many other relics, together with the *Crozier of Eimhin*. There are three saints of this name, whose festivals occur respectively on January 7th, December 18th, and December 22nd. The last was bishop of Ross-glass, now Monasterevan, Co. Kildare.

invocation of the Holy Trinity, was now re-built and dedicated in honour of St. Patrick. Its chapter, composed of a prior and convent of secular canons, was expelled, in order to make room for Prior William de Etleshale and a convent of Benedictine friars, who, at the instigation of De Courcy, were constituted the new chapter by Bishop Malachy. This occurred about the year 1183, and Ussher, *Brit. Eccl. Antiq.*, c. *XVII.*, found it referred to by an annalist of Chester, in these words :—

“Ivit quidam monachus de Cestra, nomine Willelmus de Etleshale in Hulvester ad Dun; et prioratum ecclesiæ S. Patricii ab episcopo Malachia de Dun et a domino Johanne de Curci suscepit.”

De Courcy took care that the Benedictine abbey, which he constituted in the cathedral church, should not in any way be subject to St. Werburg's, in Chester, and for that purpose he paid it, for sending its colony of monks to Down, by conferring on the abbey of St. Werburg's, of Chester, “*Hurmach*, with ten plow-lands within *Thewet de Chenelternan*, in perpetual alms.” Sir J. Ware, from the *Registry of St. Werburg's, of Chester*, which was lent to him, Feb. 1st, 1641, transcribed that contract.

JOHANNES de Curci dedit ecclesiæ sanctæ Werburgæ, Cestriæ, Hurmach, unâ cum decem carucatis terræ infra Thewet, de Chenelternan, in perpetuum elemosinam ita quod abbas Cestrensis veniet sibi de domo sua, priorem et ordinem suum, ad construendam abbatiam sui ordinis in ecclesiâ S. Patricii Duni; ita quod præfata ecclesia Dunensis libera permaneat, ab omni subjectione Cestrensis ecclesiæ, per decem carucatas prædictas. Teste Malachia, Dunensi episcopo, &c.

Bishop Malachy, in a charter which he signed, says—
“I have granted, for the honour of God, and of holy religion, the church of St. Patrick, of Down, with all its appurtenances for the use of the prior and of the black monks, of whom I

myself will be bishop, guardian, and abbot, as occurs in the church of Wynton, or Coventry. Wherefore I have granted to them and their successors, and I have confirmed the townlands belonging to their church, namely, Lochmonne," and (then follow the names of the townland).—"Moreover, for the honour and reverence of my episcopacy, I have retained, in my hand, the moiety of the oblation on these five festivals of the year, and no more, to wit, on the Nativity of the Lord, on the Purification of the Holy Virgin, on the festival of St. Patrick, at Easter, and at Pentecost."

The text of this charter, as it appears in an *Inspeximus*, in *Rot. Pat. 42, Ed. III, Pt. ii, M II., Tur. Lond.* (See *Dugdale's Monasticon Anglicanum*), is as follows:—

REX, &c. *Inspeximus* quondam cartam Malachie quondam Dunensis episcopi, in hæc verba: "Sciant futuri tanquam præsentēs, quod ego Malachias Dunensis episcopus concessi ad honorem Dei et sanctæ religionis, ecclesiam S. Patricii de Dune, cum omnibus pertinentiis suis, ad opus prioris et nigrorum monachorum; quorum ipse episcopus ero custos et abbas, sicut sit in ecclesiâ Wintoniensi vel Coventrensi. Concessi itaque eis et successoribus suis et confirmavi villas ad ecclesiam suam pertinentes; scil. Lochmonne¹; Messesarech, Ferrochen²; Balinscanlan, Arthgothin, Balinrothan, Telagnocrossi³; Balilnbrethnaghe⁴; Belgach⁵; Delen⁶; Tipermeni⁷; Balmiechethe, Dunnovere, Balienlemath⁸; Balienlirnoni⁹; Telaghmethan, Balinbothan, Molrath cum pertinentiis, *Kno*¹⁰; *Chengar*, Monenmor, Nochenduf, Chemard Tirgore, Tirestruther¹¹; Baliasconewi, Cremse, Croch, Balindethdume, cum pertinentiis, *Balima*¹²; *Celendre*, Balmangatha, Balinculter¹³; Balmiackelli¹⁴; Kloker¹⁵; Baliascruthi¹⁶; Balinzimurgam¹⁷; Kelleiohan¹⁸; Baliasosan¹⁹; Lesconan, Kortef, Cronoch, Lanne, Karenlatheri, Teod, cum pertinentiis Balimagereg, Karennesche²⁰; Chellenimien²¹; Rathoon²²; et ecclesias de Killecleth²³; et de Brichten²⁴; et Stethian²⁵; cum pertinentiis suis in Dalibinu²⁶; Latrath²⁷; Donenath, Kellagkinere.

1. Loughmoney. 2. Ballyfrooke, in Ballee. 3. Tullynagross. 4. Ballybrannagh. 5. Ballee. 6. Dillin. 7. Tobermoney. 8. Ballylenagh. 9. Ballywoodan. 10. Knockingar, now Walshestown. 11. Struell. 12. Ballyclander. 13. Ballyculter. 14. Ballykeel. 15. Clogher. 16. Ballystrew. 17. Ballyorgan. 18. St.

Præterea ad honorem et reverentiam episcopatus mei, retinui, in manu meâ medietatem oblationis in hiis quinque festis anni, et non amplius; scil. in Natale Domini; in Purificatione S. Mariæ; in festo S. Patricii²⁰; in Paschâ, et Pentecosten. Hujus concessionis isti sunt testes, L. Dublinensis archiepiscopus, T. Ardmachanus, et multi alii."

De Courcy conferred on the Prior and monks of St. Patrick's, of Down, feudal rights of holding courts for the trial, with the right of inflicting punishment on criminals, for murder, rapine, rape, fire, bloodshed, and all manner of crimes; as also the right of pardoning persons guilty of such crimes, without any appeal to him, or his successors; conditioning only that his seneschal should be present at such trials, without however reserving to him any right of interference. The text of the Charter conferring these rights appears in the *Inspeximus* preserved in Rot. Pal. 42, Ed. III., already referred to as given by Dugdale and Reeves.

Inspeximus insuper quandam aliam cartam Johannis de Curci, in hæc verba: "Sciant tam præsentēs, quàm futuri, quod ego Johannes de Curci dedi et concessi, et hac præsentī cartâ confirmavi Deo et S. Patricio et ecclesiæ suæ de Duno, et D. priori et monachis ejusdem ecclesiæ, et successoribus suis, omnes querelas et omnia placita de omnibus hominibus suis, et de omnibus tenementis suis, quæcunque in præsentiarum habent, et quæcunque in posterum habebunt, in toto dominio et in omni potestate meâ, de murdrîâ, et de rapinâ, et de rap, et de igne, et de sanguine, et de sansoche, et de omni purpresturâ; et de omni vi et violentiâ; et de omnibus causis et casibus et negotiis et rebus quibuscumlibet, quæcunque solent vel possunt emergere; et plenaria forisfacta, et misericordias; et plenarium jus; et omnimodam justiciam, et justiciæ executionem omnium supradictorum, sine omni respectu et expectatione mei et meorum, vel ensis mei, seu domini mei; præterquam quod serviens meus, quem ad hoc assignavero, intersit causis illis, ad videndum et audiendum

John's, near the Point? 19. Ballyvaston? 20. Carrownascaw. 21. Killavea. 22. Raholp. 23. Kilclief. 24. Bright. 25. St. John's. 26. The Deanery of Dalboyne. 27. Glenavy.—See Vol. II., p. 302, for Lathrac Patraic. 28. St. Laurence O'Toole.

solummodo, sine omni præsumptione et juris prævaricatione, quod omnia justè fiant. Testibus, Ricardo filio Roberti senescallo meo; Rogero de Cestre, constabulario; Adam camerario; Willielmo et Henrico Copland; Willielmo Saraceno; Willielmo de Curci; Philippo de Hasting; Simone Passelew; Will. Savage; Ric. de Dudonensald, Reinero fratre suo, Will. Hach., Waltero de Loga, magistro Waltero, et multis aliis."

The same Inspeximus has preserved another Charter of De Courcy, witnessed by Malachy, Bishop of Down, R. Bishop of Connor, E. Abbot of Inch, G. Abbot of Holm Cultram in Cumberland, P. Abbot of Saul, the Priors of St. Thomas's, Muchimore and Carrickfergus, and many others. In that charter De Courcy confers on the Prior and monks of St. Patrick's, of Down, the ferry over Lough Strangford to Dufferin, the ferry over Lough Carlingford together with those of Carrickfergus and the Bann, and all other ferrys within the territories, he has conquered or may conquer, except the ferry between Lecale and the Ards. This grant he makes for the benefit of the souls of his father and mother, of those of his ancestors and successors, of that of Beatrice Vilers, of his own soul and of that of his wife Africa, and for the souls of all who have died, or may die, in his service.

Inspeximus etiam quandam aliam cartam Johannis de Curci, in hæc verba: "Sciant tam præsentes quàm futuri, quod ego Johannes de Curci dedi et concessi et hac præsenti cartâ meâ confirmavi Deo et ecclesiæ S. Patricii de Dune, et monachis ibidem Deo servientibus, passagium de aquâ de Strangford versûs Duffran; et passagium de aquâ de Carlingford; et passagium de Cragfergus; et passagium de aquâ de Banne; et omnia passagia totius conquestus mei in Hiberniâ, quæ adquisivi, vel quæ adquirere potero, excepto solo passagio inter Lethcathel et Art, pro animâ patris et matris meæ, et pro animabus antecessorum et successorum meorum; et pro anima Beatricis de Vilers; et pro anima mea, et uxoris meæ Affricæ, et pro animabus omnium eorum qui mortui sunt et morientur in servicio meo: tenenda et habenda in puram et perpetuam elemosinam, liberè,

quietè, et honorificè, sicut aliqua elemosina liberius et quietius dari et teneri potest. Testibus, M. Dunensi, et R. Conerensi episcopis, E. de Ynes, et G. Holmo, et P. de Saballo, abbatibus; G. de S. Thoma; et P. de Mucnior; W. de Cracfergus, prioribus; Rog. constabulario; Ric. senescallo, Step. clerico, magistro Walt. Rob. clerico."

Another Charter of De Courcy is preserved in the same *Inspeximus*, granting to the Prior and monks of St. Patrick's, of Down, for the good of the same souls, and that of Henry II., the tithe of all his hunts throughout the whole extent of his conquest.

Inspeximus etiam quandam aliam cartam J. de Curci, in hæc verba: "Omnibus sanctæ matris ecclesiæ filiis, tam præsentibus quam futuris, J. de Curci salutem. Noverit universitas vestra, me dedisse et hac presenti mea carta confirmasse Deo et ecclesiæ S. Patricii de Dune, et monachis ibidem Deo servientibus, omnem decimationem totius venationis meæ per totam terram meam, ubicunque et omnibus locis ubi venatores mei convenerint ad venandum, in puram et perpetuam elemosinam; pro salute animæ meæ, et uxoris meæ Affricæ, et domini mei H. regis Angliæ; et pro animabus patris et matris meæ et antecessorum meorum; et pro anima Beatricis de Vilera. Quare volo, &c. Hiis testibus, Willielmo priore de Cracfergus, &c."

In another charter, witnessed by Malachy III. and preserved in the *Inspeximus*, De Courcy confirms to the same Prior and monks a grant of *Balicrou*, perhaps the townlands of Crew, near Ardglass, made to them by one of De Courcy's knights.

Inspeximus insuper quandam aliam cartam Johannis de Curci, in hæc verba: "Sciant omnes præsentis et futuri, quod ego Johannes de Curci concessi, &c. Deo et ecclesiæ S. Patricii de Duno, &c. illam donationem, quam Amauricus de Hanehe fecit illis, de *terra sua de Balicrou*, omnibus modis, sicut eandem donationem eis fecit, et carta sua confirmavit. Testibus, Malachia Dunensi episcopo, &c."

In the first of the following two charters contained in the *Inspeximus* so frequently referred to, De Courcy confers on

the Prior and monks of St. Patrick various tenements in Downpatrick, and defines their respective localities; in the second charter he grants to them the tithe of all his cattle southwards of the Ards Water (Lough Strangford), but does not grant to them the tithes of his cattle in the Ards.

Inspeximus etiam quandam aliam cartam Johannis de Curci, in hæc verba: "Sciant tam præsentēs quàm futuri, quod ego Johannes de Curci, ex parte domini mei regis Angliæ, dedi, et hac mea carta concessi ecclesiæ S. Trinitatis de Dune, terram dextra parte S. Georgii intrantibus murum, usque ad curiam S. Columbæ; et de curia S. Columbæ, per vicum juxta crucem S. Moninnæ, usque ad murum et Mungona, cum omnibus pertinentiis suis, tam in terris quàm in civitate, sicuti melius et liberius Hibernienses habuerunt et tenuerunt, &c. Hiis testibus, domino episcopo R. de Conere, &c."

Inspeximus, &c. "Sciant omnes, tam præsentēs quàm futuri, quod ego Johannes de Curci dedi, &c. Deo et ecclesiæ S. Patricii de Duno, et Andræo priori et monachis ibidem Deo servientibus, quamlibet decimam vaccam, et quodlibet decimum animal, de omnibus prædis meis, et de omnibus adquisitis, et purchaciis meis de animalibus factis, *ab aqua de Lenard versus austrum*; præterquam de Art, quocunque modo factis, in liberam, puram, et perpetuam elemosinam, liberè, &c. pro salute animæ meæ et matris meæ; et pro animabus antecessorum et successorum meorum; et pro animabus omnium illorum, qui consilium et auxilium michi impendent ad conquissendum Ultoniam. Testibus, Jordano de Curci, fratre meo; Ricardo filio Roberti senescallo meo, &c." Nos autem tenores cartarum prædictarum, &c. duximus exemplificandas. In cujus, &c. T. rege apud Westm. xxiii. die Nov.

Malachy III., by another charter, probably compelled by De Courcy, though he says, or is made to say, that compelled by no one, but through devotion to the Lord, of his own free will, he grants to the Monks of St. Bee's the church of "Neddrume," along with two parts of the possessions and benefices of the same church, the third part he retains in his hand, but never will exact from the monks

anything for the other two-thirds, and, that he made this grant in the church of the Holy Trinity (the cathedral), in Down, in presence of John De Curci, Reginald, Bishop of Dalnard (Dalaradia—Connor), Uroneca (O'Rony), Bishop of Uvehe (Iveagh—Dromore), Patrick, Abbot of Saul, the Prior of St. John, of Down, William, Prior of St. Patrick's (the cathedral), Jurdan De Curci, and many others.

In the year 1186 the relics of St. Patrick, St. Brigid, and St. Columba, which had been discovered in the previous year by Bishop Malachy, in some part of the cathedral, or its grounds, where they had been concealed during the Danish invasions, were solemnly translated. The possession of these relics was the great glory of the church of Down; an entry in the *Annals of Ulster*, copied from an ancient chronicle called the "*Book of Cuana*," records:—

"A.C. 552. The relics of Patrick were enshrined sixty years after his death by Columcille." Dr. Reeves adduces an objection, taken from a passage in the notes on the "*Life of St. Patrick*," by Tirechan, contained in the *Book of Armagh*, where one of the similitudes introduced by that writer, between St. Patrick and Moses, is:—"Where his bones are no one knows"—but a note by Dr. Reeves, in which he proves that Tirechan's part of the *Book of Armagh* could not have been written before the close of the ninth century, supplies an answer to the objection; for before that period the sacred relics had been concealed lest they might fall into the hands of the Danes. There is no doubt that a portion of the relics were removed to Armagh, and that fact accounts for the shrine containing the relics of St. Patrick, mentioned by the *Annals of Ulster*, at the year 830, as carried by Forinnan, Abbot of Armagh, and explains why St. Bernard describes Armagh as the place "in

which when living he ruled, and when dead he resta." The true reason of selecting Down as a resting-place for the relics of Brigid and Columbkille was the belief, universally received by the Irish people, that St. Patrick's relics were in that church, as was recorded in his biographies and in his *Testimentum*, a document which Ussher describes as written in the most ancient Irish verses, where he is made to prophesy :—

Down where will be my resurrection on the Hill of Celtar son, of Duach.

Immunity from incursions of the Danes could not have suggested the removal to Down of relics so highly valued as those of Brigid and Columbkille ; for our *Annals* record, that the town, or church of Down, was several times plundered by those invaders. The exposed position of Downpatrick, built on a branch of Lough Strangford, where their fleet was frequently stationed, rendered it, at any time, an easy prey to those pirates. It was then alone the possession of the relics of St. Patrick, which obtained for Down the honour of being the depository of the remains of St. Brigid and St. Columba, which had been, for several centuries, deposited in the respective churches where they died. *The Life of St. Brigid*, by Cogitosus, who, as Dr. Petrie has shown, wrote between the years 799 and 835, describes the church of Kildare as then containing the relics of St. Brigid and of Conleath, first bishop of Kildare, who died 519, four years before the decease of St. Brigid :—
“In it the glorious bodies of both, of Bishop Conleath and of this holy virgin, Brigid, repose on the right and left of the high (*ornati*) altar, placed on monuments, ornamented with interlaced work (*vario cultu*) in gold and silver, and gems, and precious stones ; over which are suspended crowns

of gold and silver.”—Adamnan, in his “*Life of St. Columba*,” describes the interment of that saint in Iona, which occurred in the year 594. The Abbot of Iona, in 825:—“Blathmac, son of Flan, received the crown of martyrdom, for he was killed by the Foreigners (the Danes), at I-Colum-Cille,” because he would not inform them where he had concealed the costly shrine which contained the relics of St. Columba. In the year 830 the relics of St. Columba were brought to Ireland, but they seem to have been carried back to Iona; for in the year 848 the Abbot of Iona brought them to Ireland. Again they returned to Iona; for in 878 they were transferred to Ireland to save them from the Danes. It is probable that the relics of St. Brigid and St. Columba became, about that period, finally located in Down, and that, for greater security against the hostile incursions of the pagan Northmen, the relics of the three patrons were committed to the earth in one common tomb, as expressed in the ancient verse cited by Keating as a prophecy of St. Columba:—

*Mo raith a nAoi gan coire,
 Agus m'anam a nDoire
 Agus mo Chorpan fan lic.
 Fatha Phadrúig is Bríghid.*

My spirit's peace in Ia bides,
 My heart's affection Derry
 holds,
 My dust beneath that stone
 shall rest,
 Where Brigid and great Patrick
 lie.

From time to time various churches became possessed of various portions of the relics of these saints; hence arose the seeming contradiction, which we frequently meet in our ancient records, when we find it stated that these relics were in Saul, in Down, in Armagh, in Kildare, in Iona, or in Dunkeld.

Giraldus Cambrensis, who attended John, Earl of Moreton (afterwards King John), as his tutor and secretary,

speaking of the three saints, says :—" In Ulster in the same city of Down are preserved the bodies of these three. There, even in our own time, namely in the year in which the Lord Earl John (afterwards King John), first came to Ireland, the three noble treasures were, by divine revelation, found, as it were, in a triple cave—Patrick in the middle and the other two on each side—and were translated, through the instrumentality of John de Courci, who, at that time, ruled there. Whence the verse—

In burgo Duno, tamulo tumulantur in uno
Brigida, Patritius, atque Columba pius,

In the burgh of Down, laid in one tomb,
Are Brigid, Patrick, and the pious Colum."

In the office of the Translation of the Relics of S.S. Patrick, Columba and Brigida, printed at Paris, in 1620, and reprinted by Colgan, Messingham and Ussher, a minute account of their discovery in 1185 is given, and forms the first six of the nine Lessons of the office. The following is the substance of it, as abstracted by Dr. Lanigan, *Eccl. Hist.*, Vol. IV., p. 275.—" It being generally believed that the bodies of the three saints were in Down, Malachy, its bishop, used to pray frequently to God that he would vouchsafe to point out to him the particular place or places in which they were concealed. While on a certain night fervently praying to this effect in the church (cathedral) of Down, he saw a light, like a sun-beam, traversing the church, which stopped at the spot where the bodies were. Immediately procuring the necessary implements he dug in that spot, and found the bones of the three bodies, which he then put into three boxes, or coffins, and placed again under ground. Having communicated what had occurred to John

de Courcey, the lord of Down, they determined on sending messengers to Pope Urban III., for the purpose of procuring the removal or translation of these reliques to a more respectable part of the church. The Pope agreeing with their request, sent, as his legate, on this occasion, Vivian, Cardinal Priest of St. Stephen, in *Monte Casio*, who had been in Down nine years before, and who was well acquainted with John de Courcey and the Bishop Malachy. On his arrival the reliques were removed, with the usual solemnities, to a more distinguished part of the church, on the 9th of June, the festival of St. Columba. They were deposited in one monument, according to the well-known distich :

Nunc tres in Duno tumulo tumulantur in uno,
Brigida, Patricius, atque Columba pius.*

Besides the cardinal, there were present at this translation fifteen bishops, together with abbots, provosts, deans, archdeacons, priors, &c. It was resolved that the anniversary of it should be celebrated in Ireland as a festival, and that the feast of St. Columba should be transferred to the day after the Octave of the said festival, that is, to the 17th of June."

Dr. O'Donovan had the temerity to write, in a note under the year 1293, in his edition of the *Annals of the Four*

* These lines are taken from the response to the 8th Lesson of the Office of the translation—"Res.—Nunc tres in Duno, tumulo tumulantur in uno, Brigida, Patricius, atque Columba pius. Gemmae sacrandae et mundo toto venerandae. Ver.—De terra lavantur nunc, honorandaeque dantur.—Gemmae." In the usual editions of Geraldus Cambrensis the distich is given as beginning *In burgo Duno*. For a curious account of the removal of the relics of St. Columba to Down, see *Diocese of Down and Connor, Ancient and Modern*, Vol I., p. 272. For accounts of St. Patrick's Grave, the Shrine of St. Patrick's Hand, the Shrine of St. Patrick's Jaw-bone, see same Vol. p.p. 285-290.

Masters, that the discovery and translation of the relics was an impious and fraudulent scheme of De Courcy to establish his new dominion, by practising upon the pious credulity of the vanquished Irish, giving them to understand that Providence, by so honoring his hands that were reeking with blood, had given special sanction to his ruthless deeds. O'Donovan is followed in this by Dr. Reeves, *Eccles. Antiq.* p. 227, and by John O'Mahony, in a note (p. 462) to his translation of Keating. O'Donovan comes to this daring conclusion, as if the Pope, his legate, Malachy, Bishop of Down, and such an immense number of bishops and other ecclesiastics had been imposed on, or conspired to impose on the world, because he finds the following entry in the *Four Masters* :—"A.D. 1293. It was revealed to Nicholas MacMaelisa, Coarb of St. Patrick (Primate), that the relics of Patrick, Columbkille, and Bridget, were at Sabhall; they were taken up by him, and great virtues and miracles were afterwards wrought by (means of) them, and having been honourably covered, they were deposited in a shrine" Then he comes to the conclusion—"This was a counter-scheme of Nicholas MacMaelisa, who was one of the greatest opposers of the English that ever governed the See of Armagh." The original entry in the *Annals* does not say "*The relics* of Patrick, Columbkille, and Bridget were at Sabhall, &c., but, *Taisi Patraig, Coluim cille, agus Brigde, do jhoillsiuccadh do Niocol mac maoilisu, Comarba Patraicc, do beith i Sabhall, &c.,*" which translates literally—"Relics of Patrick, Columbkille, and Bridget were revealed to Nicholas Mac Maolisa, Cowarb of Patrick, to be in Sabhall, &c.,"* No doubt relics of those saints were found in Saul,

* The Dublin copy of the *Annals of Ulster* say that the church in which the relics were found was *Sabhull Patraic*, which is Saul, in

in 1293, but *the relics*, that is to say, the principal portion of the relics of the three saints had been enshrined in Down since the year 1196. The Prior and monks of St Patrick, of Down, in the year 1220, petitioned King Henry III. to give them a place of residence in England, where, when necessary, they might reside; they ground their petition on a promise which the King's father had made to them; they style the King patron of the patrons of Ireland, and they send to him one of their monks bearing the shrine and relics of St. Patrick, St. Columba, and St. Brigid.

"Excellentiæ vestræ. transmittimus monachum nostrum cum feretro Patronum Hiberniæ—Patricii, Columbæ, et Brigidæ et eorum reliquis; quatinus pro eorum revertentia, et pro promisso, quod dominus noster, Pater vester promissit; scilicet se benefacturum ecclesiæ nostræ, et pro vobis, qui Dominus estis totius terræ patronorum Hiberniæ et patronus, aliquam mansuclum in Angliā, ubi, cum opus fuerit, poterimus hospitari, nobis caritative detia." *Prynne, Rec. III., p. 49. Rymer. Fœd. I., p. 260.*

The constant tradition of the Irish was, that the relics of the three patrons of Ireland rested in Down. O'Dugan in his topographical poem, written in the year 1372, says:—

*O Dhun-da-leathghlas nu leanm,
As i righ reileag Eireann,
Gan faghail ar m'aire ann,
Baile ar fhaladh cre Colam.
San uaigh cheudna do cuireadh
Brighid, buaidh ar m-banchui-
readh.
Mar fhaigmait aca gach buaidh,
Padruig Macha sa mor uaigh.*

"From Dun-da-lethglas of the
surplices,
It is the royal cemetery of Erin,
Without forgetting that I was
there,
A town where the clay covered
Columb.
In the same grave was buried
Brigid, victory of female bands.
And we leave them every victory,
Patrick of Macha is in the great
grave."

Lecale; but there was a church in Armagh, also called *Sabhall*, or *Saul*; and it is much more probable that it was there that the Primate found the relics—perhaps the very same relics which St. Bernard says were preserved in Armagh.

The death of Malachy III., or Echmilidh, as he was called in the language of his country, occurred in the year 1204. The *Annals of Lough Cé* at that year enter:—"Echmilidh, son of the Cowarb of Finnen, Bishop of Uladh (Down), died."

RALPH, A.D. 1202 OR 1204.

The succeeding bishop was Ralph, who, according to Ware, was appointed A.D. 1202. If that be correct, Malachy must have resigned the see two years before his death, an event which may have occurred owing to the pressure of the English conquerors. Ralph had been Abbot of Kinloss, and in the year 1194, he became Abbot of Melross, in Scotland. He was promoted to the Bishopric of Down through the influence of Vivian de Salern, Cardinal Priest of St. Stephen, in Monte Celio, and Legate from Pope Innocent III. Though he governed the see for eleven years, if he was appointed in the year 1202, his name appears in very few documents. One of these is *Rot. Pat. 16 Ed. III., pt. II. m. 17*, "Pro Episcopo Dunensi, de confirmacione," which contains an *Inspeximus* of a grant made by Hugh de Lascy, Earl of Ulster, in which he confirms to Ralph's immediate successor, Thomas, Bishop of Down, grants that had been made by John de Courcy to Ralph, Bishop of Down and Abbot of St. Patrick's, and to his successors. These grants were "of all lands and possessions belonging, by new or old right, to said bishop, just as any of the predecessors of the same John better and more incontestably held and possessed, or ought to hold, to wit: in Lecale, the Church of the Holy Trinity in *Rathkeltar* (Downpatrick), with the territory adjoining it; the whole land of St. Malachy with different *perambulates*, and whatever

any of the predecessors of same bishop had more within or without the city of Down ; Maghera along with Rathscillan, and all other its appurtenances ; *Stegriell* (Tyrella), in *Kielle* (Lecale) ; *Roisghas* (Rossglass), *Ardglasse*, Britte (Bright), with all their appurtenances ; also in *Lethcapel* (Lecale), *Lesmulin* (Bishop's Court), *Lesnehone*, *Karendunen*, *Bun-gonen*, *Crennock*, *Hines*, *Coneragh*, *Kircleth* (Kilclief), *Raholp*, with all their appurtenances. In the Ards, *Ardquin* with all its appurtenances, and *Kiel Bodan* (perhaps Ballywodan in Ardquin) ; in Dufferen, both *Kil-linchys* with their appurtenances. And likewise, whatever any of the predecessors of same bishop had, better held, or ought to hold, in Nedrum ; in Dalboyn, in all things Miloc, near Antrim, with its appurtenances ; and the service of Roger of Chester and his heirs in the further profit of the same bishopric ; the three *burgages* of Down, two (of them) near the lord-bishop's land on the east touching from the *vicus* to the water, one hundred and twenty feet and eight (128 ?) in front ; the third *burgage* which was of Hucaschin (O'Cashin), and all the lands and possessions granted to Lord M(alachy) late bishop of said place, and his successors by a charter of foresaid John ; and also all the lands, rights and possessions which any of the predecessors of the said bishop, within Ulidia had, held, or by right ought to hold," then follows a grant of all manorial and baronial rights, and power of creating boroughs at Kilclief and Maghera, &c.

The following is the Text of the Charter as contained in the *Inspecimus* :—

"Nos autem donacionem, concessionem, et confirmationem prædictas, necnon donacionem, concessionem, et confirmationem, quas Johannes de Cury dudum per cartam suam fecit domino Radulpho, tunc Episcopo loci prædicti, Abbati de Sancto Patricio, et successoribus suis, de omnibus terris et possessionibus de novo aut

antiquo jure ad Episcopatum prædictum pertinentibus, sicut aliquis antecessorum ejusdem Johannis melius et inconcucius tenuit et possedit aut possidere debuisset, videlicet in *Lethcapel*¹ ecclesiam sanctæ Trinitatis in *Rathkeller*,² cum territorio ei adjacente; de tota terra Sti. Malachie, cum diversis, perambulatis; et de quanto aliquis predecessorum ejusdem Episcopi plus habuit infra civitatem, de *Dun* et extra; *Rathmurvul*³ cum *Rathscillan* et omnibus aliis pertinentiis suis; *Stegriell*,⁴ in *Kielle*,⁵ *Roisghas*,⁶ *Ardglasse*, *Britte*,⁷ cum omnibus pertinentiis suis; et in *Lethcapel*, *Lesmulin*, *Lesnehone*, *Korenduman*, *Bungonen*, *Crennoc*,⁸ *Hines*, *Coneragh*, *Kircleth*,⁹ et *Rathcolp*,¹⁰ cum omnibus pertinentiis suis. In *Ard*, *Arecum*¹¹ cum omnibus pertinentiis suis; et *Kiel Bodan*; ¹² in *Duffren*, de utraque *Kielle-Winzi*,¹³ cum omnibus pertinentiis suis. Et similiter de quanto aliquis predecessorum ejusdem episcopi plus habuit seu melius tenuit aut tenere debuisset in *Nieddrum*; ¹⁴ in *Dalebingu*,¹⁵ in omnibus, *Milloc*¹⁶ juxta *Antrum* cum pertinentiis suis; et de sarvitio Rogeri de Cestria et heredum suorum in Augmento Episcopatus prædicti; de tribus burgagiis in *Dun*, de duobus juxta terram domini Episcopi in occidente contingentibus a vico usque ad aquam centum et viginti pedes et octo in fronte, de tercio burgagio quod fuit Hucaschini; et de omnibus terris et possessionibus domino M. nuper episcopo loci prædicti, et successoribus suis per cartam prefati Johannis concessis; et etiam de omnibus terris, juribus, et possessionibus quæ aliquis predecessorum ejusdem Episcopi infra *Ulidiám* habuit aut tenuit aut de jure tenere debuit, necnon de omni jure quod idem Johannes in terris et possessionibus prenomatis habuit, prenominato Radulpho et successoribus suis de prefato Johanne et heredibus suis in liberam puram et perpetuam elemosinam; et etiam de omnibus libertatibus et liberis consuetudinibus quæ in prenotatis possessionibus tunc fuerunt aut esse potuerunt, in ecclesiis et capellis, in moris et mussis,¹⁷ in bosco et plano, in pratis et pascuis et pasturis, in stagnis et molendinis, in viis et semitis, in aquis salsis et dulcibus, in wrec maria,¹⁸ in salinis, in foris et nundinis, in forestis, in nativis, in aeriis accipitrum, falconum, et cæterarum volucrum,

1. Locale. 2. Downpatrick. 3. Maghera. 4. Tyrella. 5. Locale. 6. Rosglass. 7. Bright. 8. *Crannog*—"A fortified island in a lake; the bishop possessed near Down—"Bishops island, and both the Crannocho, one plowland."—*Terrier*. 9. Kilclief. 10. Raholp. 11. Ardquin. 12. Ballywodan; or perhaps Ballywoodan, in Kilclief. 13. The two Killinchys. 14. Nedrum, now Mahee Island. 15. The Deanry of Dalboyn. 16. Near the *Meleeg Well*, along the Crumlin river, in the catholic parish of Glenavy. 17. Moors and mosses. 18. Property

in warennis, in turbariis¹⁹ et vivariis, in piscaturis et piscariis, in burgis faciendis ubi competencius viderit, ut apud *Kirleth*, *Rath-murrol*, juxta leges et consuetudines quas elegerit, in soke,²⁰ et sake, et thiol, et thiem, et infangenthnif, et utfangenthnif, in fossis et furis, in ferro et duello, et in omnibus aliis libertatibus et liberis consuetudinibus et adjacenciis, adeo libere et honorifice, quiete integre et plenarie, absque omni seculari servicio et exactione, sicut aliquis episcoporum in Francia aut in Anglia liberius et quocius tenuit aut tenere debuit, in omnibus et per omnia ratas habentes, et gratas eas, pro nobis, &c."

Bishop Ralf died in the year 1213.

THOMAS, A.D. 1218.

Nothing is known of the previous history of Thomas, who succeeded Ralph in the See of Down. There is no doubt that he was either an Englishman, or belonging to the English colony in Ireland. At that period the English excluded Irishmen from ecclesiastical dignities to such an extent, that Pope Honorius III. wrote on the 6th August, 1220, to his Legate, declaring null and void a statute made by the English to exclude all Irishmen, no matter how well educated, or how holy, from all ecclesiastical preferments. The following is the text of the letter from Theiner.

Honorius episcopus etc. Dilecto filio Magistro Iacobo Capellano et Penitentiario nostro, apostolice sedis legato, salutem etc. Pervenit ad audientiam nostram, quosdam Anglicos inaudiate temeritatis audacia statuuisse, ut nullus clericus de Ibernica, quantumcumque litteratus et honestus existat, ad aliquam dignitatem ecclesiasticam assumatur. Nolentes igitur tante temeritatis et iniquitatis abusum surdis auribus pertransire presentium tibi

washed on shore without a claimant. 19. Turf. 20. Soke, right to minister justice. Sake, right to hold pleas in causes of debate between the tenants of a manor. Thiol, right to charge tolls. Thiem, right of judging bondmen of a manor. Infangenthnif, right to try a thief for theft committed in the manor. Utfangenthnif, right to try and punish a thief for a theft committed outside the manor.

auctoritate mandamus, quatinus statutum huiusmodi publice denuntians irritum et inane, ac inhibens ipsis Anglicis, ne vel inherere illi, vel simile de cetero attemptare presumant. Ibernenses clericos, quibus vite ac scientie merita suffragantur, denunties ad ecclesiasticas dignitates si electi canonice fuerint, libere admit-tendos. Datum apud Urbemveterem VIII. Idus Augusti, Pontificatus nostri anno quinto.

The *Inspeximus*, already referred to, gives a charter of Hugh de Lascy, Earl of Ulster, which was witnessed by Thomas, Bishop of Down. In that charter, the Earl, for the benefit of his own soul, and of those of his ancestors, confers on the Prior and Monks of St. Patrick's, of Down, the right of having for ever a fishing boat and net on the Bann.

Inspeximus etiam quandam aliam cartam Hugonis de Lascy, quondam comitis Ultoniæ, in hæc verba; "Universis, ad quos præsens scriptum pervenerit, H. de Lascy comes Ultoniæ, salutem in Domino: "Universitati vestræ significamus, nos divinæ pietatis intuitu, et pro salute animæ nostræ, et omnium antecessorum nostrorum, dedisse et concessisse. et præsentī carta nostro confirmasse priori et monachis S. Patricii de Duno, ibidem Deo et S. Patricio servientibus, unum batellum et unum rete libera ad piscationem de Banne imperpetuum ab omni demanda ad nos vel hæredes nostros pertinente. Et ut hæc nostra donatio et confirmatio perpetuam optineat firmitatem, præsentī scripto sigillum nostrum apposuimus. Hiis testibus, T. Dunensi episcopo, Henrico Wellensi, Rad. Pendelu, Will. de Avillers, Will. Ponmeur, Roberto Ponmeur, *Will. de Stokys*, Michaelē de Waletune clerico nostro, Philippo filio Davidis, et aliis."

A Patent Roll, preserved formerly in the Tower of London, (Rot. Pat. 16, Ed. III., pt. 2., M. 17,) contains an *Inspeximus*, which gives a charter of confirmation granted to Thomas, Bishop of Down, by Hugh de Lascy, for the benefit of his own soul, and those of his ancestors. By this charter the Earl grants, or confirms, to the bishop and his successors, four plowlands in Ards, lying between the

Bishop's land of Ardquin and the land of the Hospitallers at Castleboy, and between what had formerly been the land of Randulph, son of William de Lunwahr (perhaps Ballygalget), and the Earl's estate of Ardkeen. Also, he grants the land which formerly had belonged to John de Lennes, in the Ards, with the homage and service of his heirs (*heredum*). Also he grants a plowland which Robert Fitz Serlon held from him, near Strangford. Moreover, he grants to the bishop and his successors ten plowlands in Iveagh (probably the Manor of Maghera). The following is the copy of the Patent Roll given in Reeves' *Eccl. Antiq.* p. 164 :—

“Inspeximus cartam Hugonis de Lascy, dudum comitis Ultoniæ, in hæc verba ;— Universeis, &c. Hugo de Lascy, Comes Ultoniæ, Salutem in Domino. Sciatis nos dedisse et concessisse et hac præsentis carta nostra confirmasse venerabili patri nostro in Christo Thomæ, Dunensi episcopo, et ejus successoribus, in puram et perpetuam elemosinam, pro salute animæ nostræ et antecessorum nostrorum, quatuor carucas terræ de Dominico nostro in *Arte* jacentes, ex una parte, inter terram prædicti Episcopi de *Arrohum* et terram *Hospitalariorum* in *Arte*, ex altera. Et ex parte alia inter terram quæ fuit quondam Radulphi filii Willielmi de Lunwahr, et ex alia parte terram nostram de *Arhen*. Concessimus etiam eidem Episcopo et ejus successoribus, in puram et perpetuam elemosinam, terram quæ fuit Johannis de Lennes, in *Arte*, cum homagio et servicio heredum suorum. Et unam carucatam terræ quam Robertus filius Serlonis tenuit de nobis in *Arte* juxta *Strangford* cum homagio et servicio heredum suorum. Præterea concessimus eidem Episcopo et ejus successoribus decem carucas terræ in *Oveh*, in loco competentis, secundum visum tam amicorum, nostrorum quam suorum, tenendas et habendas ei et successoribus suis in omnibus libertatibus sicut aliqua elemosina liberior potest conferri et quicquid possideri. Nos vero et heredes nostri omnes dictas terras dicto Episcopo et ejus successoribus contra homines warrantizabimus. In testimonium autem hujus rei presenti scripto sigillum nostrum apposuimus. Hiis testibus Galfrido de Mariscia, Gilberto de Lascy, Waltero de Bidlesford, Nichola Parvo, Waltero de Mariscia, Johanne Parvo, Adam de Alneto, Johanne, Flandrensi, et multis aliis.”

These grants were mere legal transfers to the bishops of properties, which, from time immemorial, had belonged to the Bishops of Down, but the royal grants, not having with sufficient explicitness, reserved the church lands, when they conferred on the Earls of Ulster the land conquered, or to be conquered, it became necessary for the Earl of Ulster to convey them by charter to the bishop. Hugh de Lacy was, on the whole, hostile to the bishop.

March 21st, 1226, "The King grants to Thomas, Bishop of Down, for the great losses which he suffered in the war with Hugh de Lascy, and for his faithful services at that time, £20 a year, until the King shall provide for the bishop to that amount in escheat lands, or otherwise—Mandate to the Justiciary of Ireland, to cause the bishop to have the £20 a year." Westminister—*Sweetman's Cal.*

May 28, 1226, Protection for three years, for Thomas, Bishop of Down, and for Roger Bacon, Clerk; with liberty during that time to export their corn, flour, and other articles. Westminister—*Pat. 10. Hen. III., M. 5—Sweetman's Cal.*

Orders are entered, as made by the King, March 27th, 1227, and again, on May 7th, 1229, to the Justiciary of Ireland, to pay Thomas, Bishop of Down, £20 per annum, with all arrears of the same.

Thomas, Bishop of Down, died in the year 1242. See *Irish Eccl. Record*, vol. I., p. 262. Ware says, "He sat in the See until the year 1237, but I have not yet discovered how long." Matthew, of Paris, records that this prelate held an ordination in the great monastery of St. Albans; he also consecrated there three graveyards, and dedicated an altar to St. Leonard. Primate Albert, of Cologn, on account of the poverty of the See of Armagh, obtained from Pope Innocent IV., on the 3rd February, 1244, a grant for one year of the revenues of any church in the diocese of Down, that might fall vacant during the next two years, provided that such churches be served by fit clergymen—*Primat. Regist.*

About this period the Abbot and Canons of Bangor advanced pretensions to the right of electing the Bishops of Down, and of having their abbey considered the cathedral. The Primate decided against them, and Pope Innocent IV. issued an Apostolic Letter to the Prior and Chapter of St. Patrick's, of Down, dated March 5th, 1244, in which he declared the Church of Down to be the Cathedral, and the Prior and Chapter of the Order of St. Benedict, belonging to that church, to be the electors. The following is the text, as published in *Theiner's Vetera Monumenta*.

Innocentius episcopus etc. Dilictis filiis Priori et Capitulo Dunensi ordinis sancti Benedicti, salutem etc. Iustis petentium etc. usque complere. Significastis siquidem nobis, quod orta dudum inter vos ex parte una, et . . . Abbatem de Bengor diocesis Dunensis ex altera questione super eo, quod idem Abbas suam, et vos vestram ecclesiam Cathedralem existere dicebatis; tandem venerabilis frater noster . . . Armachanus Archiepiscopus loci metropolitanus, super hoc ex officio suo inquisitione habita diligenter, suffraganeorum suorum obtento consilio, ecclesiam Dunensem esse Cathedralem decrevit, et ad vos tantum ius in ea eligendi pontificem pertinere. Vestris igitur supplicationibus inclinati, quod a dicto Archiepiscopo provide absque alicuius preiudicio factum est in hac parte, auctoritate apostolica confirmamus, et presentis scripti patrocinio communimus. Nulli ergo etc. nostre confirmationis etc. Si quis etc. Datum Laterani III. Nonis Martii, Pont. nostri anno primo.

RANDULPH, *Circiter*, 1244.

Randulph succeeded Thomas in the See of Down, but the date of his accession has not been ascertained; it must, however, have been in or previous to the year 1251, as is evident from the following document, which was drawn up soon after May 28th, 1251:—

“A certificate of Robert, Prior of St. Patrick's, of Down; Andrew and Nicholas, Abbots of Cummor (Comber), and Jugo Dei (Grey

Abbey), of the Cistercian Order ; and Crilt—ur and Gilbert, Abbots of Moville, and of St. John, of Down, of the Arroasian Order ; notifying that they had been present at a visitation held by Randal, Bishop of Down, on the fifth of the Calends of June (May 28th) A.D. 1251, to inquire regarding the conduct of Michael, the Abbot of Bangor, when it was found that this Abbot had been guilty of such excesses against the rule of his order as to require his deposition. The Bishop of Down, therefore, pronounced sentence of removal. (Royal Letters, No. 812)—*Sweetman's Calendar*.

Randulph died in the year 1257, though Ware, by some mistake, assigns his death to the year 1253. He was certainly living when the following order was made :—

July 30th, 1256. "Royal assent to the election of Eugenius, Canon of Bangor, as abbot of that abbey. Mandate to the Bishop of Down to do what is his in this matter. *Hereford (Pat. 40. Hen. III. m. 6)*. The king assents to the election of Brother Eugenius, Canon of Bangor, as abbot of that abbey, and he commands Alan la Zuche, Justice of Ireland, that when the elect shall have been confirmed, he receive from him an oath of fealty, as is the custom, and cause him to have the temporalities that have been seized into the king's hand by reason of the vacancy of that abbey. *Hereford (Close 40. Hen. III., M. 5)*—*Sweetman's Calendar*.

Randulph, or Randal, the bishop, died some time before November 21st, 1257, when the royal permission to elect a successor to him was sent in charge of the Rector of Renles (recté Kenles), now Loughinsland, to the Prior and Convent of St. Patrick :—

Nov. 21st, 1257. "License (sent) by William, Rector of Renles, for the Prior and Convent of St. Patrick, of Down, to elect a Bishop to the church of St. Patrick, of Down, vacant by the death of Randulph, former bishop thereof." (*Pat. 42. Hen. III., M. 16*)—*Sweetman's Calendar*.

THOMAS DE LYDEL.—A DISPUTED SUCCESSION.

This vacancy in the see gave occasion to an extraordinary outburst of jealousy against the privilege, which the

Benedictine Chapter of St. Patrick's Abbey possessed, of electing the bishop. The prior and convent of that abbey elected Thomas de Lydel who, in one of the Papal Letters, is styled "Rector of the Church of Rathlong, *Carnotensis Diocesis*," which is intended for *Rector of the Church of Raloo, in the Diocese of Connor*. The Abbots of Bangor, Moville, Saul, and Comber, together with their Convents, and some of the clergy of the City and Diocese of Down, pretending that they were acting within their rights, elected Reginald, Archdeacon of Down. We have the details of this interesting controversy, both in the Papal Documents, as published in *Theiner's Vet. Monum.*, and in the State Papers, calendared by Mr. Sweetman. After the elections both parties applied for the royal assent, when the following memorandum, which does not appear to be well calendared, was made :—

April 2nd, 1258. *Memorandum*.—"That the King grants to Master Reg(inald), Archdeacon of Down, elected by the abbots and clergy as Bishop of that See, that after the Archbishop of Armagh shall have approved of the election.—Also of that made by the Prior and Convent of St. Patrick of Down, of Master Thomas Lydel as Bishop of same See, and the King shall have received letters from the archbishop stating that the archdeacon is likely to be confirmed, the King will give the royal assent to the election of the latter, and, after confirmation, command restitution of the temporalities to be made to him." *Merton (Close 42. Hen. III., M. 10. dors.)—Sweetman's Calendar.*

Abraham O'Conellan, Archbishop of Armagh, was in Rome and did not return until June, 1258, but in the meantime the royal assent was given to the election of Thomas de Lydel.

April 11th, 1258, "Royal assent to the election of Thomas de Lydel, as Bishop of Down.—Mandate to the Archbishop of Armagh, to do what is his." *Westminster (Pat. 42. Hen. III., M. 11)—Sweetman's Calendar.*

The Archdeacon's party appealed to the Primate. We learn their case from the Letter of Pope Clement II., dated July 5th, 1266.—The Abbots of Bangor, Moville, Saul, and Comber, together with their convents, and some of the clergy of the city and diocese, object that the Prior and Convent of St. Patrick, of Down, neglected to make the election within the legal time ; that they made it in contempt of the objectors, who were always accustomed to take part in the election of a Bishop of Down ; that both the Prior and Thomas de Lydel, at the time of the election, were under bands of excommunication ; that Thomas de Lydel at that time held, without a dispensation from the Holy See, many benefices, to which was attached the Cure of Souls ; that neither Lydel, nor his electors, had, within the legal time, sought a confirmation of the election, and that not to the same monks, but to the Abbots, the Archdeacon, and Clergy of Down, belonged the right of electing the Bishops of Down. The archbishop decided against the claims of De Lydel.

Oct. 21st, 1258, "Abraham, Archbishop of Armagh, having, as justice required, deprived Master Thomas de Lydel, elected Bishop of Down, and having approved of Reginald, Archdeacon of Down, for that See, he gives his royal assent to the election of the latter, on his taking oath of fealty. The King, as a special grace to the archbishop, commands Stephen Lungespey, Justice of Ireland, or his Deputy, to restore the temporalities to Reginald when he shall be confirmed—Mandate to the Archbishop of Armagh, to do what is his." (*Pat. 42, Hen. III., M. 2.*)—*Sweetman's Cal.*

The Primate, notwithstanding the decree of the Pope, issued in 1244, which conferred on the Prior and Convent of St. Patrick's, of Down, the right of electing the bishop, approved of Reginald's election, and he was consecrated in 1258, and obtained restitution of the temporalities. In

the meantime Thomas de Lydel and the Prior of Down appealed to the Holy See.

July 10th, 1259, "Simple Letters of Protection to Reginald, Bishop of Down, going by the King's licence to the Court of Rome. *Pat. 48, Hen. III., M. 6.*"—*Sweetman's Calendar.*

The bishop's journey to Rome was to oppose De Lydel's appeal. The case was heard by a commission appointed by the Pope, and both, as required, resigned all rights which they had, or pretended to have had. After a long and tedious examination of the whole controversy, judgment was given by Pope Clement IV., in 1265, declaring that Thomas de Lydel was canonically elected bishop, and that the appointment of Reginald had been from the beginning null and void. Reginald submitted with filial obedience to the Pope's decree, and was soon afterwards appointed to the See of Cloyne. The brief of Pope Clement IV., granting to him this favour, is dated from Perugia, April 13th, 1265. It is given in Theiner's *Vetera Monumenta*.

Reginald, then Bishop of Cloyne, applied to the Pope to confirm the collations to ecclesiastical benefices, which had been made by him while he was acting as if he had been Bishop of Down. The Holy See was pleased to grant that petition, conditionally, however, that the clergy thus appointed by him were free from all canonical impediments, and capable of discharging the functions confided to them. The brief of Pope Clement II. on the subject, dated from Perugia, the 30th of April, 1265, is given in Theiner's *Vetera Monumenta* :—

Clemens episcopus etc. Venerabili fratri Reginaldo Episcopo Clonenai, salutem etc. Tue devotionis promeretur affectus, ut petitionibus tuis, quantum cum deo possumus, favorabiliter annuamus. In nostra siquidem proposuisti presentia constitutus, quod

lim inter te, qui tunc pro Dunensi Episcopo te gerebas, et Thomam dictum Lidel clericum, qui se in Dunensem Episcopum electum canonice fore dicebat, super Episcopatu Dunensi, orta materia questione, tu aliqua ecclesiastica beneficia ad collationem Episcopi Dunensis, qui est pro tempore, spectantia huiusmodi lite pendente, alias tamen canonice personis ydoneis contulisti. Quare humiliter petebas a nobis, ut cum nos te ius, si quod in Dunensi habebas ecclesia, libere in nostris manibus resignantem, Clonensi ecclesie tunc vacanti de fratrum nostrorum consilio, et apostolice potestatis plenitudine in Episcopum prefecimus et pastorem, providere super hoc personis eisdem opportuno remedio curaremus. Nos igitur tuis supplicationibus inclinati collationes huiusmodi, sicut alias provide facte sunt, ratas et firmas habentes, illas auctoritate apostolica confirmamus etc. usque communimus. Nulli ergo etc. nostre confirmationis etc. Datum Perusii II. Kalend. Maii, Pontificatus nostri anno primo.

The Pope, on the 19th of May, 1265, in answer to a petition of De Lydel, by the following letter dispenses him from the effect of the various charges made against him by Reginald, now Bishop of Cloyne—but declares that he does not herein pronounce on the claims of the clergy of Down.

Clemens episcopus etc. Dilecto filio Magistro Thome de Lydel, Rectori ecclesie de Rathlonge Carnotensis diocesis, salutem etc. Verbum evangelice veritatis dicentis, beati misericordes, quoniam ipsi misericordiam consequentur, pio considerantes affectu, libenter in nostris actibus misericordiam observamus, illum habendo in hac parte pre oculis, cuius maiestas magnifica, et cunctipotentia gloriosa in eo potissime manifesta, seu principaliter clara redditur, quod ipse circa fideles suos benignus, patiens et copiosus in misericordia iugiter invenitur. Sane postquam inter te et venerabilem fratrem nostrum. . . . Clonensem Episcopum, tunc pro Dunensi Episcopo se gerentem, super Episcopatu Dunensi, ad quem vacantem te canonice electum esse proponis, et de quo Epus ipse per metropolitanum loci sibi legitime provisum fuisse dicebat, apud sedem apostolicam diutius extitit litigatum, dictus Epus omni iuri, quod sibi super Episcopatu competeat eodem, in nostris manibus renunciavit omnino, nosque ipsum Episcopatum Clonensi tunc vacanti de plenitudine potestatis apostolice prefecimus in Epum et pastorem.

Quia vero memoratus Episcopus, inter ipsum et te huiusmodi causa pendente, tam contra huiusmodi electionem, quam etiam contra personam tuam plura obiecit, que videbantur in status tui derogationem non modicam redundare: Nos tuis supplicationibus inclinati auctoritate tibi presentium duximus indulgendum, ut premissa contra te per Epum obiecta predictum tibi impingi nequeant, ita quod per ea statui tuo detrahi valeat in aliquo, vel fama tua pati aliquem lesionem: salvo tamen iure in hiis Cleri Dunensis, ac etiam illorum de Clero ipso, qui se tibi super eodem Episcopatu Dunensi opponere dinoscuntur, quibus per hoc, quominus possint uti predictis obiectis in electionis eiusdem negotio, nolumus, derogari. Ut autem de huiusmodi gratia sedis apostolice nulla possit alicui dubietas imminere, tibi presentes litteras super hoc in testimonium duximus concedendas. Datum Perusii XIII. Kalendas Iunii, Pontificatus nostri anno primo.

On the 5th July, 1265, the Pope issued from Viterbo the following letter to his dear son Thomas, the elect of Down. In it he repeats over the entire case, and states that Thomas had resigned to the Holy See all rights, which he had, or pretended to have, to the See of Down; that after examination he finds that the assertions against the election of Thomas are not proved, and consequently he pronounces the Primate's decision against the case of Thomas null and void, and the election of Thomas valid; and he therefore appoints him Bishop of Down, but he reserves to another time a decision on the rights claimed by the abbots, clergy, &c. :—

Clemens Episcopus, etc. Dilecto filio Thome Dunensi Electo, salutem, etc. Dndum Cathedrali ecclesie sancti Patricii Dunensis ordinis sancti Benedicti solatio destituta pastoris, quondam R. Prior et dilecti filii Conventus eiusdem ecclesie te in eorum Epum concorditer elegerunt. Sane bon. me. ...Armachano Archiepiscopo loci metropolitano electione huiusmodi presentata, et venerabili fratri nostro Reginaldo Clonensi Episcopo, tunc Archidiacono Dunensi, ac ... de Bangor, ... de Mainbile, ... de Saballo et de ... Cumbyr Monasteriorum Abbatibus, eorumque, Conventibus, et quibusdam aliis clericis Dunensis civitatis et diocesis se tibi super

hoc opponentibus, orta quoque inter ipsos ex parte una, ac te super electione ipsa ex altera materia questionis, idem Archiepiscopus, qui de causa huiusmodi auctoritate ordinaria cognoscebat, proponentibus coram eo Archidiacono et aliis predictis, quod ipsi, qui electioni Dunensis Episcopi, sicut dicebant, consueverant interesse, fuerant in ipsa electione contempti, et quod Monachi eiusdem ecclesie infra tempus legitimum eligere neglexerant, quodque tu et dictus Prior Dunensis, qui fuerat unus de tuis electoribus, tempore huiusmodi electionis eratis vinculo excommunicationis astricti, et eodem tempore tu plura beneficia ecclesiastica curam animarum habentia sine dispensatione sedis apostolice obtinebas, et quod tam tu quam predicti electores fueratis in petenda predictae electionis confirmatione infra tempus debitum negligentes, nec ad solos eosdem Monachos, sed ad Abbates, Archidiaconum et Clerum Dunensem et ecclesie sancte Trinitatis Dunensis Episcopi Dunensis electio pertinebat, tuque renuntiaveras electioni predictae, in dicta causa procedens per iniquam definitivam sententiam electionem cassavit eandem, propter quod ad sedem apostolicam appellasti: at idem Archiepus, contempta huiusmodi appellatione legitima, prefatum Reginaldum prefecit eidem Dunensi ecclesie in Episcopum et pastorem. Cumque ad presentiam felicis rec. Alexandri pape predecessoris nostri personaliter accessisses, ac idem predecessor in eadem causa dilectum filium nostrum R. sancti Angeli diaconum Cardinalem dedisset partibus auditorem, dilectus filius Magister Andreas Spilliati, Subdiaconus et Capellanus noster, cui dictus Cardinalis causam ipsam audiendam commisit, ipsius meritis intellectis, dictoque Cardinali fideliter recitatis et iuris ordine observato, ac utraque parte presente, de ipsius predecessoris ac eiusdem Cardinalis mandato huiusmodi provisionem factam per dictum Archiepum de prefato Reginaldo ecclesie Dunensi predictae non valere decrevit, ac eandem provisionem, et quidquid ex ea secutum extitit, vel ob ipsam, in irritum revocans, ac decernens huiusmodi negotium debere ad eum statum, in quo erat tempore appellationis predictae, reduci sub pena excommunicationis inhibuit, ne prefato Reginaldo tamquam Episcopo Dunensi obediretur, vel etiam intenderetur occasione provisionis eiusdem: idemque predecessor, quod super hoc a dicto Capellano factum extitit, auctoritate apostolica confirmavit, prout in ipsius predecessoris litteris plenius continetur. Post varios vero processus super hoc habitos coram diversis auditoribus a sede apostolica deputatis, tandem cum iam esset a partibus in causa ipsa conclusum, prefatus Archidiaconus

provisioni de se facte per dictum Archiepiscopum renuntiavit sponte et libere, ac ius, siquid ex ea sibi fuerat acquisitum, in nostris manibus resignavit, nosque huiusmodi renunciatione ac resignatione receptis, de ipso Clonensi ecclesie tunc vacanti duximus providendum. Processu quoque temporis negotium ipsum, quod indeterminatum remanserat, examinari fecimus diligenter, et tandem eiusdem negotii meritis nobis relatis fideliter, et per nos ipsos cum fratribus nostris diligenti examinatione discussis, cum premissa omnia contra te ac electionem de te factam coram Archiepo predicto proposita invenerimus non probata, processum per dictum Archiepiscopum contra te et electionem eandem celebratam de te habitam, et quicquid ex eo secutum est, cassavimus, irritavimus, cassum et irritum nuntiavimus, ac decrevimus viribus omnino carere. Demum vero, ne predicta Dunensis ecclesia prolixioris dispendia vacationis incurreret, tam electionem predictam de te factam, quam etiam te ipsum examinari fecimus diligenter, et quia electionem ipsam invenimus canonice de persona ydonea celebratam, ipsam auctoritate apostolica confirmantes, te ipsi ecclesie Dunensi de fratrum ipsorum consilio, et apostolice plenitudine potestatis preficimus in Episcopum et pastorem questione proprietatis super iure eligendi Dunensem Episcopum Abbatibus, Conventibus, Archidiacono et Clericis supradictis nichilominus reservata, sperantes quod eadem Dunensis ecclesia per tue circumspectionis industriam salubria in spiritualibus et temporalibus suscipiat incrementa. Ideoque mandamus, quatenus eiusdem ecclesie regimen devote suscipiens, illud sic prudenter et sollicitè gerere studeas, quod ipsa ecclesia in utriusque, divina favente clementia, feliciter gubernetur, ac exinde possis tanquam benedictionis filius nostram et apostolice sedis gratiam promereri. Datum Viterbii III. Nonas Iulii, Pontificatus nostri anno secundo.

Thomas de Lydel, being now confirmed by the Pope, obtained the royal assent, and was restored to the temporalities, on the 5th of November, 1266. Soon after his consecration he was distrained by the Earl of Ulster, for refusing to appear, and do suit and service in his court. In defence of his rights the bishop sent his archdeacon to the King, with a letter, of which the following is the substance. It is without date, but probably belongs to the year 1269 :—

“ *Thomas, Bishop of Down.* It belongs to the King to defend the

churches and restrain disturbers of ecclesiastical liberty. The bishop hath taken oath of fealty, is oppressed and harassed by Sir Walter de Burgh, Earl of Ulster, with exactions that no earl ever demanded of his predecessors. And because he would not, and ought not, to answer in the Earl's Court, the latter has given judgment regarding the bishop's lands and despoiled him of his manors. Therefore, the bishop sends A——, his archdeacon, bearer of these presents, and proctor and messenger of his clergy, supplicating the King that as his predecessors, the Bishops of Down, were wont to stand against the Earls of Ulster in defence of the King's liberties, so the King will now give ear to the archdeacon's representations and remedy the bishop's grievances. From the first coming of the English into Ulster, the King's name has been commemorated in each Mass throughout the Diocese of Down, where there are more priests and religions than in any other part of equal dimensions in Ireland. If the King does not quickly find a remedy for his troubles, the bishop must leave the monasteries of his diocese desolate, his manors despoiled, and his whole diocese under an interdict to seek a remedy at the court of Rome." Royal Letters, No. 801.

The threat of the Bishop of Down to *lay his diocese under an interdict, and to seek a remedy at the court of Rome*, is cited in Pryn's *Papal Usurpations*, Tom. III. p. 113. In consequence, probably of that letter, was issued the following :—

Dec. 22nd. 1269. "The King, to Walter, Earl of Ulster. When he gave Ireland to Edward, his son, the King retained the episcopal and abbatial investitures, and thereby became entitled to church and abbacies in vacancies. But by virtue of a judgment of the County of Ulster, which Edward had made to the Earl, the latter had dragged into his court the Archbishop of Armagh, and the bishops and abbeyes of that county, compelling them and their tenants to answer regarding their holdings, and other places belonging to the Crown, as if they were subject to the Earl, which they are not. The Earl, furthermore, assumes the custodies of abbeyes when vacant, arbitrarily extracts amercliements from prelates, and inflicts other enormities on them. The King neither can or ought to permit this, and therefore commands the Earl to desist from such injuries and oppressions, to allow the archbishops, bishops, and

abbots to hold their lands, tenements, and possessions in peace, and to restore to the Bishop of Down the amerciements he had taken from him ; by doing so he will prevent the King from interfering in a different way." (*Royal Letters*, 787).

In the year 1270, Thomas, Bishop of Down, granted forty days indulgence to persons who would say certain prayers in St Paul's Church, London. *Dugdale's Hist. of St. Paul's*.

Thomas, Bishop of Down, died in the year 1276.

NICHOLAS, A.D. 1276.

February 20th, 1276. "Licence to elect granted to Prior and Convent of St. Patrick, of Down, who had announced the death of Thomas, late Bishop of Down." *Woodstock (Pat. 5. Edw. I., M. 21)*—*Sweetman's Calendar*.

March, 19th, 1276. "The King assents to the election in the Church of St. Patrick, of Down, of Brother Nicholas, Prior of this Abbey, as Bishop of Down.—Notification to the Archbishop of Armagh, to do what is his in the matter." *Norwich (Pat 5. Ed., M. 2)*—*Sweetman's Calendar*.

This Brother Nicholas, Prior of St. Patrick's, in Down, was formerly Treasurer of Ulster. He had his writ for restitution of the temporalities on the 29th of March, 1277. Pope Nicholas III., on the 22nd of May, 1279, issued a commission to the Bishop of Clonfert, who was an Italian, and afterwards became Archbishop of Benevento, in Italy, to examine into a charge brought against the Archbishop of Armagh by the Bishop of Down, that the Archbishop, after he had finished the visitation of Down and declared that he would not visit any more of its churches, had deputed a certain clergyman to hold a visitation of the churches of Ballyhay, Castlebeg,* and some other places,

* Ballyhay is in the civil parish of Donaghadee. The church of Ballyhay, both spiritualities and temporalities, belonged to the

and, under pretence of this visitation, had, contrary to the canons, exacted certain procurations from the rectors of those churches. The case had been several times referred to commissions, but the Archbishop had not sent any proctor to represent him. The Bishop of Clonfert is authorized to cite the Archbishop to Rome should it be discovered that the visitation had been uncanonically performed. The Papal Letter to John, Bishop of Clonfert, is published in Theiner's *Vetera Monumenta*.

Nicolaus Episcopus etc. Venerabili fratri I. Epo Cluamfertensi, sal. etc. Significavit nobis venerabilis frater noster ... Episcopus Dunensis, quod cum Venerabilis frater noster ... Armachanus Archiepiscopus loci metropolitanus suam provinciam visitans, postquam civitatem et diocesim Dunensem, ibidem officio visitationis impenso, exiverat, asserens, quod ipse de Villa Hay, de Castleberg et quasdam alias ecclesias dicte diocesis minime visitarat, quamvis ecclesie ipse non indigerent plus ceteris visitari, nec ad hoc ipsius Episcopi vel aliorum suffraganeorum suorum obtinuisset, nec etiam requisisset assensum, Angelum Clericum procuratorem suum ad easdem ecclesias destinavit, qui auctoritate ac vice ipsius Archiepiscopi dictas ecclesias de facto, cum de iure nequiverit, visitavit, et a Rectoribus dictarum ecclesiarum quandam pecunie summam nomine procurationum, que ratione visitationis debentur, exigere ac extorquere presumpsit contra canonicas sanctiones in predicti

Hospital of St. John the Baptist, in Down. So effectually was its buildings erased, that the Ulster Visitation of 1622, reports—"Ballyheyes noe church know." After the greatest difficulty I discovered the site in the townland of Killaghy, "Church-field," which adjoins the townland of Ballyhay, and had once formed a part of it.

Castlebeg is in the civil parish of Dundonald, and about half-a-mile distant from the town. The church formerly belonged to the Archdeacon of Down. Its site is only known by the discovery, about 60 years ago, of many stone-lined graves. See Parish of Newtownards in *Down and Connor*, Vol II. So fallen are these churches, about which once such solemn investigations were made.

Episcopi ac earundem ecclesiarum preiudicium et gravamen. Cumque idem Episcopus causas, que inter ipsum et dictum Archiepiscopum super hiis et aliis diversis articulis exorte fuerunt, .. Conerensi et ... Drumorensi Archidiaconis obtinuisset per apostolice sedis litteras sub certa forma committi: tandem causis huiusmodi ab audientia ipsius Archidiaconi Conerensis, qui solus, prout ex forma predictarum litterarum poterat, de causis cognoscebat eisdem, ad predictam sedem delatis, felicitis recordationis Iohannes papa XXI., predecessor noster, post diversos auditores in supradictis causis, et Nos denum dilectum filium nostrum E. s. Georgii ad Velum Aureum diaconum Cardinalem dedimus in causis ipsis partibus auditorem. Et licet per Lucam de Guarcino ipsius Epi, et quondam Walterum de Lufche dicti Archiepi procuratores in dictis causis coram eodem Cardinali aliquandiu processum extiterit, quia tamen eodem Waltero viam universæ carnis ingresso, pro parte ipsius Archiepi coram eodem Cardinali nullus postmodum comparuit legitimus procurator, quamquam ex parte dicti Cardinalis in audientia publica pluries citatus fuerit, in causis prelibatis coram memorato Cardinali debitus non potuit haberi processus: quare dictus Epus nobis humiliter supplicavit, ut providere sibi super hoc paterna sollicitudine curaremus. Quocirca fraternitati tue per apostolica scripta mandamus, quatenus memoratum Archiepiscopum ex parte nostra peremptorie citares procures, ut infra quatuor mensium spatium post citationem tuam per se, vel per procuratorem ydoneum cum omnibus actis, iuribus et monimentis suis predictas causas contingentibus apostolico se conspectui representet, facturus et recepturus super premissis, quod ordo dictaverit rationis. Diem vero citationis huiusmodi et formam, et quidquid inde feceris, nobis per tuas litteras harum serie continentes fideliter studeas intimare. Datum Rome apud Sanctum Petrum vi. Kalend. Iunii, Pontificatus nostri anno secundo.

We do not know how the controversy terminated, but, from the circumstances, we incidentally learn that at that period the Primate had the privilege, not only of personally making the visitation of the suffragan sees, but, also, of deputing a simple clergyman to make a visitation of particular churches in those sees. The Archbishop of Armagh, at that time, was Nicholas Mac Molissa. Ware

says, "he was an inveterate enemy to such Englishmen as were preferred to bishoprics in this kingdom, and laid them under all the difficulties in his power," and adds, "he was a man of great reputation for his eloquence and wisdom." The visitation of Ballyhay and Castlebeg was probably intended to restrain the Englishmen and English colonists within some bounds.

A lawsuit was instituted against the Bishop of Down, by the abbot of St. Mary's, of York, probably about the land connected with the ancient church of Mahee Island.

March 4th, 1289, "The King commands his justices and other subjects in Ireland, to protect in going to, remaining in, and returning from that country, Brother Henry de Hocton, monk, William of York, whom the Abbot of St. Mary, of York, had attorned before the King, in the Plaint before the Justices of the Common Pleas, between the Abbot, plaintiff; and the Bishop of Down, tenant, of land in Ireland, to endure for two years. Witness Edmund, &c., Westminster." (*Pat. 17, Ed. I., M. 20.*)—*Sweetman's Cal.*

A similar document was issued January 8th, 1292.

"Protection for two years for Geoffrey de Byham, Archdeacon of Down, remaining in England for affairs of his church." (*Pat. 20, Ed. I., M. 20.*)—*Sweetman's Cal.*

"This bishop claimed and exercised, in his manors, all pleas of the crown except four, viz.:—treasure-trove, rapes, burnings, and hamsoken (which signified a forcible entry into a man's house, against the King's peace, and was pretty near the offence called burglary). These privileges brought him into trouble, for Edward I., in the 25th year of his reign, brought a *Quo Warranto* against him, and had him called in question for this, and other particulars. It was alleged that he and the Archbishop of Armagh, Nicholas Mac Molissa, had made certain constitutions and provisions in their dioceses (in which were implied, that

clergymen, born in England, should not be admitted into any monasteries within their sees) to the prejudice of the crown. Our bishop appeared and disavowed any such constitutions, and owned that the Abbot of Saul, and his convent, and all other abbots, priors, and convents in his diocese, might admit clerks born in England, saving his usual visitations. He was, however, obliged to give security that he would immediately revoke the said constitutions. He was then charged with assuming to himself the holding of pleas of the crown, and taking *eirick**, or ransom, for felons, for the death of an Englishman, and for other felonies. His answer to this charge was, that he held all pleas of the crown except the four before named; that he found his church seized of all this privilege, and that all his predecessors held such pleas, which he offered to verify. He also claimed *eirick*, or ransom of felons for the death of an Englishman, and other felonies, of which he claimed cognizance. Being questioned which of his predecessors took such *eiricks*, and from whom, he said that Ranulph, or Randal, his third predecessor, did so from one Thomas Baylagh and John Baylagh, for the death of Robert Tyrrill. Being asked if such *eirick* had allowance in the King's Courts to him or any of his predecessors, or if the peace, or pardon, which they granted to a felon, was received in the King's Courts? to which he could not make answer, but said he was charged before the justices in Eyre, by what warrant he claimed to hold Pleas of the Crown, and that he answered, that he and his predecessors, from time immemorial did so,

* *Eirick* or *Erick*, in Irish, signifies a ransom or fine; and, by the Brehon-law, murder, manslaughter, rape, robbery, theft, &c., were only punished by this *eirick* or *fine*, instead of death.

which he alleged that he had proved by verdict ; upon which Elias de Berkley, and John Pont, prosecutors for the Crown alleged, that in the time of Sir Robert de Ufford, Lord Justice, the said Elias was constituted Coroner and Keeper of Pleas of the Crown, within the limits of the *Crosses of Ulster ; and that then he made inquisitions, and held views of manslaughter, and returned them to Nicholas Taafe, justice ; and that the King's estate in this particular, stood thus in those parts for six years, until he (Elias) was removed from that office. That afterwards the Bishop, and also the Prior of St. Patrick's, of Down, occupied such pleas of the crown, and took *eiricks*, &c., of which he tendered a verification in behalf of the King.† The bishop

* Church lands in the Counties of Down and Antrim, being exempt from the jurisdiction of the Earl of Ulster, were called the *Crosses of Ulster*. Over these the King appointed officers such as the Justiciary, the Sheriff, the Seneschal, &c. of the Crosses of Ulster.

† It is likely that neither the bishop nor the prior had exceeded the very great powers conferred on them by De Courcy's charters. The following is a translation of the charter already printed in page 141. "Know all men, as well of the present as of all future times, that I, John de Courcy, have given and granted, and by this present charter, have confirmed to God and St. Patrick, and to his Church of Down, and to D, the prior and monks of the same church, and to their successors, to hear all pleas, and to pass all sentences concerning all their men, and concerning all their tenants, whatever they have at this present time, and whatever they shall have hereafter, under the entire of my rule, and under all my authority, concerning murder, concerning rapine, and concerning rape, fire, blood, bloodshed, all forcible occupation, all sort of force and violence, all causes, cases, matters and things whatsoever, whatever are usual, or may arise ; and full power to punish crimes and to dispense pardons, and full right in every way to administer and to exercise justice on all such persons as aforesaid ; and on all persons without any regard and waiting for me and

replied that he and his predecessors, time out of mind, held such pleas and took such *eiricks*. Being questioned if he kept a coroner, he answered no, but that his seneschal served him in place of a coroner, made inquisitions, and held views, &c. Then he was asked if his seneschal was sworn to the King, which he could not affirm. After a long examination, the bishop, for him and his successors, remised and quit-claimed to the King and to his heirs all pleas of the crown within his liberties of the cross for ever, and the King pardoned him the trespass for holding such pleas without warrant; and as to the redemption of felons, because he could not say that the pardon of the suit of the peace for felony was ever in him, or in any of his predecessors, or had ever been allowed upon plea to any felon in the King's Courts; therefore the bishop was by judgment foreclosed of such eirick for ever, and amerced; but the amercement was pardoned. This record was removed into England by *Certiorari*, Anno I., Ed. 2, to be preserved there in *perpetuam rei memoriam*."—See Ware.

April 7th, 1293, "The King notifies to John De Langeton, his Chancellor, that having granted to the Canons of St. John, of Down, Ireland, licence to elect, the King gives power to William de Vesey, Justiciary; William de Estdorne, Treasurer; and Thomas Cantock, Chancellor of Ireland, to receive the elect in the King's name, and

mine, whether of my sword or of my government. save and except (as to this they have assented) that my officer shall have the privilege of being present at all those causes, without any attempt to assume or interfere with their jurisdiction; but solely for the purpose of seeing and hearing that all may be done according to justice and order. *Witness*, Richard Fitz-Robert, my Seneschal; Roger de Cestria, my Constable; Adam, my Chamberlain; William and Henry Copeland, William Saraceno, William de Courroy, Philip D. Hasting, Simon Passelen, William Savage, &c., &c., and many others."

to restore the temporalities to him when confirmed by the Bishop of Down. Provided, nevertheless, that the Abbot be devoted to the King's fealty, and that the house of St. John, of Down, answers for what belongs to the King"—Saham (*Tower Privy Seals*, 21, Ed. I., No. 2.)—*Sweetman's Calendar*.

Ware has the following, probably about that election—"The Bishop was, in 1297, indicted for another offence. The Abbey of the Irish Convent of St. John of Down, being void by the cession of William Rede, abbot, the prior and convent applied to the King for licence to go to the election of an abbot, and obtained it. The bishop broke into the abbey and stole the letters of licence; and out of his own head created an abbot, and restored to him the temporalities. Both he and the new created abbot were indicted for this usurpation, but what the end was of it I know not, for there is only part of the record in the place (*King's Collect*, p. 198) from whence I have drawn my authority." The Bishop and the Prior of Down seem to have been frequently fined. Thus, in a Roll of Receipt for the year 1293, July 7th—"The Prior of St. Patrick, of Down, because he came not when summoned—40/-. July, 8th, Wednesday—From the Prior of St. Patrick of Down, for having a writ—6/8. 1299, Thursday, July 9th—The Prior of St. Patrick of Down, for having respite—10 Marks. Nicholas, Bishop of Down, for the same—47/-. Saturday, November, 21st—Adam de Crumlin, the Sheriff of debts of divers persons, by the Prior of Down—£8 0s. 20d."—*See Sweetman's Calendar*.

After all his numerous lawsuits had terminated, Nicholas, Bishop of Down, was called to his great account. He died on the 4th of March, 1304.

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and on all

THOMAS KITTEL, A.D. 1305.

On the 26th of March the King's license to elect a successor to the deceased prelate was obtained. The Prior and Convent of St. Patrick's elected Thomas Kittel, Parson of Lismoghan (now in the Parish of Ballykinlar). "He was restored to the temporalities," says Harris, "not on the 1st of July, 1305, as Ware says, but after, for his Writ of Restitution doth not bear date until the 18th of August of that year, and he could not have a legal restitution before the date of his writ." It was during the interval between the death of Bishop Nicholas and the restitution of the temporalities to Bishop Thomas, that the celebrated *Pope Nicholas Taxation* was made; hence the temporalities of the See of Down are not taxed, because the temporalities were then in the hands of the King. It was on the valuation of ecclesiastical revenues, made for this taxation, that Dr. Reeves wrote the valuable notes, which has so much contributed to identify the sites of the ancient churches of Down and Connor. In 1306 the King procured from Pope Clement V. a grant for two years of the ecclesiastical tenths within his dominions. Richard de Brefford and William de Ryvere, Canon of Sarum, were nominated sub-collectors for Ireland; their agents were the rural deans, and each deanery returned its own account. The rolls of this Taxation were discovered in 1807 in the office of the Remembrancer of His Majesty's Exchequer, at Westminster. A certified copy of this Taxation was procured for the Ecclesiastical Court, appointed, in 1834, to determine the controversy regarding the Parish of Coleraine (see *Down and Connor*, Vol. IV., p. 238). It appears that the smallest income derived from any church in the Dioceses of Down

and Connor was 40d., as in the case of Aghagallon, Maghernagaw, Aghalee, and Rosrelick ; while £30, at which Billy was rated, was the highest valuation. The Taxation shows that there were in the Diocese of Down 126 parishes and smaller denominations, namely, 72 Rectories, 14 Vicarages, and 40 Chapels ; while the Diocese of Connor had 72 Rectories, 13 Vicarages, and 3 Chapelries, in all 88. This Taxation and the valuation prepared for it, which was placed on each church, has been given when treating of the parishes of the dioceses. A computus of the See property, during this interval rendered into the Exchequer by the Escheator, Walter de la Hay, is preserved among Ware's MSS. in the British Museum. *Cod. Clar.*, Vol. XXXVI., No. 4787, p. 2886, and Vol. XLV., No. 4792, p. 2386. The following is a translation of it :—

COMPOTUS DUNENSIS.

Same Escheator renders an account of 23/9 of the rent of rabbit burrows (*burgagiorum cuniculorum*) with the profits of mills, pleas and perquisites of the court of the town of Down (*curiæ villæ Dunensis*), in the bishopric of Down in Ulster, being in the hands of our Lord the King, by the death of Nicholas, late bishop of the same : from the fourth day of March in the 33rd of his reign up to the Octave of St. John the Baptist, on which day the temporalities were delivered as is contained in the brief ; in the same year, during 17 weeks before the temporalities of same bishopric were delivered to Thomas Kytell, the elect there, by a brief of the Lord King, which is under the date of the 30th day of September, in the 33rd year, viz., of the Easter Term as appears by an *extent* then made and delivered in the Treasury. And of £15 10s. of the rent of five plowlands and ten acres of land of the domain (*dominicorum*), farms, mills, perquisites of the court (*curiæ*) of Kilclief (*Kylcleth*), of the same term, by same *extent*. Of the Autumn reaping there, which amounts (*extenditur*) during the year to 3/4, the Escheator answers nothing because all is done in the Autumn. And of 30/6 of the rents, pasturages, cottages, mills, of the manor of Lysmolyn (Bishop's

Court) of the same term, through the same extent. Of the domain, of meadows, turbaries, and of the service of the cottagers there, he answers nothing; because a part of the domain was seeded before the death of the foresaid bishop, and the remainder lies waste for the want of tenants; and the service of the cottagers was all in the Autumn, and of the tributes nothing was received. And of £4 5s. 1d. of the rents of farms of the hill (Montia) of Byscopille (Tullynespic, in the Parish of Bright). Of the land of Ballybeghys (Ballyvigish, near Bright). Of one house of Richard, son of Alan (Fitz Alan), of prises (prisarum), of service, with perquisites of the court there, for the same term, as appears by the same extent. Of the service of the tenants of Bright he answers nothing, because all is in the Autumn. And of £3 16s. 6d. from the profits of farms, of one Mill (Ballyvigish Mill), of the prises, services, fisheries, and perquisites of the Court of Rosglass (Rosglashe), for the forementioned terms, by the same extent. And of the £6 2s. 3d. of the return of the domain, prises, services, perquisites of the Court of Newtown (Newtown and Cruckglas, in Sheeplandmore, in the Parish of Dunsfort), for the same term, by the same extent. And of the £4 and 20 pence of the rents of the domain, prises, services and one plowland, with the perquisites of the Court of Rathcolppe (Raholp), for the same term, by the same extent. Of the rent of the Mills (Raholp Mill), and the works of the tenants there he answers nothing, because the whole works are in Autumn; and the rent of the first term of the Mill was paid at the Purification of the Blessed Mary, and the second at the festival of St. Peter *ad Vincula*. And of the 16s. 4d. of the rents of the free tenants at Ballybodan (Ballywoodan, half-a-mile south of the Catholic Church of Kilclief), and Grenocke, for the same term. Of the rent of hens and works of the tenants there he answers nothing, because the work is in Autumn, and the hens are paid at Circumcision. And of the 24s. 2d. of the rent of 48 acres of land of the domain, of 3 score and 16 acres behind at Ardwyn (Ardquin), for the same term. Of the rent of 18 acres of the domain, gardens, meadow, and mill he answers nothing for the same term, because the domain was seeded before the death of said Bishop. Of the gardens and meadow nothing was received. And of the £15 7s. 8d. of the rent of the farms of Ardwyn (Ardquin), of the foresaid term. And of 16s. 8d. of the rent of the free tenants of Ballycaryne, for the foressaid term. And of £11 2s. 2d. of the rent of the domain of Edroum (Nedrun, or Mahee Island), of the farmers' prises, services, also of *Castrum-Spinarum* (Bally-

drain), and Town of the Irish (Ringneil), of the same term. And of 29s. of the rent of the free tenants there for the same term — The Summ, £67 9s. 0½d.

The income of the See at this period must have been very valuable when £67 9s. is returned as its income between March 4th and July 2nd, when many of the more valuable payments were made at other times of the year.*

Thomas Kittel, after governing the See eight years, died in 1313.

THOMAS BRIGHT, A.D. 1314.

The Prior and Monks of St. Patrick's, of Down, having obtained the royal licence to proceed to an election, their choice fell on their own Prior, Thomas Bright, who was consecrated in the year 1314, by Roland de Jorce, Archbishop of Armagh (*Ware*). The King, A.D. 1317, granted permission to Thomas, Bishop of Down; John, Prior of St. Patrick's, of Down; John, Abbot of Saul; Gilbert, Abbot of Bangor; Robert, Abbot of Moville; Richard, Abbot of St. John's, of Down, and John, Prior of the same, to treat with the Irish felons of Ulster.† *Pat. Rolls Ed. II.*

* In order to understand the value of money at that time, it may not be uninteresting to the reader to see the prices which the Parliament of 1314 fixed for animal food, at a period when food was extremely high, and the Parliament was necessitated to regulate its price for London and its vicinity.

	£	s.	d.
Best grass fed Ox, alive, at	0	16	0
„ grain fed Ox, at	1	4	0
„ Cow, at	0	12	0
„ Hogs of two years old	0	3	4
Short Mutton, at	0	1	4
Goose, at	0	0	3
Hen, at	0	0	1½
Chickens, two at	0	0	1½

These were, however, almost famine prices.

† *Irish Felons of Ulster* is the bad name by which the English designated Prince Donall O'Neill and the Northern Irish who joined with Edward Bruce.

A matter of great importance to the See of Down was decided during this episcopate. The Earls of Ulster pretended that to them belonged a moiety of the town of Down, and twenty-two carucates of land in Lecale and Ards, that they had enfeoffed the Bishops of Down with these; and they claimed to themselves the guardianship of the temporalities of these during the vacancies in the See of Down, or in the Priory of St. Patrick's, of Down. Richard, Earl of Ulster, petitioned the King, that at the death of his father, Walter, in 1271, when he was a minor, the bishop had usurped these lands. The King, in the 16th August, 1310, commanded John Wogan to have this matter investigated by a jury; Nigellus de Brun appeared for the Earl, and Friar William, of Kylcleth (Kilclief), a monk of St. Patrick's, of Down, for the Bishop. He produced a letter of Henry III., addressed to Richard, Bishop of Connor, in which the King says, that Walter, Earl of Ulster, had falsely pretended that the Crosses of Ulster were conferred on him as parcel of his earldom, by the King's eldest son, but that he, the King, had reserved from his son, to the Crown of England, the Crosses of the archbishoprics, bishoprics, and abbeys of said land, consequently the King's son could not confer them with the Earldom of Ulster, that he had frequently enjoined said Walter to restore these lands to the Bishop of Down; that he had commanded James de Adel to restore them to the bishop; but that not having been done, the King commands Richard, Bishop of Connor, to restore them. Dated at Westminster, June 30th, 1271. The monk, William, produced also an order from the Locumtenens of Prince Edward, the King's son, commanding the Bishop of Connor to put the Bishop of Down into possession of the lands, dated July 16th, 1271. Twelve jurors found

that the Bishop of Down and the Prior of Down held those lands, not from the Earl of Ulster, but from the King, *in capite*, that the bishop was enfeoffed on the part of the Earl by one Nicholas Seerle, with one of the carucates, and from this that the Earl had set up his unjust claim—See *Chancery Close Rolls*, 6, *Ed. II.*, *M.* 26, *Dorso*.*

The Bishop was, in 1322, nominated by the Holy See to inquire into various accusations which had been made against the Primate, by the English Government and others. He died in 1327, and was buried in his own Cathedral.

RALPH, A.D. 1329.

John, of Baliconingham, probably Quoniamstown (or of Malyconingham, as he is called in the *Public Records*), Rector of Arnhyne (Ardquin) in the Ards, was elected by the prior and chapter, and obtained the Royal assent. He received the writ of restitution of the temporalities August 21st, 1328, which he enjoyed till May, 28th, 1329. Pope John XXII. declared the election void; he, however, afterwards promoted John to the See of Cork, which he held from 1330 to 1347. Ralph, of Kilmessan (a parish in Meath), a Franciscan friar, was appointed on the 12th of December, 1328, and by mandate from the same Pope, was consecrated by Bertran, Cardinal Bishop of Tusculum. He was afterwards restored to the temporalities on the 1st of April, 1329 (having first renounced all prejudicial clauses,† sworn fealty, and submitted to accept the see as from the

* In reference to this case see p.p. 167, 168.

† From the 31st of Edward I. to the time of the "Reformation," a custom did obtain, that when bishops received from the King their temporalities, they did by a solemn form in writing renounce all

King's favour). There is extant an epistle from Pope John XXII. to Stephen Segrave, Archbishop of Armagh, dated 4th of January, in the fourteenth year of his pontificate, A.D. 1330, for translating this prelate from Down to Cork, and John of Baliconingham from Cork to this see, grounded on a report, which the Pope says was worthy of being believed, that the respective bishops requested it themselves, and empowering the Archbishop to absolve them from their obligations to each of their Sees. But the report appearing to be groundless, the project was never carried into execution. (*Ware.*) That letter is given in Theiner's *Vetera Monumenta*, printed at Rome in 1864.

Iohannes Episcopus etc. Venerabili fratri ... Archiepiscopo Arnachano, salutem etc. In specula vinee domini Sabaoth ex dispositione superna presidens, et vigilis speculatoris gerens officium, Romanus Pontifex, beati Petri successor et vicarius Ihesu Christi, de statu salubri et prospero cunctarum ecclesiarum et Ministrorum Dei, eorumque precipue, qui sunt presulatus eminentie titulis insigniti, celitis suffultus potentia salubriter ordinat et disponit, prout personarum qualitas et locorum diversitas, ipsorumque varietas exigunt, et cause rationabiles persuadent. Ad nostri siquidem Apostolatus notitiam deduxit relatio fidedigna, quod Venerabiles fratres nostri Iohannes Corkagensis et Rodolphus Dunensis Episcopi, pure ac provide intentionis affectum ostendentes, sperant amplius proficere animabus et locis, ut efficacius impleant ministerium eorundem, quod credunt Deo propicio posse firmiter provenire, si Iohannes ad Dunensem, Rodolphus vero prefati ad Corkagensem ecclesias apostolice auctoritatis presidio transferantur.

rights to the same temporalities by virtue of any Papal provision, and acknowledged the receipt of them only owing to the King's bounty. This practice began on the occasion of a bull of Pope Gregory VIII., which conferred the See of Worcester upon William de Gainsborough, and committed to him *administrationem spiritualium et temporalium episcopatus praedicti*—which clause the King obliged him to renounce, and ordered a like renunciation always to be observed. *Cowell, edit. 1727.*

Nos igitur de tue circumspectionis industria plenam in domino fiduciam obtinentes, fraternitati tue Iohannem ab eo, quo Corkagensi, Rodulphum autem predictos ab eo, quo Dunensi ecclesiis prelibatis, quibus presunt, vinculis tenentur, penitus absolvendi, necnon Iohannem ad Dunensem, Rodulphum vero prefatos ad Corkagensem ecclesias iam dicta auctoritate apostolica transferendi, ac Iohannem Dunensi, Rodulphum autem predictos Corkagensi ecclesiis antedictis preficiendi in Episcopos et pastores, et Dunensis Iohanni, Corkagensis vero ecclesiarum predictarum curam et administrationem Rodulpho iam dictis in spiritualibus et temporalibus plenarie committendi, ac Iohanni ad Dunensem, Rodulpho autem predictis ad Corkagensem ecclesias prefatas transeundi liberam licentiam tribuendi, dummodo eorundem Episcoporum expressus assensus intervenerit in premissis, faciendi quoque Iohanni et Rodulpho prefatis ab eorum subditis obedientiam et reverentiam debitam exhiberi, necnon contradictores per censuram ecclesiasticam, appellatione postposita, compescendi, ac recipiendi postmodum nostro et ecclesie Romane nomine a Iohanne et Rodulpho predictis fidelitatis debite solitum iuramentum, iuxta formam, quam tibi sub bulla nostra mittimus interclusam, plenam ac liberam de fratribus nostrorum consilio et apostolice potestatis plenitudine concedimus tenore presentium facultatem. Formam autem iuramenti, quod quilibet eorundem Iohannis et Rodulphi prestabit, nobis de verbo ad verbum per utriusque ipsorum patentes litteras suo sigillo signatas per proprium nuntium quantocius destinare procures. Per hoc autem tibi, cui ecclesie supradicte metropolitico iure subesse noecuntur, et Archiepiscopo Armachano, qui pro tempore fuerit, nullum impostearum preiudicium generetur. Datum Avinione Nonis Ianuarii, Pontificatus nostri anno quartodecimo.

In 1332 Bishop Ralph was amerced one hundred marks for not personally appearing in a Parliament in Dublin, summoned the year before by Sir Anthony Lucy, Lord Justice, the session being so thin, by means of defaulters, that it was adjourned without doing any business. He afterwards, however, made it appear that he attended in his place, and sued a writ to the Treasurer and Barons of the Exchequer for his discharge and *Quietus*, after process had issued against him to levy it. (*Ware, from Rymer*).

During his episcopacy, Edward III., on the 24th of August, 1342, confirmed all the possessions of the See of Down. The King, in 1346, being seized of the patronage that belonged to William de Burgo, Earl of Ulster, during the minority of the Earl's daughter, presented Thomas de Bredon to the Church of Ardkeen, and directed the letter of presentation to the Bishop. *Patent Rolls*.

In the first year of Pope Innocent VI. (1353) it was represented that the See of Down was vacant by the death of Ralph:—"dicta ecclesia per obitum Rodulphi, qui in partibus illis, Prædecessore nostro vivente, debitum naturæ persolvit"; and hence Gregory, Provost of Killala, was appointed to the See of Down on the 29th of January, 1353, and was consecrated at Avignon by Cardinal Peter, Bishop of Palestrina. Bishop Ralph was, however, still living, and Gregory was promoted to some titular bishopric,* and, afterwards, constituted Bishop of Elphin. Bishop Ralph died in August, 1353.

RICHARD CALF I., A.D. 1353.

The Clergy and Chapter of Down petitioned the Holy See to have Richard Calf,† who was Prior of St. Patrick's, of Down, advanced to the vacant See. This petition was granted, as appears by the following brief, addressed to the elect, and dated December 4th, 1353.

* See *Irish Ecclesiastical Record*, Vol. I., which contains a very valuable Paper on Down and Connor, written probably by Cardinal Moran.

† Calf was a very frequent name among the Anglo-Normans in Ireland at that period. In one of the Council Books, in Dublin, some one scribbled, in the reign of Henry III., the following lines about one John Calf:—

*O Deus Omnipotens vituli miserere Johannis
Quum mors praeveniens noluit esse bovem.*

Innocentius Episcopus etc. Dilecto filio Ricardo Electo Dunensi, salutem etc. Regimini universalis ecclesie etc. Dudum siquidem bone memorie Rodulpho Episcopo Dunensi regimini Dunensis ecclesie presidente, Nos cupientes ipsi ecclesie, cum eam vacare contingeret, utilem et fructuosam per apostolice sedis providenciam preesse personam, provisionem dicte ecclesie dispositioni nostre ea vice duximus specialiter reservandam, decernendo ex tunc irritum et inane, si secus super hoc a quoquam quavis auctoritate scienter vel ignoranter contingeret attemptari. Postmodum vero prefata ecclesia per obitum prefati Rodulphi Episcopi, qui in illis partibus debitum nature persolvit, pastoris solacio destituta, dilecti filii Capitulum eiusdem ecclesie, huiusmodi reservacionis et decreti, ut asserunt, ignari, te Priorem dicte ecclesie ordinis sancti Benedicti, in sacerdocio constitutum, in Dunensem Epum, quamvis defacto, concorditer elegerunt: tuque reservacionis et decreti predictorum etiam inscius, electioni huiusmodi consensisti, et demum reservacione et decreto predictis ad tuam deductis noticiam, electionis ipsius negocium proponi fecisti in consistorio coram nobis. Nos itaque eandem electionem, et quidquid secutum est ex ea, utpote post et contra reservacionem et decretum predicta attemptata, prout sunt, irrita et inania reputantes, et ad provisionem ipsius ecclesie, de qua nullus preter nos se hac vice intromittere potuit, neque potest, reservacione et decreto obstantibus supradictis, ne dicta ecclesia longe vacationis exponeretur incommodis, paternis et sollicitis studiis intendentes, post deliberacionem, quam super hiis cum fratribus nostris habuimus diligentem, demum ad te, religionis zelo conspicuum, litterarum scientia peditum, vite ac morum honestate decorum, in spiritualibus providum, et in temporalibus circumspexitum, ac aliis virtutum donis, prout ex fidedignorum testimonio percepimus, laudabiliter insignitum, direximus oculos nostre mentis: quibus omnibus et dictorum te eligentium voluntate debita meditatione pensatis, de persona tua eidem ecclesie de fratrurn predictorum consilio auctoritate apostolica providemus, teque illi preficimus in Episcopum et pastorem, curam et administrationem ipsius tibi in eisdem spiritualibus et temporalibus plenarie committendo etc. Datum Avinione II. Nonas Decembris, Pontificatus nostri anno primo.

In e. m. Capitulo ecclesie Dunensis, Clero et populo civitatis et diocesis Dunensis, Archiepiscopo Armachano, et Edwardo Regi Anglie Illustri.

Richard seems to have gone to Avignon with the petition

of the Chapter, and he was there consecrated by the mandate of his Holiness. On the 23rd of December, the following letter, given in Theiner's *Vetera Monumenta*, was addressed to him by the Pope:—

Innocentius Episcopus etc. Venerabili fratri Richardo Episcopo Dunensi, sal. etc. Pridem Dunensi ecclesia pastoris solatio destituta, nos ad personam tuam claris virtutum titulis insignitam nostre mentis aciem dirigentes, te de fratrum nostrorum consilio eidem ecclesie in Episcopum prefecimus et pastorem, curam et administrationem ipsius ecclesie tibi in spiritualibus et temporalibus plenarie committendo, prout in litteris nostris inde confectis plenius continetur. Cum autem postmodum per Venerabilem fratrem nostrum Petrum Episcopum Bottentonensem tibi fecerimus apud sedem apostolicam munus consecrationis impendi: fraternitati tue per apostolica scripta mandamus, quatenus apostolice sedis beneplacitis to conformans, ad predictam ecclesiam cum nostre benedictionis gratia te personaliter conferens, sic te (in) administratione ipsius diligenter et sollicite gerere studeas, ut utilis administratoris industrie non immerito gaudeat se commissam, ac fame laudabilis tue odor ex tuis probabilibus actibus latius diffundatur, et preter eterne retributionis premium nostre benevolentie gratiam et favorem exinde uberius consequaris Dat. Avinione x. Kal. Ianuarii, Pontificatus nostri anno primo.

Richard governed the diocese till his death, in 1365, and he was interred in his Cathedral on the 26th of October.

WILLIAM, A.D. 1366.

The Register of Primate Sweetman contains an official document regarding the election for the vacant See. It testifies that Nicholas, Prior, and Richard, Sub-Prior, and the Chapter of the Monks of the Order of St. Benedict, of the Cathedral Church, of Down, being assembled in Chapter on the 18th day of November, 1365, appointed *per viam compromissi* Richard Persoun and John Rosse "our fellow monks" to select a bishop, and they selected Robert Aketone, of the Order of Hermits of St. Augustin, who

gave his assent on the 20th of November, 1365. The Prior and Convent then appointed Thomas Crompe, of the Order of Hermits of St. Augustin, and John MacAdam, their procurators, to procure the appointment of Robert de Aketone. In the same Register is a letter of Primate Sweetman's, dated Down, November 25th, to the Pope, recommending Robert de Aketone as learned and "*vitæ et morum honestate decorum, in spiritualibus providum, in temporalibus circumspectum.*" The Primate, by a document dated, Down, last day of November, 1365, confers on the reverend and discreet man, John Praez, Rector of Kilkeel, in the diocese of Down, a pension of twenty shillings (*solidi*) "during all our life" to be paid, one moiety at the Feast of the Nativity, and the other moiety at the Feast of John the Baptist, "for his faithful counsel and care given and to be given to us in managing our affairs and those of our church of Armagh." Another document notifies to Nicholas Langton, Prior of Down, that the Primate has appointed Odo, Canon of Armagh, his procurator in Down during the vacancy of the See. The Primate notifies to all ecclesiastics of Down, that the Prior of St. Peter's of Nova Villa, near Trim, diocese of Meath, be permitted to seek alms for the repairs of his church and monastery that have gone to ruin. "Given in the City of Down, Feb. 19th, 1365 (1366)" By another document, dated "in Civitate Dunensi" Feb. 21st, 1365 (6), the Primate (Milo Sweetman), as guardian of the Spiritualities of the Diocese of Down, permits John Hacket, Priest of the Parish Church of Nedrum (Mahee), and Maurice McKerly, Rector of the Church of St. Tassan (Tassach) de Rathcolp (Raholp), to exchange parishes, and orders the Archdeacon to induct them.

The election of Robert, of Aketon, was nulled by Pope

Urban V. who, however, appointed him, in 1366, to the See of Kildare, and conferred Down on one William, a Friar, who was Archdeacon of the diocese. His short episcopate, of not more than two years, was embittered by litigations in the primatial court, arising it would seem from some primatial citation served on the Prior, probably of Inch (the document is imperfect and does not mention the monastery), regarding the chapel *de Virido Castro* (Erenagh, in Bright). The Prior appealed to Rome, against the Primate, and appointed John Dungan, Rector of Camlin (Crumlin, near Glenavy), as his proctor. A citation from the Primate was served by John Ross, Archdeacon of Down, on the Bishop, commanding him to appear in the Church of the Holy Rosary, of Drumiskin, on the 10th of February next, to answer for contempt and disobedience. On the 24th of January, 1367, the Primate issued a letter to the Bishop of Down for visitation, in which he commands the chapter, abbots, priors, abbesses, rectors, vicars, chaplains, and all *divina celebrantes*, in the Deanery of Lecale, "that they appear before us, or our commissaries, in the church of the priory or cell of St. Thomas, the Martyr,* in Down," on the 18th of March next, and exhibit *tabulas dignitatum, beneficiorum, ac literas ordinum*—*Sweetman's Register*. Bishop William died in August, 1368.

The Primate issued a commission dated, Armagh, Dec. 16th, 1368, "the See of Down being vacant by the death of William, Bishop of Down," to John Logan, Archdeacon of Down, and Brother Angelicus, to exercise jurisdiction,

* The site of the Priory of St. Thomas, the Martyr, is at the foot of John's St., in the triangular field at the junction of the old road from Ardglass with the old road which leads from Clogher past St. Dillon's Well, called *Toberglorie* in De Courcy's Charter.

but it reserved appointments. The Primate, as "Guardian of Spiritualities, the see being vacant by the death of William, of good memory, the last Bishop" issued a letter, dated Drumiskin, January 10th, 1369, to Randulph de Poley, Knight, Seneschal of Ulster, to present a fit person for the Church of Kylkeyl, in *le Mourne*, vacant by the deprivation of Master John de Preez, last Rector, notwithstanding his appeal to Rome—*Primate Sweetman's Register*.

RICHARD CALF II., A.D. 1369.

John Logan, Archdeacon of Down, succeeded, in 1369, to the vacant see, by a provision from the Pope, but died the same year according to Ware, the bull, however, of Pope Urban V., dated 19th of February, 1369, appointing Richard Calf, the second of that name, to the See of Down, describes it as vacant by the death of William, and consequently John Logan could not have been its bishop. From the bull we learn that the Chapter of St. Patrick's was unanimous in presenting the name of Richard, their Prior, to the Holy Father, and the proofs that were added of his zeal for religion and knowledge of literature rendered delay unnecessary. The bull of his appointment, dated 19th of February, 1369, is addressed to himself, "to the Chapter of the Church of Down, to the clergy and people of the City and Diocese of Down, to all the Vassals of the Church of Down, to the Archbishop of Armagh, and to Edward, the illustrious King of England." The bull is given in Theiner's *Vetera Monumenta*.

Urbanus Episcopus etc. Dilecto filio Ricardo Electo Dunensi, salutem etc. Romani Pontificis etc. Dudum siquidem bone memorie Willielmo Episcopo Dunensi regimini Dunensis ecclesie ordinis sancti Benedicti presidente, Nos cupientes eidem ecclesie,

cum eam vacare contingeret, per apostolice sedis providentiam utilem et ydoneam preesse personam, provisionem ipsius ecclesie ordinationi et dispositioni nostre ea vice duximus specialiter reservandam, decernentes ex tunc irritum et inane, si secus super hiis per quoscumque quavis auctoritate scienter vel ignoranter contingeret attemptari. Postmodum vero dicta ecclesia per eiusdem Willielmi Episcopi obitum, qui extra Romanam Curiam diem clausit extremum, pastoris salatio destituta, dilecti filii Capitulum eiusdem ecclesie, huiusmodi reservationis et decreti forsitan ignari, te Priorem claustralem eiusdem ecclesie, in sacerdotio constitutum, in Episcopum Dunensem, licet de facto, concorditer elegerunt: tuque reservationis et decreti predictorum similiter inscius, electioni huiusmodi, illius tibi presentato decreto, consensisti etiam de facto. Nos igitur electionem huiusmodi, utpote post et contra reservationem et decretum predicta attemptatam, prout erat, reputantes irritam et inanem, et ad provisionem ipsius ecclesie celerem et felicem, de qua nullus preter nos hac vice se intromittere potuit, neque potest, reservatione et decreto obsistentibus supradictis, ne longe vacationis subiaceret incommodis, paternis et sollicitis studiis intendentes, post deliberationem, quam de preficiendo eidem ecclesie personam utilem et etiam fructuosam cum fratribus nostris habuimus diligentem, demum ad te, cui de religionis zelo, litterarum scientia, vite munditia, aliisque multiplicium virtutum meritis apud nos perhibentur fidedigna testimonia, direximus oculos nostre mentis: quibus omnibus, necnon dictorum Capituli eiusdem ecclesie te eligentium concordii voluntate attenta meditatione pensatis, de persona tua eidem Dunensi ecclesie de dictorum fratrum consilio auctoritate apostolica providemus, teque illi preficimus in Episcopum et pastorem, curam et administrationem ipsius ecclesie tibi in spiritualibus et temporalibus plenarie committendo etc. Datum Rome apud Sanctum Petrum xi. Kal. Marcii, Pontificatus nostri anno septimo.

In e. m. Capitulo ecclesie Dunensis, Clero et Populo civitatis et diocesis Dunensis, universis Vassallis ecclesie Dunensis, Archiepiscopo Armachano, et Edwardo Regi Anglie.

This Richard Calf seems to have been Richard, the Sub-Prior of St. Patrick's, of Down, who took part in the election of a successor to the first Bishop, Richard Calf, in 1369. He was summoned to the Parliaments of 1376, 1378, and

1381. He died on the 16th of May, 1386, and his body was interred in his own Cathedral.

JOHN ROSS, A.D. 1387.

John Ross, who, like his predecessor, had been Prior of St. Patrick's, of Down, succeeded by the Pope's provision, and, having done the customary homage, was restored to the temporalities on the 14th of March, 1387. He died in 1394.

JOHN DONGAN (OR DONKAN), A.D. 1395.

"John Dongan," says Ware, "a Benedictin Monk, and Bishop of Derry, was, by the provision of Pope Boniface the IX., translated to Down, and, having performed his homage according to custom, was restored to the temporalities on the 26th of July, 1395." The writer, in the *Irish Ecclesiastical Record Vol 1.*, (apparently Cardinal Moran), has collected a great amount of information regarding the history of John Dongan, previous to his translation to the See of Down. (He invariably writes the name Dougan)

"John Dougan, who, in 1394, was translated to this see, not from Derry, as Ware imagined, but from the diocese of the Isle of Man, the Latin name for which see, i.e. *Sodorensis*, led the learned author into this error. The Archives of Rome preserve several documents connected with this prelate, some of which were published by my esteemed friend Professor Munch, in his learned notes to the *Chronicle of Man*, edited for the Royal University of Christiana, in 1860. The first letter which we find regarding him is a brief of Urban V., dated January 23rd, 1367, which commences: "Probitatis et virtutum merita super quibus apud nos fidedignorum commendaris testimonio, nos inducunt ut tibi reddamur ad gratiam liberales." It subsequently addresses Dr. Dougan as *Pastor of Camelyn*, in the Diocese of Down, and appoints him Archdeacon of the see, the former Archdeacon, *William*, having been elevated to the episcopacy

early in the preceding year. The office of Archdeacon of Down is further described as having attached to it the care of souls, and as usually conferred on persons not belonging to the cathedral chapter. Its annual revenue, too, is described as not exceeding forty marks. Soon after, we find this Archdeacon appointed Apostolic Nuncio for Ireland, and on 13th March, 1369, the privilege was granted to him of choosing as his confessor any member of the secular or regular clergy. The brief according this privilege thus begins: "Benigno sunt tibi illa concedenda favore per quae sicut pie desideras conscientiae pacem et salutem animae, Deo propitio consequi merearis. Hinc est quod nos tuis devotis supplicationibus inclinati tibi Apostolica auctoritate indulgemus ut quamdiu nostri et Ecclesiae Romanae servitiis institeris aliquem idoneum et discretum in tuum possis eligere confessorem, etc." (Dat. Romae ap. S. Petrum, 3^o Id. Martii, Pontif. N. an. Septimo).

The bull appointing John Dongan, Archdeacon of Down, to the See of Man, is dated November 6th, 1374, and addressed to "Joanni electo Sodorensi." It mentions as a chief motive for this appointment, that the clergy and people of Man had earnestly solicited it: "pro quo etiam dilecti filii, clerus civitatis et Dioecesis Sodorensis per eorum patentes litteras nobis super hoc humiliter supplicarunt." The Cardinal who consecrated Dr. Dongan was the celebrated Simon de Langham, who held successively the posts of Prior and Abbot of Westminster, Bishop of London and of Ely, Chancellor of England, Archbishop of Canterbury, Cardinal Priest of S. Prassede, and at the time of which we speak was Cardinal Bishop of Palestrina. Of our prelate, it is recorded in the *Chronicle of Man* that he was elected Bishop on the feast of Corpus Christi, was confirmed by the Pope on the feast of St. Leonard, and was consecrated on St. Catherine's Day. When returning to his diocese he was arrested and thrown into prison in the city of Boulogne, and only after several months was liberated on the payment of a fine of five hundred marks. The motive of this imprisonment has not been recorded. It was probably in connection with his office of Papal Nuncio, for he continued, even when Bishop of Man, to exercise the duties of Nuncio of the Holy See for Ireland—Theiner's *Vetera Monumenta*."

The *Chronicle of Man* states that John Dongan (Donkan) was a native of the Isle of Man—"Johannes Donkan Mannensis quidem per clerum Manniae est electus in pastorem

et episcopum Sodorensis" which is probably true, though he was rector of a parish in the Diocese of Down, for a close connection was kept up between that island and this diocese owing to both the Abbot of Saul and the Abbot of Bangor holding manors in the island. The locality of these manors is about three miles from Peel. Nicholas, Bishop of Man and the Islands, who died A.D. 1217, was buried, according to the *Chronicle*, in Bangor—"et sepultus est in Ultonia in domo de Benchor."

In 1395 John Dongan was, by bull of Pope Boniface IX., translated to Down. King Henry IV., in the year 1401, made him Seneschal of the Liberty of Ulster and the Crosses, with power to treat with the Irish and Scotch enemies, and to appoint to certain benefices the presentation to which belonged to the King. On the 16th of September, 1405, the King joined him in a commission, with Jenico de Artois, to conclude a peace between his Irish subjects and Sir Donald MacDonald, Lord of the Isles, and John his brother. Between these Highland Princes and the merchants of Drogheda and Dublin there had been a kind of piratical war carried on for some time; and that very year the merchants twice entered Scotland and did great mischief. In 1406, the Primate, Nicholas Fleming, cited John, Bishop of Down, to answer for having appointed Ade M'Burne to the Church of St. Colman de Kilkeyll (Kilkeel), whereas, the King had the right of presentation, and had presented Patrick Owen, Chaplain of Meath Diocese. The said church was vacant by the death of J. Chyne, the last rector. The Primate also cited Ade M'Burne, "intruder in the Church of St. Colman, to appear on the last day but one of April." The Primate decided against M'Burne, and issued a letter to Richard Wespall, Perpetual Vicar of St. Mary's, of

Carlingford, to give real possession of St. Colman's, of Kilkeel, to P. Owyn. He also issued a monitory letter to Thomas Ormstead, Archdeacon of Dromore, Master J. M'Gylboy, Canon of the same Church, and to William, Chaplain of St. Finian's de Virido Castro (Green Castle), commanding them, with cross and lighted candles, to excommunicate the opposers of P. Owyn, Rector of St. Colman's. The Primate issued another letter to the same commanding them that they cite Columba M'Kartan, Chaplain of Dromore Diocese, to appear before him, at St. John's, of Ardee, on Monday after the Nativity of the B.V.M., for having received ecclesiastical fees of the chapel of *Kylkeyll beyc* (perhaps Kilkeel-beg, or little Kilkeel), notwithstanding the decision already given. The Primate, as Custodian of the Spiritualities and Temporalities of the See of Dromore, writes to P. M'Glynd, Canon of Dromore, and Master J. M'Gylboy, Canon of the same, that Donald Oronaga (O'Roney), and Columba M'Kartan, Chaplains of Dromore Diocese, in the chapel of *Kylkeyll-beic*, and elsewhere, celebrated *Divina* against the will of the rector, P. Owyn; that within fifteen days they desist and hand over to the said rector, otherwise they are to be excommunicated. Also, to warn Walter M'Kartan, and all the parishioners, that they pay tithes, &c., to said rector. The Primate issued another letter to T. Ormstead, Archdeacon of Dromore, and John M'Gylboy, Canon of same, informing them that Donald M'Gynessa, of the Diocese of Dromore (evidently some of the chiefs of that name), with armed accomplices, had carried off cows belonging to Margaret Taaf,* lady of Rathmolyn, of the Diocese of Down, from a

* It is difficult to know how a lady named Taaf became possessed of Rathmullan, or where situated was the Holy Island.

certain holy island in said diocese, and killed two keepers of said cattle. He commands that M'Gynessa and his accomplices be excommunicated, unless, within ten days after monition, they restore the cattle and make amends—*Fleming's Register*. John Dongan (or Donkan), Bishop of Down, resigned the diocese in the year 1412, or the beginning of the next year. Ware states that he died in 1412.

The Primate, Nicholas Fleming, as Guardian of the Spiritualities of the Diocese of Down, during the vacancy of the see, collates Richard Canlon, Chaplain of the Diocese of Meath, to the Rectory of St. Nicholas's, of Artuele (Ardtole, near Ardglass), vacant by the death of Thomas Hunt, the last Rector—The Collation is dated Dundalk, Nov. 21st, 1413—*Fleming's Register*.

JOHN SELY, A.D. 1413.

"Quarto Kal. Augusti, 1413, Provisum est ecclesiae Dunen. in Hibernia, Monachorum Ordinis S. Benedicti, vacanti per liberam resignationem Dni. Johannis, ultimi Episcopi ejusdem, de persona Fratris Johannis Seli, Prioris ipsius ecclesiae."—*Vatican*. On the 19th of August, 1413, "Johannes, Episcopus Dunen," through his Proctor, "obtulit 130 florenos auri."—*Obligazioni*.

These entries appear in W. M. Brady's *Episcopal Succession in England, Scotland, and Ireland*—A.D. 1400 to 1875.

From the first entry, taken from the Vatican records, we learn that, on the 29th of July, 1413, the Cathedral Church of Down, of the Monks of the Order of St. Benedict, vacant by the free resignation of Lord John, last bishop of same, was provided for in the person of brother John Seli, prior of same church. The second entry, taken from a certain register of *Obligazioni*, informs us that, on the 19th of August, 1413, John, Bishop of Down, by his proctor, paid

into the Apostolic Camera the usual 180 florins of gold on his appointment. One of the first acts of John Sely, or Cely, after his consecration, was to take out one of those usual pardons ; this appears from a Patent Roll, of the 2nd of Henry V., in which the king pardons John Sely, Bishop of Down, late Prior of the Cathedral Church of St. Patrick, of Down. At this period it was prudent and quite customary to take out frequently a pardon. A certain fee was paid for it, and the right of granting it, and consequently of obtaining the fee, constituted a valuable perquisite of some court favourite. By pleading such a pardon, the Crown was prevented from proceeding to recover penalties for offences that preceded it. On the 4th of April, A.D. 1414, and the first year of his consecration, he consecrated, by permission of the Archbishop of Dublin, an altar in honour of the B.V. Mary, on the north side, and outside the door of the choir of Christ Church, Dublin, and granted forty days' indulgence to all celebrating or hearing mass, or devoutly praying there—*Obits of Christ's Church*, p. 19. In 1425, Henry VI. appointed him Chancellor and Treasurer of the Liberty of Ulster—*Cal. Pat. Canc. Hib.* About this time Sely gave great scandal by throwing aside the Benedictin habit, which it was customary for every Benedictin bishop to wear ; for this, in a Provincial Synod, held in Drogheda, A.D. 1427, by the Primate, John Swain, he was publicly called to account, and admonished to amend the scandal. That admonition seems to have had little effect on him, and he was, therefore, in the year 1430, on the 31st of May, peremptorily cited to appear in the Archbishop's Chapel of Termonfechin, on the thirtieth day after the monition, to show cause why he should not be excommunicated. On the 20th May, 1134, the Primate

issued a commission to Henry Logan, Archdeacon of Down, to hold a visitation of the diocese *Jure Metropolitico*. The conduct of the bishop becoming still more scandalous, on the 24th of September, 1434, Primate Swayne issued to him a monition, of which the following is the substance :—

“Johannes, permissione Divina, archiepiscopus Armaehanus, venerabili fratri nostro J. episcopo Dunensi, salutem, &c. Cum ex clamorosa multorum insinuatione ad nostrum pervenerit auditum quod quedam Letys Thomas nunc conjugata, quam olim concubinarie tenuistis, in loco habitationis vestræ residerit ; vosque publice ac simul cohabitaveritis cum eadem. Quocirca vos primo, secundo, et tertio, in his scriptis monemus, quatenus infra xv. dies immediate post presentationem et receptionem præsentium dictam Letys a cohabitatione vestra omnino et realiter amoveatis, &c., 24 Septemb.”
—(Regist. Swayne, p. 81.)

This monition, which further threatens suspension and excommunication in case of his obstinately persisting, seems to have produced, at least, a temporary effect.

In 1438 Primate Swayne made a visitation of the diocese, and on the 4th of April he collated *jure metropolitico actualiter visitans* Donat O'Laghnan to the rectory of St. Donard's, of Maghera, vacant by the resignation of Henry M'Cressulane. It would appear that the clergy of the diocese were terrorized by the bishop, who had even made a law prohibiting them from appealing to the Archbishop. On the 14th of May, 1438, Donatus M'Gloraig, Rector of Phelpton, (Ballyphilip, Portaferry) appeared before the Primate as procurator for Simon Somerset, Archdeacon of Down, stating that the Archdeacon, though a person of good fame, feared lest he would be excommunicated or suspended by the Bishop, and appeals to the Primate and the Pope. When Primate Prene was holding a visitation of the Diocese of Down, in 1440, Edward Whyte, Prebend

of Lismolyn (Bishop's Court), appeared before him, and said that though he held said prebend canonically, that Henry O'Downacan, Clk. of said diocese, had by power of John, Bishop of Down, intruded and dispoiled him. The Primate commands the Prior of Down and the Abbot of Saul to cite said Henry and said Bishop to appear before him.—Termonfechin, Dec. 5th, 1440. These cases are copied from the Primatial records. At length summary proceedings were resorted to, and Primate John Prene passed sentence of deprivation on Sely for his many irregularities, and on the 29th of May, 1441, addressed a letter to Pope Eugenius IV., in which he enumerates the offences of the unfortunate bishop in the following manner :—

“Cum itaque prout didiceram inspectis tam literis mei immediati predecessoris quam actis curiæ Armachanæ inde confectis et referentibus Johannes Dunensis suffraganeus propter diversos excessus, et quod, inter cætera, immemor sui juramenti dictæ vestræ ecclesiæ et mihi præstiti, diversa edidit ordinationes et statuta, juri quidem communi dissonantia, quod nulli præcipue suæ dioceseos ex appellationum sive querelarum aut causis aliis quibuscunque ad metropolitancam curiam accederent, pro eorum inibi negotiis expediendis :—nec contentus quod ex his ac propter abusionem sui habitus monachialis, quamobrem compertus fuerat, in alieno habitu sæculari, et capropter per Prædecessorem meum expulsus notorie suo Concilio provinciali. Ac quia post, et contra monitiones, mandata diutina, et diversa hujusmodi, habitum abusus est, extra locum sibi congruum in *castro de Kileth*, Dunensis dioceseos, cum quadam Letya Thombe, quam nuper tenuerat in sui concubinam, tunc alterius conjugatam, insimul cohabitando, prout cohabitare non desinit, et sit excommunicationis vinculo, et aliis sententiarum pœnis merito innotatus, et quod sic per nonnullos annos et tempora sustinuerit, et adhuc sustinet indurato, nec procurat se absolvi a sententiis, censuris, pariter atque pœnis suspensionis, excommunicationis, et interdictionis. Sanctissime Pater, ne talis, qui obedientiam et reverentiam ut congruit superiori debitas non impendit, aut quod honori convenit, sed claves contempnit ecclesiæ, fidelibus ejusdem præbendo exemplum sacrilegum ac perniciosum, impune (quod absit) sui, transeat

per excessus, sed quod ejus poena metus sit multorum similia volentium attemperare : Hinc est quod ipsum Johannem, cognomine Sely, episcopum Dunensem, ad Sanctitatis vestræ præsentiam ad sui bene meriti depositionem, ex causis supradictis, ad xxv^{tu}m diem Novembris, jam proxime futuri, præcise et peremptorie citavimus, ad quam depositionem, quam citius fieri poterit, in nomine Domini Jesu Christi dignetur Sanctitas vestra procedere, et fieri demandare, ut ipsi ecclesiæ Dunensi de humili, utili, et fideli persona provideatur, ad quam habere gratiose digneris religiosum et venerabilem virum fratrem Willielmum Basset, ordinem Sti. Benedicti expresse professum, et in sacerdotio constitutum, per quem inde sibi proviso speratur illa Dunensis bene regi et utiliter gubernari, &c."—(Reg. Prene, p. 181.)

On the avoidance of the See of Down, John, Bishop of Connor, became it is said by a provision of Pope Eugenius IV., Bishop also of Down, and in the following year, according to Ware, procured a real union of the two sees from the same Pope, but, as the subsequent events show, the Holy See had not yet finally settled the union of Down and Connor.

The Bishop of Connor, and John Cely, Bishop of Down, by joint consent, had represented, long ago, to the King the inadequacy of the see properties of Connor and Down to the support of their respective bishops ; they were aware that the English Government had long been desirous of uniting to archbishoprics, or to larger bishoprics, the smaller sees of Ireland, and that it had, in 1324, decreed, that sees "the annual value of which did not exceed twenty, forty, or sixty pounds, and which were ruled by mere Irish bishops, who, by themselves and their relatives, are known to have sown dissensions and discords in said land," should be so united.

"Quod episcopatus Hibernici tennes et exiles, quorum valor annuus viginti, quadraginta, vel sexaginta libras non excedit, et qui reguntur per merè Hibernicos, qui, per se et parentes suos,

contentiones et discordias in dictâ terrâ noscuntur seminasse, sedibus archiepiscopalibus, et episcopalibus, civitatum et locorum insignium, uniantur."—Rymer, *Fœd.*, vol. ii. p. 554.

The two bishops prayed his Majesty that he would sanction the union of the dioceses on the next avoidance of either see, and grant them licensé to sue for an actual incorporation, at the Court of Rome. In consequence of that petition the following letter passed patent under the King's hand, July, 29, 1438 :—

"Rex, &c. Omnibus ad quos, &c., Salutem. Sciatis quod cum subditorum nostrorum invigilare quieti tradita nobis desuper gubernacula nos invitent, et ad hoc mentis nostræ oculos dirigimus, ut hos presertim nullum vexet injucunde tedium quos intercessores pro nobis apud supremum judicem indubie arbitramus. Unde attente consideramus quod ecclesiæ in terra nostra Hiberniæ constitutæ, et presertim Cathedrales, adeo in facultatum redditibus et proventibus sunt tenues et exiles, quod ob defectum proventuum earundem ecclesiarum videlicet, auctoritas et quæ debetur reverentia prelatiis retrahitur, ne presules ipsi debite venerantur, cum ad tenendum statum decentem et familiam opportunam sufficientes redditus non habeant, et in suorum defensionem jurium redduntur plurimum impotentes; quorum paupertas ad divini cultus diminucionem et regalium nostrorum neglectum noscitur redundare; ad quorum defensionem et augmentum, et ad regendum in pace provinciam multum profecto, non solum circumspectionis operatur industria, quin etiam sufficientia facultatum, et Deo amabilius potentia prelatorum. Quamobrem, nobis, ac dominico terræ nostræ Hiberniæ prædictæ, necnon pacifico statui populi nostri ibidem, affectantes succurrere, et ut status ecclesiasticus inibi in melius reformetur quo presules vivant decencius, sufficiencius resistant persecutorum insultibus, Episcopaliaque jura commodius defendant, et commissum sibi gregem dominicum potencius tueantur. Et idcirco venerabiles in Christo patres Johannes, et Johannes, Dunensis, et Connerensis ecclesiarum Episcopi, infra dominium nostrum Hiberniæ, quorum ecclesiæ, uti fidedigna relazione suscepimus, adeo tenues sunt et exiles ut ipsarum neutra in suis fructibus et proventibus decenciæ sufficiat Episcopali, ut unioni ac annexioni ecclesiarum prædictarum nostrorum assensum daremus et consensum, humiliter supplicarunt. Nosque attendentes quod, sub unius et ejusdem presulis moderamine,

ipsarum ecclesiarum unita cura commodius et decentius poterit gubernari, necnon ob alias causas nos monentes in hac parte, dictorum Episcoporum precibus inclinati, incorporacioni ecclesiarum Dunensis et Connerensis prædictarum fiendæ, regium nostrum consensum damus et assensum; eisq[ue] Johanni et Johanni, ad prosequendum in Curia Romana, seu extra, in incorporacionem et unionem prædictas pro nobis et heredibus nostris, quantum in nobis est, licentiam specialem impartimus, statutis sive ordinationibus regni nostri Angliæ ac domini Hiberniæ non obstantibus quibuscunque. In cujus, &c., T. Rege apud Castrum suum do Odiam xxix. die Julii."

Both bishops seem to have immediately applied to the Holy See; for on the avoidance of the See of Down by the deprivation of John Sely, in May, 1441, John, Bishop of Connor, declared that he had become, by a provision of Eugenius IV., Bishop also of Down. The Archbishop of Armagh was opposed to this union, both before and after it was effected. On the 29th of May, 1441, he wrote to the Pope, recounting the offences of the late Bishop of Down, stating that he had transmitted the sentence of deposition by William Somerwell, Notary Public, a cleric of Bath and Wells, who was present when the sentence was pronounced, and had also been present when the said Bishop was expelled from the provincial council of Drogheda, for not wearing the habit of his Order, and recommending William Basset, a Benedictine monk and priest, as a fit person to undertake the government of the Diocese of Down. On the same day he wrote to the Earl of Ormond, Deputy of the Lord Lieutenant of the King, to obtain his influence for same end. On the 30th of May, 1441, he wrote to the Bishop of Bath, Chancellor of England, begging of him to advise the King against the union of the Sees, inasmuch as the assent of the respective clergy and people of Down and Connor had neither been sought nor obtained, and the

union would be injurious to the interests of the King and to those of the Earl of Ulster, for the Irish enemy and Odo Flavus O'Neyll* were strong in those parts. On the same day he wrote to the King in the like strain, and recommended William Basset for the vacant see. A similar letter was also sent by him on the same day to the Duke of York. These letters had no effect, and we subsequently find the Primate addressing letters dated January 24th, 1442, and August 9th, 1442, to "Our Venerable Brother, John, Bishop of Down and Connor." However, on the 16th of November, 1442, he appointed William Stanley, Prior of Down, Brother John M'Kasshen, Abbot of Moyboll (Moville), John Lecke, Rector of Morna, and John M'Kasshen, Cleric of the Diocese of Down, sub-custodes of the spiritualities of the diocese, *sede vacante*. They are directed to preserve all glebes, churches, and other spiritualities for a future successor, and to take possession of the horse, *ciphum*, and ring of the last bishop. At the same time the Primate wrote to James White, Seneschal, and to James Alleyn, Justiciary of the Liberties of Ulster, Knights, also to Odo Flavus O'Neyll, and to Robert Savage, Captain of his Nation, notifying to them that the before-mentioned clergymen are his sub-custodes, and commanding them to aid and assist them, if necessary. On the 17th November, 1442, he issued a citation to Simon Somerset, Archdeacon of Down, Richard O'Kerwan, Abbot of Bangor, Robert Magaband, Rector of Ardkeen, James O'Bredran, Vicar of

* *Odo Flavus O'Neyll* is Aodh, or Hugh Boy O'Neill, who, in his day, was the terror of the English. The *Four Masters* style him "the most renowned, hospitable, and valourous of the princes in Ireland in his time, and who had planted more of the lands of the English, in despite of them, than any other man of his day." He died A.D. 1444, in consequence of a wound which he received in Iveagh.

White-Kirke, of Down diocese, who had been disobedient, to appear before him in Termonfeghan, on Monday, after the Feast of St. Thomas the Apostle. On the 21st of the same month he issued the following citation :—

“ John, by the Providence of God, and of the Apostolic See, Guardian of the Spiritualities and the spiritual jurisdiction of the Bishopric of Down, during the vacancy of the See, to our venerable brother, John, Bishop of Connor, greeting. Having understood by the inspection of your letters that you have received the real and actual possession of the Bishopric of Down, and have got into your hands all the spiritual ornaments of that See, praying our support and maintenance in bridling your adversaries— Know you that we are ready to extend our justice and favour to you, as far as is in our power, as to the right you pretend to the union of the two sees of Down and Connor ; yet saving to ourselves our right of the guardianship of the Diocese of Down, during the vacancy of that see. And we peremptorily cite you, by the tenor of these presents, personally to appear before us, in our Manor of Termonfeghan, on the Thursday next after the Epiphany, there to exhibit to us, as your Metropolitan, all and singular your letters, rights, muniments, papers, and writings whatsoever. Dated at Armagh, this 21st of November, in the third year of our consecration.”*

* *Johannes, &c. Custos spiritualitatis et spiritualis jurisdictionis Episcopatus Dunensis nobis suffraganei, ipsius sede vacante, Venerabili fratri nostro Johanni Episcopo Connorensi nostro suffraganeo, Salutem et fraternae charitatis augmentum. Accepito quidem per inspectionem literarum vestrarum quod realem et corporalem possessionem episcopatus Dunensis accepistis, et omnia ornamenta Episcopalia penes vos retinuistis, supplicand. de supportatione nostra in compescendo aemulos vestros—Quocirco vos tenore præ-*

A citation, bearing the same date and to the same effect, was also addressed to William Stanley, the Prior, and to the Chapter of Down. All these documents are preserved in *Primate Prene's Register*. In the meantime the custody of the temporalities of the see was committed to Patrick Lawless, of Drogheda. The bishop seems to have been to some extent successful; for he was addressed, in 1444, as "Bishop of Down and Connor," by Primate Mey. Having however good reasons to know that his rights were likely to be invaded by his adversaries, he made the following appeal to the Pope—a copy of which is entered in *Primate Prene's Register*.

"Ego Johannes, Dei, et Apostolicæ sedis gratia, Dunensis et Conerensis episcopus, dico et allego quod licet aim et fuerim vir bonæ famæ, et conversationis honestæ, et nullo crimine notabili irretitus—. Cumque fælicis recordationis Eugenius Papa IV. attendens ad exilitatem fructuum, reddituum, et proventuum Ecclesiarum Dunensis et Connerensis, quominus Episcopi in eisdem condecens statum tenere, jura Episcopalia præservare, et alia possent incumbens onera supportare, ex his et aliis causis ipsum moventibus, motu proprio, Ecclesias ipsas adeo insimul annexuit et univit, sua et Apostolica autoritate, ut extunc uno Antistiti Ecclesiæ ipsæ regi possint, et etiam gubernari sub certis modo et forma, prout in literis suis Bullis Apostolicis desuper confectis et directis plenius continetur: et quamvis, vigore Bullarum hujusmodi, et unionis supradictæ, Ecclesias ipsas ut earum Antistes cum omnibus fructibus et pertinentiis universis fuerim et aim canonice assequutus ut Episcopus utriusque,—per nonnulla annos ac tempora tenuerim,—prout in præsentî teneo et possideo canonice, pacifice, et quiete; metuens tamen ex quibusdam verisimilibus et probabilibus conjecturis circa personam, in jus mei ac statum juris mei injuriam

sentium peremptorie citamus quod personaliter compareatis coram nobis in manerio nostro de Termonfeghen die Jovis proxime post Epiphaniam proxime futuram post datum præsentium cum omnibus literis, scriptis, et juribus tunc nobis ut Metropolitano vestro plenius exhibendis, &c.

sive præjudicium generari, — ad sacrosanctam sedem apostolicam et ipsius audientiam directe in his scriptis provooco et appello, et Apostolos, eatenus, quatenus de jure vel consuetudine in casu sunt petendi, peto, et iterum ac iterum peto, instantèr instantius ac instantissime, mihi dari, fieri, ac assignari cum effectu, &c. Præsentibus Magistris Richardo Rowe et Henrico Paton juris-peritis, nec non domino Johanne M^c Gean capellano, et multis aliis Ardmachanæ, Midensis, Conerensis, et Dunensis, Diocesium tæstibus in præmissis vocatis specialiter et rogatis.”

In this he declares that Pope Eugene IV. had, on account of the slenderness of the revenues of the churches of Down and Connor, which were not able to support, in a respectable manner, two bishops, united, by Apostolic authority, the two sees to be governed by one bishop, “under a certain mode and form,” as more fully appears in his bulls; that for some years he had, in consequence of that, been in peaceful possession of those dioceses, and the revenues arising thereout; that from some reasons he had just cause to fear that his rights would be attacked, he, therefore, in the most suppliant and pressing manner, appealed to the Pope to have justice done to him. It should be observed that Bishop John, in his appeal to the Pope, though he dwells on the provisional union of the sees, does not refer to any bull of Pope Eugenius, conferring on him actual possession of the See of Down, after the deprivation of John Sely, in 1441, and his silence in this matter contradicts the statement made by Ware, that Bishop John, “the year following, procured a real union of both the bishoprics of Down and Connor.” Bishop John had, indeed, good reason to fear that his rights would be endangered, in fact, it would seem that the Holy See had, up to this, only approved of a future union of the sees, and entries published by W. Maziere Brady, in *The Episcopal Succession in England, Scotland, and Ireland, from A.D. 1400 to 1875*, throws a

flood of light on this disputed succession, and shows that though Bishop John, of Connor, was recognized by the English Government, and eventually recognized by the Primate, as Bishop of Down, we can no longer acknowledge him as such.

RALPH, A.D. 1445.

"On 13th October, 1445, 'Ven vir Matheus Crompe, Baccalaureus in Legibus, clericus Lincoln. dioc. procurator et nomine R. P. D. Radulphi, Dei gratia electi Dunen. in Hybernia, obtulit, &c., 280 florenos auri de Camera'—*Obligazioni*."—*W. M. Brady's Episcop. Succession, Vol. I. p. 261.* From this it appears that Matthew Crompe, a clergyman of the Diocese of Lincoln, as proctor, and in the name of Ralf, or Radulph, by the grace of God, Bishop-elect of Down, paid into the Apostolic Chamber 230 florins of gold, a certain sum of money paid by prelates on their appointments. The Roman records of that period are so imperfect that we cannot learn from them whether or not the bishop-elect was consecrated. At all events, his episcopacy was of short duration, for his successor was appointed in 1447.

THOMAS POLLART, A.D. 1447.

"On the 14th of August, 1447, 'R. P. D. Thomas Pollart, electus, Dunen. personaliter obtulit, &c., 230 florenos auri — *Obligazioni*.'"—*W. M. Brady's Episc. Succ. p. 261.* It therefore appears from a certain register of *Obligazioni*, that Thomas Pollart, the Bishop-elect of Down, paid the usual 230 florins of gold into the Apostolic Camera, on his appointment. The indefatigable Mr. W. M. Brady, found in one of the fourteen volumes of registers of consecrations,

ordinations, &c., which are entitled *Formatari*, and are now in the *Archivio di Stato Romano*, the following entry:—

“Ludovicus, &c., Salutem, &c., Rev^{das} Pater in Christo Dom. Episcopus Nonensis (Aenona) et in Curia residens, ex commissione nostra de mandato, &c., Rev. Patri Domino Thomae (Thomas Pollart) electo Dunen. munus consecrationis episcopis solitum, impendi, in ecclesia S. Mariae in populo, die dat., &c., 27^o Augusti, 1447, impendit, assistentibus sibi Stephano Tricaricen (?) et . . . Liburnen (?) episcopis,” &c.

From this entry we learn, that on the 27th of August, 1447, Thomas Pollart was, by command of the Pope, consecrated in the Church of Sancta Maria del Popolo, in Rome, Bishop of Down, by the Bishop of Aenona, assisted by two other bishops. Immediately after his consecration Thomas hastened to Ireland to take possession of his see, in which he found John, Bishop of Connor, firmly seated, and conscientiously believing that he held it canonically. The Prior of Down and others of the clergy were firm supporters of Bishop Thomas. Some of his adherents, among whom were John Whyte, John Bennyson, and John Habergey, seized on Bishop John, and not only imprisoned him in one of the Castles of Ardglass, but even subjected him to personal violence. A full and interesting account of all these proceedings, and the documents relating to the dispute, are entered in *Primate Mey's Registry*. In Lib. II. p. 167. of that register is entered a complaint of “*John as by virtue of unyounge of our holy fader the Pope, Bysshope of Down and Conneresse*,” addressed to the Worshepful Sir William Coldhall, Knyght, Chamberleyn, to my Lord Richard, Duke of York, Lieutenant yn Irland, and Seneschal of his Libertye of Ulsterre,” stating, that “*Master Thomas Pollard, pretending him through the Appostel provisyon for Bysshop of Down, undewly and with vyolence through help and power*

of his adherents in that parte, entred hys plaais (palace) of Lesmolyn and noght his godes there but of his rentes and divers others his pertynaments hath spoyled and witholdes." Primate May was a firm supporter of Bishop John, and caused a letter, commanding all to obey John as Bishop of Down and Connor, to be published in the various churches, and afterwards caused Donatus M'Glory to make oath that he had heard it read on the 9th of November, 1447, in St. Mary's, of Ardglass, before Henry O'Neyll, eldest son of Eugene O'Neyll, Captain of his Nation, Robert Savage, Lowdovicus, and Patrick White, and many others, and he invokes the secular arm through Robert Savage, Jenkin M'Guylin (M'Quillen), Ludovicus, and Patrick Whyte, and Jenkin Savage. The document containing this is dated, Termonfechin, February 3rd, 1448. John, Bishop of Connor, sat as Bishop of Down and Connor, along with the Primate, in the Church of St. Mary's, of Ardglass, to hear matrimonial cases.* One of which was a divorce case of Murtough Roe O'Neill in which that lord of Clannaboy appears not to advantage. The Primate cited William Stanley, Prior of Down, *Thomas Pollard*, and

* One of the cases tried before the Ecclesiastical Court, in St. Mary's, Ardglass, was brought by Thomas Bracwey, Abbot of Saul, for the recovery of the townland of Verrytowne (Merrytown, now Ballysugach), which he alleged had, in the time of Abbot Philip Blake, been found by a jury of bad men to belong to the Earl of Ulster. Abbot Bracwey produced witnesses to show that his predecessors had *Tolbols* and other emoluments and rights there, time out of mind. The witnesses examined were William Stanley, Prior of St. Patrick's, of Down; Robert Veldone, Master of the House of St. John, of the English, in Down, (in Mary St., at its junction with John St.); John Audley; Jenkin Swerdys (this name is now Crolly); Christopher Mercer; William Kettlyll, Rector of Ardtwele (Ardtole); Robert M'Gowne Rector of Ardkeen. We do not know how the case terminated, but at the suppression of monasteries, Ballysugach belonged to the Abbot of Saul. The names of the persons connected with all these cases serve to show how completely at that period the English had driven the Irish out of Lecale.

John, the Bishop, to appear before him in the Cathedral Church, of Down, on the 4th of October, 1449, and to bring with them all documents, &c. From the manner in which Bishop Thomas was cited it is evident that doubts were entertained as to the genuineness of his bulls. We do not know what was the decision of the Primate, but John, Bishop of Connor, died early in the year 1450. In addition to his other troubles he was fined shortly before his death for not appearing upon summons in Parliament. On the 1st of May, 1450, the Crown appointed Thomas, Bishop of Down, Keeper of the Temporalities of the Sees of Connor and Down. In the document appointing him to this office he is not styled Bishop of Down because the Crown did not recognise him as such. The following is a translation of the entry in the *Rot. Pat. Cal. Hib.* 1 p. 265 :—

“The King granted to Thomas Pollard, Clk., the custody of the Temporalities of the bishoprics of Connor and Down, that were in the hands of the King by reason of the death of John the last Bishop, to be held, as long as they be in the hands of the King, without rendering an account. Drogheda, 1st of May.”

The Holy See now canonically united the Sees of Down and Connor, and confided them to the pastoral care of the Bishop of Down. From that forward no further attempt was made to disturb the union of the sees, but Bishop Thomas ruled them scarcely a year ; and, strange to say, the only document which records his success, records also his death. We learn both from the bull, dated 21st of June, 1451, which appoints his successor to Down and Connor, vacant *per obitum ipsius Thomæ*. (Hib. Dom. p. 474.)

It becomes necessary now to treat of the Diocese of Connor before its union with Down.

DIOCESE OF CONNOR.

THE Diocese of Connor, like that of Down, seems to have been composed of an aggregation of small sees. Each of the following churches, Kilroot, Tealeach-Ceneoil-Oengusa (supposed to be Drumtullagh), Coleraine, Culfeightrin, Rashee, Armoy, Inispollan, and Connor was an episcopal see; and as the lands belonging to those churches, except those of Culfeightrim and Rashee, continued, for ages, to be see-lands, we may presume that, for some time, each of them continued to be an episcopal seat, though, no doubt, its bishop combined the duties of bishop with those of abbot. Before treating of the See of Connor, which, eventually, absorbed them all, it may be interesting to collect the few scattered records that time has left regarding the others.

THE SEE OF KILROOT.

The following passage, from the *Life of St. Ailbe, or Albeus, Bishop of Emly*, tells the legend of the origin of the Church of Kilroot.

After this the holy Albeus, like the most prudent bee with its burden of honey, returned by the assistance of God, to his own country. And when he came to the sea, he blessed it; and he and all his people sailed, in a great calm, over the sea, without any accident, in a most wretched boat, and they landed in the north part of Ireland. In that place, at the bidding of the holy Albeus, one of his family, named Colmanus, built a church (Cella), which is called Ceall-ruaidh, the red church. And as the place had no water, St. Albeus blessed a certain stone, in the name of the all-powerful God, and from it, immediately, burst forth a stream of water. Then

the holy Colman said to Albeus, "the water is little," and Albeus replied, "though it is small, it will never fail, and the stream will continue, for ever, to the end of the world." Hence the name of the river is *Buanan Cylle-ruayd*—i.e., "the unfailing stream of *Celle-ruaidh*. *Cod. Kilken. Fol. 137. 6.*

This legend refers to a very small stream which still trickles from an ancient well, a few perches south of the church. The festival of St. Colman, the founder of Kilroot, was held on the 16th of October, on which day the Felire of Aengus commemorates "*Colman of that Cell Ruaid*;" and the note, in the *Leabhar Breac*, adds—"Colman, i.e., Bishop Colman, son of Cathbad,* of Cell-Ruaid, on the brink of Lough Laig, in Ulster." In the *Life of St. MacNisse, of Connor*, Colman is said to have been in his boyhood, when St. MacNisse was Bishop of Connor, so that he cannot have been born before the middle of the fifth century. The *Calendar of Donegal*, at the 16th of October, enters:—

Colman epscop Chille ruaidh i nDal-Araidh for bru Locha Laoi i nUlltaibh.

(Colman, Bishop of Kill Ruaidh, in Dalaradia, on the banks of Lough Lwee, in Ultonia). Lough Lwee—"the lake of the calf," which Adamnan latinizes by *Lacus Vituli*, is now called Belfast Lough.

St. Colman is the only Bishop of Kilroot mentioned in our records, but the lands of Kilroot formed a part of the see lands of the Diocese of Connor, and, in Catholic times, the residence of the Bishops of Connor was in Kilroot. The *Ulster Visitation Book*, of 1622, in enumerating the see lands belonging to the Diocese of Connor, says:—

* There were two churches in the present County of Antrim, called *Kilmackevat* (*Cill-mhic-Chathbaid*)—"Church of the son of Cathbad"—*Kilmackevat*, now Gartree, in Killead and *Kilmackevat*, at Cullybackey.

The Manor of Kilroot, demised in fee-farme, by the late Bishop Todd, to one Wm. Worsley, who resigned it over to Sir Hugh Claude Hamylton, Knt., reserving only 50s. sterling, per annum. In which deed is also demised Castle Dob, with the lands thereunto adjoining, or belonging, being parcell of said lands of Killroote; after which deed made to the said Worsley, the said Bishop Todd, for a somme of money, released to John Delaway, Esq., (who since deceased) the said Castle Dob, and these landes therunto belonginge. And now the said bishop hath lately evicted the said deed, and recovered the land of Kilroote, and only is in possession of the one-half, which being set in acres are worth per annum £50 sterling; and the other half is now possessed by the executors of John Dobb, by virtue of that release, being worth also £50 sterling per annum. Sir Hercules Longford, the Sherife for that tyme, having warrant to put the bishop in possession of these lands, neglected the same, and in the meane tyme, a *Supersedeas* being procured, the bishop was debarred of the possession of the said land, and thereafter released the same, reserving no rent, and so that land (has passed) from the church.

The return of the see lands in 1833, published in the *Parliamentary Report*, returns "Edward Brice, Esq.," as "Lessee of the townland of Kilroot, annual rent, £58 3s. 1d.; renewal fine, £174 9s. 2½d." In 1850, Edward Bruce, Esq., of Belfast, who held this townland under the see, derived from it a rental of £1,034 17s. 1d. The Rectory of Kilroot was impropriate to the Abbey of Kells. The Church of Kilroot affords an instance of some ancient compact between the Bishop of Connor and the Abbot of Kells, by which, when the offices of bishop and abbot were conferred on separate persons, the bishop, as successor of St. MacNisi, possessed the lands of the small sees, incorporated in the See of Connor, but the Abbot of Kells, as successor of St. MacNisi, in his abbatical dignity, possessed the advowsons and rectorial tithes of the churches. For a fuller account of Kilroot, see Vol. III., p. 81.

THE SEE OF TELAIG-CENEOIL-OENGUSA (DRUMTULLAGH ?)

The *Tripartite Life of St. Patrick*, after relating the principal actions of the saint in Dalriada, concludes with the following narrative :—

Patrick left many churches and cloisters (*do congálaibh*) in the district of Dal Riata. He founded Forthrad, and left therein two of his household, namely : Priest Cathbad, and Dimman, the Monk. And he founded Raith Mudain (Ramoan). He left Priest Erclach therein. He left Bishop Nem in Telach-Ceneoil-Oengusa ; two Cennfindans in Donnach-Camri (or Cainri), in Cothraige (Cary) ; Enan in Drumman Findich ; Bishop Fiachra in Cuil-Ectrann (Culfeightrim). And Patrick blessed Dun Sobairci (Dunseverick). And Patrick's well is there, and he left a blessing thereon.

Tealeach-Ceneoil Oengusa—"The Tullagh (or hill) of the race of Oengus," is supposed, by Dr. Reeves, to be the present Grange of Drumtullagh. At p. 342, Vol. IV., where we have already treated of Drumtullagh, it is remarked that Kilmahamogue, (see also Vol. IV., p. 329) which was formerly within the grange, may be only a corruption of *Kil-mo-Nem-og*—"The Church of St. Nem." Nem is the only bishop recorded of Tealach-Ceneoil-Oengusa.

SEE OF CUIL-ECTRAM (CULFEIGHTRIM).

Colgan states, that the festival of St. Fiachrach, Bishop of Cuil-Ectram, was held on the 28th September. On that day the *Martyrology of Donegal* enters the festival of "Fiachra, Bishop," but the *Calendar of Aengus* enters for the same day :—

Dofindia gelda itgeissi cech cobair.

"The two fair Findias are to be sought for every aid."

This passage in Aengus, seems to have puzzled the writer of the Notes in the *Leabhar Breac*, who makes a number of guesses to identify these two saints. There can,

however, we think, be no doubt, that Aengus is referring to the passage in the *Tripartite Life*, as given above, which, from the light thrown on it by the *Calendar of Aengus*, might be read as follows:—“(He left) the two white heads (cennifindans), in Domnac Camri (or Cainri), in Cothraige (Cary), viz:—Enan, in Drumman Findich, (now Kill-Enan, in the townland of Drumeeny), and Bishop Fiachra, in Cuil-Echtrann (Culfeightrin). We have no record of any successor of St. Fiachra, in the See of Cuil-Echtrann. For an account of the Church of Culfeightrin, see Vol. IV., p. 463-4.

SEE OF CUIL-RAITHIN

(COLERAINE.)

The *Tripartite Life of St. Patrick*, when relating the actions of the saint, in Dalaradia, which was then parcelled out among the twelve sons of Coelbad, tells of his interview with one of them:—

Howbeit, Saran's brother, namely Natsluaig, was humble to Patrick, and in bondage was he when Patrick arrived. “Thou shalt have from me,” said he, “the site of thy church.”—“In what place dost thou give it to me?” saith Patrick.—“On the brink of the Bann, in the west,” sayth Natsluaig,—“the place in which the children are burning the fern.”—“It shall be mine,” saith Patrick, “however a (spiritual) descendant of mine and of thine shall be there,” namely, Bishop Coirbre, son of Deggell, son of Natsluaig. It is he who is in Cuil Raithin, on the brink of the Bann, in the east. Bishop Brucach, who is in Ratha Maige Oenaich (Raymochy), in Crich Conaill (Co. Donegal), is he, who conferred orders on Bishop Coirbre. Patrick, then, had conferred orders on Bishop Brucach; so that, in that matter, Coirbre is a descendant of Patrick's. *Dr. Whitley Stoke's Translation.*

It is probable that the Church of Coleraine, in the time of St. Patrick, was unimportant, if it existed, at all, before the time of Bishop Coirbre, or Carbreus, who, as Dr. Reeves supposes, from the circumstances mentioned in the *Tripartite*,

flourished about the year 540, and died about the year 560. His festival was celebrated on the 11th of November. The entry, in the *Calendar of Donegal*, is "Coirpre, Bishop of Cuil-Raithin, son of Decill, son of Nadsluagh, of the race of Irial, son of Conal Cearnach." Carbreus was succeeded by Bishop Conallus, who, in the year 590, entertained, in his monastery, St. Columba on his return from the Synod of Dromcheatt. Carbreus and Conallus are the only Bishops of Coleraine, whose names are mentioned in history, but the monastery, which they ruled, continued to be governed by abbots; the deaths of some of its inmates are chronicled by the *Four Masters*. The *Life of S. Patrick*, by Tirechan, in the *Book of Armagh*, says:—

"And he proceeded across the River Bann, and he blessed the place in which is the little Church (Cellola) of Ciule Raithin, in Eilniu, in which there was a bishop, and he made many other churches (Cellas), in Eilniu, and he made a passage through the river Bush, and, in Duin Sebrurgi (Drmseverick), he sat upon a stone, which, even now, is called *Patrick's Stone*. And he ordained there the holy Bishop Olcan, whom Patrick reared, and he gave to him a part of the relics of Peter, and of Paul, and of others, and the veil which guarded the relics. And he returned into the plain of Eilni and he erected many other churches which the *Coindiri* (the clergy of the diocese of Connor) have."

The Annotations on the *Life of St. Patrick*, from which this extract is taken, were written by Tirechan from the book, or from the oral instruction, of his preceptor, St. Ultan, who died, September 4th, A.D. 656. These Annotations were transcribed into the *Book of Armagh* in the year 807. So that it is almost certain, from the remark made in the Annotations, that the district of Eilniu, extending from Coleraine to the river Bush, passed under the jurisdiction of the Bishops of Connor on, or shortly after, the death of Conallus, Bishop of Coleraine, which occurred about A.D. 600.

It is, however, remarkable that on the cessation of the bishops, in the Church of Coleraine, its lands became not the property of the See of Connor but of that of Armagh. See Vol. IV., p. 160.—170.

THE SEE OF AIRTHERMUIGHE

(ARMOY.)

The early history of St. Olcan, the first Bishop of Armoiy, has already being given in Vol. IV., p. 71, 445 to 451, where are related the strange circumstances connected with his birth and his preservation by Rori, the prince of the district, who seems to have resided at Turnarobert, anciently called Drumrory, close to the Church of Armoiy (Vol. IV., p. 445.) Olcan was baptized, by St. Patrick, about the year 440, as Colgan conjectures; after which his education was entirely undertaken by St. Patrick, as we are informed in the Annotations of Tirechan:—

And he (St. Patrick) passed through the river Bush, and in Duin Sebuirgi (Dunseverick), he sat upon a stone, which even now is called *Patrick's Stone*,* and he ordained there the holy Bishop Olcan, whom Patrick reared. And he gave to him a part of the relics of Peter and of Paul, and of others, and the veil which guarded the relics.

The Tripartite Life, Part II., chap. 135, relates that Fergus, a Prince of Dalriada, made an offering to God and St. Patrick, of Airther Muighe (Armoiy) and the adjacent territory, which was immediately conferred on St. Olcan, whom St. Patrick had consecrated as its bishop (see Vol. IV., p. 446.) Usher dates the formation of the Church of Armoiy at the year 474. St. Olcan is the only bishop of the see of whom we have any record. It seems to have been, at a very early period, absorbed into the See of

* For an account of the fate of *Patrick's Stone*, at Dunseverick, see Vol. IV., p. 308.

Connor. This event is the subject of a legend in the *Tripartite Life of St. Patrick*, which represents the saint as foretelling the occurrence. Olcan had offended his master by receiving into communion Saran, a wicked prince of Dalaradia, whereupon St. Patrick prophesied to Olcan that his church should be three times destroyed and polluted with blood as a punishment of his fault.

"Said Patrick to him (Olcan) that his building would not be high on earth, and that its three evils would come over it (namely) *Midgla*, age, (and) stench of blood, as was fulfilled in the slaughter that was made therein by Scandlan, King of Dal Araidhe, and (again) by Cú-Cúarain, along with the fire (with which it was burnt) by Echaid, son of Bresal. "And his land shall belong to the little boy, who is carrying the box (satchel)," saith Patrick, "(and who is one) of thine own household," namely Macc Nisse, of Condere (Connor), "and to one who hath not yet been born," namely, Senán, of Inis Cathaig."* *Tripart. translated by Whitley Stokes.*

The Three princes, who injured the Church of Armoy, are princes of Dalaradia. The first is Scanlan, of the *Broad Shield*, whose son, Congal Claen, King of Dalaradia, was slain at the battle of Magh Rath, A.D. 634. The second is Cucuaran, also King of Dalaradia, who was slain, A.D. 706. The third seems to be Eochadh, son of Breasal, Lord of *Dalaraidhe-an-tuaisceirt* (north Dalaradia), who was slain by his own people, A.D. 822. All these injuries inflicted on the Church of Armoy were, no doubt, attempts, on the part of the Dalaradians, to overturn the little Kingdom of Dalrieda, which they regarded as a nest of foreigners, placed in their territory by the Heremonian princes. The clergy and people of Dal-Rieda felt, doubtlessly, that their episcopal see, in Armoy, was too close to the territories of their enemies, the Dalaradians, and they fulfilled the prophecy of St. Patrick by transferring it, during the episcopacy of

* *Inis Cathaig* in other Mss. is *Inis Altie* which seems a better reading.

St. Senan, to Inis Altic, now Inis Pollan, where, under the protection of the galleys, from their new Albanian Kingdom, riding in the bay of Cushendun, they could bid defiance to their enemies of the Irian race.

THE SEE OF INIS ALTIC

(INISPOLLAN.)

Where Bishop Senan's Inis Altic might be was, for a long time, a difficulty ; a passage, however, in *Erc's Ecclesiastical Register 1830, p. 35*, which describes the parish of Layd as extending to a place called Innessentoan, removed the difficulty, for Inispollan to which the parish of Layd extends, is there called Innessentoan—"the island of Senan."* As it is represented in the *Tripartite Life* that St. Senan was not born when St. Patrick uttered the prophecy—about the year 480 or 490—it follows that he flourished not long before the year 600. About that period the diocese of Coleraine was absorbed in that of Connor, and it would seem, that, under some ecclesiastical reformer, the sees of St. Olcan and St. Senan met a similar fate.

The lands of Armoys and of Inispollan became see-lands of the diocese of Connor, and as such passed to the Protestant bishops, who possessed them until the Disestablishment. According to the parliamentary return, made in 1833, the lands of Armoys, described as "the four town lands of Armoys, in the territory of the Roote," containing

* A little island in the Cushendun river, and close to the site of the ancient Church of Inispollan, now occupied by the Catholic Church, is the *Inishenin*—'St. Senan's Isle' called, in the *Tripartite Life*, *Inis Altic*—'the island in the stream.' *Alt* is the Highland Irish for a mountain-stream, though not often used in the Irish, it occurs frequently in Co. Antrim as a name for a stream, and appears to be a word belonging to the ancient Irish language of Ulster.

7,282 acres, 1 rood, and $16\frac{1}{4}$ perches, (the actual measurement is 7,822 acres, 0 rood, and 17 perches), were held of the see by the heirs of R. Smith, by a 21 years' lease, at the annual rent of £87 4s. $7\frac{1}{2}$ d., with the usual implied contract for a renewal each year; and the renewal fine was £391 19s. 8d. 'The four towns of Armoy' were commonly called the *sixteen townlands of Balleeny*, consisting of Aghruniaght, Alcrosach, Balleny, Breen, Carrowlaverty, Claggan, Cromaghs, Doonan, Essan, Gortmillish, Kilcroagh, Knockans, Monanclough, Stroan, Tullaghore, Turnarobert, (of which *Mill-Five-Acres* was a part.) The glebe, containing the church and round tower, seems to have been a part of Doonans. The lands of the Grange of Inispollan, containing 934 statute acres, were, according to the parliamentary return of 1833, also let to the heirs of R. Smith. For a more extended account of Inispollan see Vol. IV., p. 528.

SEE OF RATH SITHE

(RASHEE.)

The *Tripartite Life of St. Patrick* relates that the Church of Rath-Sithe was founded by St. Patrick, who placed over it one of his disciples, apparently a priest, but the *Annals of the Four Masters*, at the year A.D. 617, enter—"Eoghan (Owen), Bishop of Rath-Sithe, died." The same entry occurs in several of the other annals; in the *Annals of Clonmacnoise* Eoghan is called "Bishop of Ardsrath* (now Ardstraw, in the county of Tyrone). This, however, is the only one of the annals in which he is so designated. When a church had once been the see of a bishop, the lands attached to it generally became see-lands of the diocese into

*Usher places the death of Eoghan, Bishop of Ardstraw, at A. D. 570.

which it was absorbed, but there is no record that the Bishop of Connor ever possessed lands in Rashee. (For an account of the Church and Parish of Rashee, see Vol. III., p. 194.

THE SEE OF CONNOR.

Connor, which gives name to the diocese, is written in ancient documents, under the various forms—*Condere*, *Condire*, *Condeire*, *Condaire*, which were pronounced somewhat like Coniré. A note to the *Calendar of Aengus*, in the *Leabhar Breac*, when treating of the festival of St. Mac Nisi, gives the following explanation of the word—“Conderi, i.e., Daire-na-con, that is an oak-wood, wherein wolves used to be formerly, and she-wolves used to dwell therein.” The Church of Connor was founded about the year 480, by St. Aengus, who was also called Caemhan Breac (pronounced Kev-awn Brak); but is better known under the name of Mac Nisi—‘the son of Nisi’; a name, which it is said was given to him because his mother was Cnes, a lady of the Dal-Ceithirn (Dal-Kerin), a tribe located between Coleraine and Magilligan. Dun-Ceithirn (Dun-Kehern), now the Giant’s Sconce, was named from their ancestor. A note to the *Calendar of Aengus*, in the *Leabhar Breac*, gives a legendary account of the origin of name:—

Mac-Cnis-Patraic, son of Patrick’s Skin* was he, for with Patrick he was fostered, i.e., he used to sleep. Coeman Brecc, son of Nissi, son of Nemaider, son of Erc, son of Eochaid Mundremar; and Fobrecc was his father’s name. Oengus, moreover, was his first name. See Vol. III. p. 271.

The *Life of St. Mac Nissi*, by an anonymous author, is

* Skin, in this passage, is used to express bed-clothes; the story throws a curious light on the domestic arrangements of our forefathers.

given by the Bollandists, from a Salamanca MS., at the 3rd of September—the festival of St. Mac Nissi. It begins:—

“To-day, Beloved Brethren, blessed Engus, who is commonly called Macnise, because his mother was named Ness, leaving the flesh merited to ascend to the kingdom of heaven. The venerable St. Patrick, the Apostle of the Irish, foresaw, long before his birth, that he would be born full of grace, and he baptized him in a spring that had just burst from the veins of the earth, but to Bolcan (Olcan, of Armoy), the bishop, he delivered him to be nurtured and educated . . . Than he who was more apt in learning the elements of literary science. ? Once in a time, when Patrick was making a journey through Dalaradia (terra Aradensium), he met Bolcan, accompanied by the aforesaid boy, and moved by a prophetic spirit, he said—“Thou and thy successors shall ever be under the dominion of this, thy companion, and his successors. It was in regard to the episcopacy to which he was afterwards to be promoted, that the apostolic man made this prophecy.

The *Tripartite Life* relates, that it was when Olcan had incurred the displeasure of St. Patrick, the great apostle said to him—“That his building would not be high on earth, and that three evils would come over it . . . and his land shall belong to the little boy who is carrying the satchel, (who) is of thine own household, (namely: MacNise of Condere), and to one who hath not yet been born, (namely: Senan, of Inis Altich).” From Colgan’s *Vita Septima*, and from the annotations in the *Leabhar Breac*, on the *Calendar of Aengus*, we learn, that he afterwards passed under the immediate care of St. Patrick. The Life published by the Bollandists, represents him as afterwards visiting Rome, the Holy Land, and other celebrated shrines, from which he carried home remarkable relics—“The seed of the Divine word is everywhere sown; a trumpet sounds from heaven, churches are founded, the Monastery of Connor is erected, in which even to this day is an episcopal see, the blessed bishop shines in miracles, is inebriated in prophecy,

is illuminated with Divine revelations." It then relates a number of the usual legendary stories, many of which seem to have passed from the bardic story-tellers to the writers on Irish hagiology; for them, the Bollandist editor makes the excuse that they related such stories more from simplicity, than from a wish to deceive—"Potius ex imperita simplicitate, ut opinor, quam fallendi voluntate."

One of these is—"He commanded a river named the Curi, that flowed past his monastery, called in the Latin language, Desertum, to flow by a more distant course, lest the sound of it passing so near might be hurtful to the sick of the place." This obviously refers to some change effected in the course of the Glenwherry river, or as it is named in the Inquisitions, "The River Glan-curry," which flows alongside the ruins of the Monastery of Kells, formerly universally known by the name of the *Desert of Connor*.* It is also related that he saved a little child from being cruelly put to death by being tossed on the points of spears, that the father of this little boy had killed MacNissi's father, and the child having fallen into the hands of the murdered man's relatives, they were about to wreak their vengeance on the innocent boy, †when the saint, after in vain imploring

* In Vol. III., p. 272, is the following note—"I have been informed by Mr. Robert Brown, of Kildrum, that the traces of an earlier bed of the river, which was nearer to the church than the present bed is, are quite visible in the Bleach Green,"

† *Life of St. Canice*, contained in the same MS. from Salamanca, attributes to that saint a similar miracle, whereby a child, who afterwards became an illustrious ecclesiastic, *Dolne Laidens* of Kil-Dolne, was saved from the cruel death of Giall-cherd. By the miraculous interference of St. Canice, the spear points did not pierce the body of the child, but through fright he became squint-eyed, hence he was named *Dolne*. It is extremely probable that the cruel *Giall-cherd* had been suppressed long before the time of St. Canice—

them to desist from their cruel purpose, had recourse to prayer, and the child, rescued by angels from the points of spears, was carried unhurt into his arms. The little boy learned from MacNissi the science of the saints, and became the holy bishop, Colman, the great founder of Kilroot.

One of the curious stories in the same ancient life of St.

Gial is the word for a hostage; *Giall-cherd* signified the hostages given for the fulfilment of treaties and other interterritorial contracts and laws, such hostages were generally the children of the chieftains. A similar custom prevailed in Gaul, thus Divitiacus informs Cæsar that Ariovistus had as hostages the children of the Gallic chiefs, and that he inflicted on them every species of cruelty when anything was not done as he wished. It is to be feared that among the Celts, in pagan times, the young hostages were stabbed to death with pikes when the treaties were violated. Bartholinus throws light on this barbarous custom: speaking of the cruelty practised by the Scoti during their invasion of Britain, he says, quoting from Roger de Hovenden, "That the little children were thrown high up in the air to fall on the spears of the Scots (Irish), more cruel than brute beasts."—"Rapti ab uberibus matrum parvuli in altum projiciuntur, unde recedentes lancearum acuminebus excipiuntur, hastilibus confertim solo infixis. Hac crudelitate pro ludorum spectaculo delectabantur bestiis crudeliores Scoti." This seems one of "the forbidden bloods" which St. Patrick preached against at the Fair of Tailte. "Their Giall-Cerdas were brought out—the drowning of the bonds of the violated treaties." *Dinnsenchas Book of Ballymote*, see O'Curry, Vol. I., p. dcxli. I may here remark that, though the story of Dolne, of Laide, and the cause of his being squint-eyed may be purely legendary, it is probable that he gives name to Cushendall, in the parish of Layd. In the life of St. Canice, he is mentioned as a disciple of St. Canice, as the founder of a church called Kil-dolne, and he is called *Dolne Laideus*, which seems to be "Dolne of Layd." In Vol. IV., p. 536, I have given a local tradition representing the founder of Layd as seeking the advice of the Abbot of Ardclinis. At p. 550 of the same volume I have given another local tradition, that Ardclinis was founded "by a venerable bishop called St. M'Kenna," a rude stone seat was called *Cahir MacKenna*, or "MacKenna's Chair," and an ancient crozier, formerly kept in the

Macnissi, from which we are quoting, tells that as St. Comgal's father, Setna, and his mother, Brig, were travelling in a chariot, the holy bishop, Macnissi, going on foot, Setna said to his wife—"Get down and allow the bishop to come into the chariot." "Do not trouble her" said the bishop, "for she will bring forth a king who will rule over many."—This he said referring to Comgal.

The Irish name *Coeman*, *Coemhoc*, and *Mochoemoc*, are synonymous. It may be from this name of St. Macnissius that Kilmahamogue, in the parish of Ballintoy, is named.

chancel window of Ardclinis, was called *Bachil MacKenna*. I also mentioned that Daniel Galvin, the possessor of the crozier in 1861, told me, in that year, that the crozier had been for many generations in the possession of his family. I might have perceived that MacKenna was a mere corruption of *Mo Cainneach*, the Irish form of saying St. Canice, but there was no document to show that the Church of Ardclinis was in any way connected with St. Canice. The *Annals of the Four Masters*, however, at the year 1206, record, that "Maolpeatair Ua Calmain, Coarb of Canice, and tower of the piety and wisdom of the north of Ireland, died." The *Annals of Ulster* give a quotation from an ancient poem on his high character, and the old translator anglicises his name Mael-Peter O'Calman, but we must be convinced that O'Galvin, or Galvin, is the modern form the name has assumed, and that Ardclinis is the Church in which O'Calmain was Coarb of Canice. In 1860, I obtained permission from Daniel Galvin, a farmer, then residing in the vicinity of Glenarm, to have a drawing of it made, which was published in the *Ulster Journal of Archaeology*, Vol. IX., p. 51. The crozier seems to have been originally about three feet two inches long, consisting of the crook, the staff, and the foot spike. At the junction of the crook, or head, with the staff, is a broad barrel shaped ornamental band, a second similar band occurs twelve inches down the staff, and at the termination of this band, the staff is broken off, and the remainder lost. The bronze head is overlaid with thin plates of silver, and was surmounted around the convex side of the curve by a cresting, as if in imitation of the mane of a horse. The cresting seems to have been ornamented with the inter-

The *Annals of Tigernach* enter the death of St. Mac Nissi at the year 510. (*recte* 514).

"Mac Nissi, *i.e.*, Aengus, Bishop of Connor, rested ; whose father (brother is entered by mistake of copyist) was called Fobraech ; whose mother Cness, was daughter of Comchaide, of the Dal Ceteran, from whom he was named Mac Cneisse."

His festival was held on the 3rd of September ; at which day the *Calendar of Donegal* enters :—

Mac Cneissi, epscop Condoire. Cnes inghen Chomhcaidhi, do Dhal Cethirn a mhathair. Aenghas a ched ainm Caemhan-brec ainm oile dó. Aois Crist, an tan ro fhaidh a spirat dochum nimhe, 614.

"Mac Cneissi, Bishop of Connor. Cnes, daughter of Comhcaldhi, of the Dal Ceithirn, was his mother. Aonghus was his first name. Caemhan Breac was another name for him. The age of Christ, when his spirit went to heaven, was 614."

On the 3rd of September, the *Calendar of Aengus* also commemorates.

Mac Nissi comilibh

O Chonderibh Maraibh.

(Mac Nissi with thousands from the great Conderi.)

laced decoration, known to antiquarians as the *Opus Hibernicum*. Only a part of the cresting remains, but the rivet holes still mark the place it once occupied. On each side of the cresting are three stones, or perhaps, pieces of enamel, four similar ornaments are set around the lower part of the crook. Other stones are set in the centres of three crosses which ornament the sides of the curve. The ornamentation is struck up with a stamp on thin plates of silver, and the same ornamentation is several times repeated and adjusted to different portions of the crook. This ancient crozier has remained from the times of Maolpeattair O'Calman, A.D. 1206, and perhaps for ages before that, to the days of Daniel Galvin, in the possession of persons of the same family and surname. Daniel bequeathed it to his nephew, who intended to give it into the keeping of the catholic Bishop of Down and Connor, but it has disappeared, it is, however, supposed to be in the possession of Daniel Galvin's daughter.

Among the "*Missæ propriæ Sanctorum patronorum ac titularium Franciæ et Hybernici, jussu Clementis XII. editæ et a Nicolao O Kenny, protonotario apostolico, anno 1734 Parisiis vulgatæ*" the following Mass is assigned for the festival of St. Mac Nisi (Sept. 3rd.)*

Introitus. Cogitavi dies antiquos, et annos æternos in mente habui: et meditatus sum nocte cum corde meo; et exercitabar, et scopebam spiritum meum. *Psalmus.* Voce mea ad Dominum clamavi, voce mea ad Deum, et intendit mihi. Gloria Patri *etc.* *Cogitavi etc.* *Oratio.* Sancti Macniscii, Domine, confessoris tui atque pontificis, meritis adjuvemur; ut sicut te in illo mirabilem prædicamus, ita in nos misericordem fuisse gloriemur, Per Dominum *etc.* *Lectio.* *Epistolæ* beati Pauli Apostoli ad Hebræos: Fratres. Plures facti sunt sacerdotes *etc. usque ad finem capituli.* *Graduale.* Beatus vir, qui timet Dominum, in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus, generatio rectorum benedicetur. Alleluia, alleluia. V. Gloria et divitiæ in dono ejus, et justitia ejus manet in sæculum sæculi. ✠ *Sequentia sancti Evangelii secundum Matthæum:* Homo quidam peregre proficiscens *etc.* Credo. *Offertorium.* Meditabor in mandatis tuis, quæ dilexi valde: et servavi manus meas ad mandata tua, quæ dilexi. *Secreta.* Sacrificium nostrum, Domine, beatus Macniscius sacerdos magnus Majestatis tue oculis redat acceptum, qui se tibi dum vixit, sanctam et placentem hostiam immolavit Per Dominum, &c. *Communio.* Lætabitur justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde.

Postcommunio. Vitali cibo recreati gratias tibi, Domine, agimus et rogamus, ut quod ad gloriam sumpsimus sancti tui præsulis Macniscii, ejus precibus sit nobis contra hostiles impetus auxilium. Per Dominum, &c.

A.D. 537 (*recte* 543), S. Lughadh espog Connere decc.

(St. Luay, Bishop of Connor, died). •

Of the Bishops of Connor, about this period, we have no record, doubtlessly many, who are entered in the annals as Abbots of Connor, were also its bishops; of these,

* See Acta S.S. Bolland., Sep. 3rd.

the most distinguished was St. Colman Eala, or Elo, so called from *Lann-Elo*—"The house or monastery of Elo," since named Lynally, in the King's County, which he erected towards the end of the sixth century. This eminent ecclesiastic was the son of Beognai, of the race of Sailni, a tribe descended from Eachach, whose destruction by the expansion of the river Bann, gave name, according to the legend, to *Loch n Eathac*, now called Lough Neagh. St. Colman's mother, Mor, according to the *Calendar of Donegal*, was a sister of St. Columkille. He was born about the year 555, in Glenelly, in the County of Tyrone, and at an early age he became a devoted disciple of his uncle, St. Columkille, who obtained for him the site of a monastery from Aedh Slane, the eldest son of King Diarmaid, the monarch who was murdered at Rathbeg.* This favour Columkille could only get for him from Aedh, the head of the southern Hy Niall race, by pleading that, at least, by his mother's side, Colman was of Hy Niall blood; so strong in those days were clan prejudices. Aedh gave to him a woody site along the stream, Ela, where Colman erected *Lann Elo*, now Lynally; and from that monastery he was designated *Colman-Elo*, or Colmanellus. His father was a descendant from Feidhlim Sailne, who gave name to the Dal-Sailne, hence Adamnan calls the saint *Mac-u-Sailne*. From Buan, a brother of Feidhlim Sailne, the *Dal-m Buain*. These brothers were the seventh in descent from Eachach, who

* The murder of the monarch is thus recorded in the *Annals of the Four Masters*, A.D. 558 (*recto* 565)—"After Dermot, son of Fergus Cerrbeoll, had been twenty years King of Ireland, he was slain by Aedh Dubh, son of Suithne, King of Dalaradia, at Rathbeg, in Moyline. His head was conveyed to Clonmacnois, and interred there, and his body was buried at Connor."

gave name to Lough Neagh, and their tribes occupied the territory on the east of that lake. From these, his relatives, Colmanellus obtained the site, on which he erected Muckamore. That monastery, and the lands connected with it, continued, even in modern times, to be in the Diocese of Connor; hence the Grange of Muckamore, though on the south-side of the Six-mile-water belongs to the Diocese of Connor. This arose, doubtlessly, from Colman having been Bishop of Connor. That he was raised to the episcopal dignity is certain, from the heading of one of the chapters of Adamnan, which expressly styles him bishop—*De Periculo Sancti Colmani Episcopi Macusailni, in Mari juxta Insulam, quo vocatur Rechrú.** He is also so styled by Jocelyn, (chap. 96), and by Colgan. After a glorious life, spent in the service of God, St. Colman died on the 26th September, in the year 610, (see Vol. III., p.p. 240-248). The *Calendar of Donegal*, at the 26th of September, enters:—

“Colman Eala, Abbot of Lann Elo, in Fir-Ceall, in West Meath.

He was of the race of Eochaidh, son of Muireadh, of the race of Heremon, by the father's side, and Colum-Cille's sister was his mother, i.e. Mor, daughter of Feidhlimidh, son of Ferghus Cennfada, son of Conal Gulban, son of Niall of the Nine-Hostages, as Colman's own life states—Chap. I. Fifty-two was his age when he resigned his spirit to heaven—A.D. 610.”

* *On the danger of the holy bishop Colman Mocusailni, in the sea near the island called Reachru (Rathlin)*—On another day St. Columba, while engaged in his mother-church, with a half-suppressed smile suddenly exclaimed, “Columbanus, the son of Beognai, who has this moment embarked to sail over here, is in great danger in the rolling tides of Breacan's whirlpool; he is sitting on the prow, raising both his hands to heaven, he is blessing that angry and dangerous sea; the Lord frights him in this manner, not that his ship should suffer shipwreck in the storm, but rather to excite him to pray more fervently, that by God's favour, he should escape the danger of his voyage to our island—*Adamnan's Life of St. Columba.*

A.D. 658 (*recte* 659), *Dioma dubh epsop Coindere, dég. an VI. Januari.*

(Dioma dubh (the Black), Bishop of Connor, died on the 6th of January.)

The *Calendar of Donegal* enters at the 6th of January:—

“Dimma Dubh, Bishop of Condeire. I think that this is the Dima Dubh, son of Aenghus, son of Cairthin Finn, son of Blod, son of Cas, son of Conal Eachluath, who is of the race of Cormac Cas, son of Oilill Oluim. I think that he is the Dima to whom Declan was sent to be educated. *Life of Declan, cap. 5, A.D. 658.*”

This bishop is frequently confounded with another person of the same name, who is said to have been commanded by St. Cronan, Abbot of Roscrea, to transcribe for him the *Book of Gospels*, which was afterwards enshrined in a brass box, richly plated with silver, a print of which is given in Sir William Betham's “*Irish Antiquarian Researches.*” It is said that Dioma studied under St. Colmanellus, but there is no doubt that he is the *Dimaus*, one of the bishops to whom the clergy of Rome wrote, in the year 640, regarding the Paschal controversy. During the episcopacy of Dioma grave controversies had been excited among the Irish regarding the proper date for celebrating Easter. During the short pontificate of Pope Severin, the Scottish, that is to say the Irish, clergy wrote to him seeking his decision on the matter. He, however, died on the 1st of August, A.D. 640, and as his successor, John IV., did not succeed until the month of December, 640, the duty of replying to it devolved on Hilarus, the Archpresbyter, who seems to have been then Vicar Capitular of the Apostolic See, and holding the place for John, who was then a deacon, and elected to fill the office of Sovereign Pontiff. With him was John, then styled Primicerius, together with another John, styled

Consiliarius of the Apostolic See. The Venerable Bede in his "*Ecclesiastical History of the English Nation, Book II., chap. XIX.,*" has preserved the beginning of that epistle, which was as follows :—

"To our beloved and most holy Tomianus,¹ Columbanus,² Cronanus,³ Dimaus,⁴ Baithanus,⁵ bishops ; to Cronanus,⁶ Ernianus,⁷ Laistranus,⁸ Scellanus,⁹ and Segenus,¹⁰ priests ; to Saranus,¹¹* and the rest of the Scottish doctors, or abbots, health from Hilarius, the Arch-priest, and keeper of the place of the holy Apostolic See ; John, the deacon and elect, in the name of God ; from John, the Chief Secretary, and keeper of the place of the holy Apostolic See, and from John, the servant of God, and Councillor of the same Apostolic See.

The writings, which were brought by the bearers to Pope Severinus, of holy memory, were left, at his death, without an answer to the inquiries contained in them. Lest the obscurity of such intricate questions should remain unresolved, we opened the same and found, that some in your province, endeavouring to revive a

* Canon O'Hanlon—*Lives of the Irish Saints*—January, p. 77, shows that all these ecclesiastics, mentioned in the Roman epistle, flourished in the northern half of Ireland, A.D. 640 when the epistle was written.

1. Thomianus, Archbishop of Armagh, who occupies the first place in the list, died January 10th, A.D. 660.
2. Columbanus O'Telduibh, Bishop of Clonard, died February 8th, A.D. 652.
3. Cronan, Bishop of Aendrum, in Down, died A.D. 642.
4. Diman, Bishop of Connor, died 6th of January, A.D. 658.
5. Baltan, son of Cuanach, Bishop of Tegg Baioithm, in Connaught, flourished about A.D. 640.
6. Cronan, Abbot of Moville, died August 7th, A.D. 649.
7. Ernan, son of Colman, Abbas Foragiensis, in Ulster, flourished about 650, and Ernan, son of Aidus, in Ulster, died about A.D. 660, on the 16th of May.
8. Laiseran, Abbot of Ard-ma-nasca, on Loch Laodh, now Holywood, on Belfast Lough, died October 25th, A.D. 662.
9. Stellan, Abbot of Inisceltra, in Connaught, flourished about the same time.
10. Segan Mac-h-Ui Cuinn, Abbot of Bangor, died September 10th, A.D. 662.
11. Saran OCritan, the patron saint of Tisaran, in King's County, died A.D. 661. All these ecclesiastics lived in the northern half of Ireland ; the southern half of Ireland had already accepted the Roman calculation of Easter.

new heresy out of an old one, contrary to the orthodox faith, do, through ignorance, reject our Easter, where Christ was sacrificed; and contend that the same should be kept on the fourteenth moon with the Hebrews."

The Venerable Bede after having given this preface, unfortunately omits the body of the epistle, and says—"After having laid down the manner of keeping Easter, they add this, concerning the Pelagians, in the same epistle :

And we have also understood that the poison of the Pelagian* heresy again springs up among you; we, therefore, exhort you, that put you away, from your thoughts, all such venomous and superstitious wickedness. For you ought not to be ignorant how that execrable heresy has been condemned; for it has not only been abolished these two hundred years, but it is also daily condemned and anathematized, for ever, by us; and we exhort you, now that the weapons of their controversy have been burnt, not to rake up the ashes among you. For who will not detest that insolent and impious proposition, 'That man can live without sin, of his own free will, and not through God's grace?' And in the first place, it is the folly of blasphemy to say that man is without sin, which none can be, but only the Mediator between God and man, the man Christ Jesus, who was conceived, and born without sin; for all other men, being born in original sin, are known to bear the mark of Adam's disobedience, even whilst they are without actual sin, according to the saying of the prophet, 'For behold, I was conceived in iniquities, and in sins did my mother bring me forth.'"

* This heresy never made any progress in Ireland; there certainly never was in the country a Pelagian sect, though some theologians, in their discussions on Grace and Free-Will, may have commingled in their teachings some propositions savouring of Pelagianism. The country could not have been infected with any such heresy when St. Columbanus, in the year 618, wrote to Pope Boniface IV. the celebrated letter, in which he says of his countrymen—"We are the scholars of St. Peter and Paul, and of all disciples subscribing by the Holy Ghost to the divine canon; all are Irish, inhabitants of the remotest part of the whole world, receiving nothing save what is the evangelic and apostolic doctrine. None of us has been a heretic, none a Jew, none a schismatic; but the faith, just as it was first delivered by you, the successors of the holy apostles is held unshaken." For a full account of the Roman Letter, and the Paschal Controversy—See Lamgan, Vol. 2 p. 371-480.

The next entry of a Bishop of Connor is :—

A.D. 725 (*recte* 726), *S. Dochonna, craibhdheach, epscop condere, decc an xv Maii.*

(St. Dochonna, the devout, Bishop of Connor, died on the 15th of May).

The Calendar of Donegal at the 15th of May enters :—

Dachonna, epscop Condere. Do chenel Eoghain, mic Neill do. A.D. 725.

(Dachonna, Bishop of Connor. He was of the race of Eoghan, son of Niall, A.D. 725).

It is probable that Dachonna, the Devout, Bishop of Connor, is Cuimin of Connor, who wrote the poem on the characteristic virtues of some of the eminent Irish Saints. The Irish were in the habit of prefixing, as a term of endearment, to the names of saints, the syllables *Da* or *Do*, in the sense of *your*, or *Mo*, in the sense of *my*, and also of softening the termination of the name; so that, in many cases, the names of saints under this process seem completely changed, thus *Lann Da-Cholmoc*, or *Lann-Mocholmoc*, is scarcely recognisable as "The Church of St. Colman." "Cuimin of Connor," by a similar process, I suspect, has been changed into "Dachonna." The poem by Cuimin, is cited frequently by Colgan, who supposed that he flourished about the year 656, because the saints whose virtues he praises, lived previous to that date. Some of the Stanzas of Cuimin's poem were translated into Latin by Colgan; and Philip O'Sullivan Bear made a metrical translation of it into the same language, for the Bollandists. Dr. Kelly published, as an appendix to the *Calendar of Irish Saints*, this poem, with an accurate translation of it by Eugene O'Curry :—

Caras Patruic Puirt Macha,
Mac Alpruinn fá h-árd riagháil,
O inid go Caisg gan biadh,
Nochar mó pian d'a phianaibh.

Caras Colum cáigh Cille,
Mac Feidhlimidh ; a n-oilthre,
Nír ladh re seachdmhuin na chorp,
Ní do Shasfadh bocht an éinfheacht.

Caras Brighid beannaodach
Crabadh buan, nar bo beanta
Ionghuire, is moch-eirighe,
Féile le fearaibh feart.

Caras Mochta lúghmaigh
Tré reacht is tré riaghail,
Gan mír n-annluinn ina chorp
Na bocht frí ré chéad bliadhain.

Caras Feitchin fial fábhuir,
Nochar bé an crabhadh bréagach,
Do chuireadh a easna truagh
Re carcair chruaidh gan éadach.

Caras Carán cáigh Cluana,
Umhalóid nár dhian do dheadhoil
Is ní dhubhuirt ní badh gaoi,
Nír shill ar mhnaoi ó ro gheanair.

Caras Béo-áedh bághuidhe
Re naomhaibh Eireann uile
Teach n-aoidheadh is tíodhnacadh
Do bheireadh da gach duine.

1 Patron of Lughmagh or Louth.

2 Fore, in Westmeath.

Patrick of Ard Macha's city, loved,
The son of Calphurnn, a noble rule,
From Shrovetide to Easter to refrain from food,
No penance of his was a greater penance.

Colum Cille, the famous, loved,
Son of Feidhlimidh, in his pilgrimage,
Never to take in a week into his body,
As much as would serve a pauper at one meal.

Bridget of the benedictions, loved
Perpetual mortification beyond womanhood,
Watching and early rising,
Hospitality to saintly men.

Mochta¹ of Lugh-magh loved,
By law and by rule,
That no rich food his body should enter,
For the space of one hundred years.

The hospitable Feichin² of Fabhar loved,
It was not a false mortification
To lay his fleshless ribs
Upon the hard rocks without clothes.

Ciaran the famous, of Cluain,³ loved
Humility from which he did not rashly swerve,
And he never spoke that which was false ;
Nor looked upon a woman from his birth.

Beo-Aedh⁴ loved friendship
With all the saints of Erinn ;
A strangers' home, and presents
He would give to every person.

³ Clonmacnoise in King's County.

⁴ Bishop of Ardcarne in Connaught.

Caras Molaise an locha
 Bheith i g-carcair chruaidh chloiche
 Teach n-aidheadh do fhearubh Eireann
 Gan diúltadh gan taoim doichle.

Caras Bréaniunn, bith chrábhadh,
 Do reir a sheanaidh a shamhuil,
 Seachd m-bliadhana ar mhuir an mhil-mhóir,
 Badh dochair an chóir chrabhaidh.

Caras Míde, mór altrom,
 Umhalóid thréan gan tóirneamh,
 Ní thánd a leacain re lár
 Riamh, riamh, ar grádh an Coimhdhe

O do ghabh crios fá a coluinn,
 (Is iar na fhios do chluinim),
 Nochar chait saith ná seine,
 Monuinne Sléibhe-Cuilinn.

Caras Caoimgin cró cumhang,
 Fa h-obair chrábhaidh chreadhoil
 Na sheasam tré bithe síor,
 Ba mór an díon ar dheamhoin.

Caras Sguithín na sgél m-binn,
 Beannachd ar chách do roinne,
 Aindre áilne, uchd-gheala,
 Etorra do ghníodh oighe.

Caras Cainneach an chrábhaidh
 Beith an-díthreibh chruaidh, chrannaigh,
 Ní bíodh aga ghaire
 Acht madh na h-oighe allaidh.

5 Loch Erne in Fermanagh.

6 Patron of Clonfert, Kerry.

7 A Kerry legend in some versions of St. Brendan's famous voyage.

8 St. Ita of Hy-Conaill in Limerick.

9 Many great saints were brought up under her care.

10 Moninne, of Killeavy, near Slieve Gullion, Co. Armagh.

Molaise of the lake⁸ loved
 To be in a hard stone cell ;
 Strangers' home for the men of Erinn,
 Without refusal, without a sign of inhospitality.

Brendan⁹ loved perpetual mortification
 In obedience to his synod and his flock,
 Seven years upon the great whale's back,⁷
 It was a distressing mode of mortification.

Mide⁸ loved much of fosterage,⁹
 Firm humility without dejection ;
 Her cheek to the floor she laid not,
 Ever, ever, for love of the Lord.

Since she bound the girdle upon her body,
 And what I know is what I hear,
 She eat not a full or sufficient meal,
 Monninne of Sliabh Cuilinn.¹⁰

Caoimhghin¹¹ loved a narrow cell,
 It was a work of mortification and religion,
 In which perpetually to stand,
 It was a great shelter against demons.

Scuithin¹² of the sweet legends loved—
 Blessings on him who hath done so—
 Beautiful and pure maidens,
 And among them preserved his virtue.

Cainnech¹³ of the mortifications loved
 To be in a bleak woody desert,
 Where there was none to attend on him
 But only the wild deer.¹⁴

¹¹ St. Kevin of Glendaloch.

¹² Patron of Tescoffin near Kilkenny.

¹³ Patron of the City of Kilkenny.

¹⁴ They became so docile, according to the legend, that they allowed him to use their antlers as a bookstand.

Caras Ailbhe aoidheachair
 Nochar be an crabhadh bréaghach
 Nocha ttainigh a ccorp criadh
 Bidh fhearr um biadh 'sum eadach.

Caras Fionnchu Brí-gabhann,
 Beannachd Iosa ara anmain
 Seachd m-bliadhna ar a chorránuibh
 Gan a thuinnsiomh re talmhain.

Caras Dalbach caomh cuile
 Aithrige theann da thaghall
 Nocha ttard á lámh re a thaotbh
 An ocein bhí ré in anam.

Caras Barra, breó an eagna
 Umhalóid do fhearaibh domhain
 Nocha b-fhacaidh an-eagcomnart
 Neach nach déanadh do chabhair.

Caras Mochodha an chrábhaidh,
 Amhra gach sgél d-a sgéluibh,
 Roimhe nocha n-dearna neach
 Leath a n-dearnaidh do dhéaraibh.

Caras Colman caomh Cluana,
 Filidheachd re cóir séise,
 Gac aon do mholadh gan lochd,
 Ní thigheadh olc d'a éisi.

Caras Fachtna fial feidhil
 Fóirheadal cháich re coinne
 Ní dhúbhart riamh ní badh saith,
 Achd ní badh maith re a Choimhdhe.

15 Patron of Emly. This verse has been so faithfully rendered into Latin by Philip O'Sullivan Bear, that we must regret not having been able to find his complete version of the poem :

Albens eterna fuerit mihi laude canendus
 Haud scio num vivat largior ulla manus
 Unicus quidem ille semper patronus egentum.
 Vestibus nos, illos adjuvat aere, cibo.

Boll. AA. SS. vol. xliii. p. 26.

Ailbhe¹⁶ loved hospitality ;
That was not a false devotion
There came not into a body of clay
One who gave more food and raiment.

Fionnchu¹⁷ of Bri-Gobhann loved,
The blessing of Jesus upon his soul,
Seven years upon his chains,
Without ever touching the ground.

Dalbhach,¹⁷ the beautiful of Cuil, loved
To practice firm repentance ;
He put not his hand to his side
As long as he retained his soul.

Barra,¹⁸ the torch of wisdom, loved
Humility towards all men ;
He never saw in pressing distress
Any person whom he would not relieve.

Mochuda¹⁹ of the mortification loved,
Admirable every chapter of his history,
That before his time no person shed
Half as many tears as he shed.

Colman,²⁰ the comely, of Cluain loved
Poetry by the sweet rules of art ;
No one whom he praised as faultless
Ever came to evil afterwards.

Fachtna,²¹ the generous and steadfast, loved
To instruct the crowds in concert,
He never spoke that which was mean
Nor aught but what was pleasing to his Lord.

¹⁶ Fionnchu, Patron of Bri-Gobhann, in the County of Cork, who, according to the legend, spent seven years in his cell, in the practice of a very singular mortification.

¹⁷ Of Cuil Coluinge, in the County of Cork.

¹⁸ Patron of Cork.

¹⁹ St. Carthage. Patron of Lismore.

²⁰ Patron of Cloyne.

²¹ Patron of Ross and Kilfenora.

Caras Seanán saor othar
 Maith gach freagra d-a freagradh,
 Triocha galar ina chorp,
 Do badh lór d'ole don eagnach.

Caras Eanda, ard chrábhadh,
 In Aruinn buaidh go m-binne
 Carcair do chloich chruaidh chumaing
 Do bhreith cháich chum nimhe.

Caras Fursa fíor chráibhteach,
 Ní hinnistear ní bhus amhre,
 Tiobra go bh-fhuair sneachta
 Breachda do shloinneadh psalma.

Caras Neasuín, neamh déochuín,
 Crábhadh, singlidhe, íodhain
 Nocha ttaínic tar a dhead,
 Ní badh breag ina badh breafail.

Caras Mac Creiche an chrábhaidh
 Carcair chruaidh isí iodhan,
 O inid go Caisg dhó,
 Achd madh pain agus biolar.

Caras Laichtín leadarthach
 Umhalóid isí iodhan,
 Na seasamh tre bhithe shíor,
 Na bhíodh ag díon fhear Munhan.

Caras Mobeóg buadhach
 Do réir seanuidh na sruithe
 An trath do thóirneadh a cheann
 Do cuireadh é sa chuithe.

22 Senanus of Iniscathy,

23 In the isles of Arran, bay of Galway.

24 Abbot of Peronne, in France.

25 Of Mungret near Limerick.

Senan,²² the noble invalid, loved—
Good was every response of his responses—
To have thirty diseases in his body,
A sufficient mortification to the sage.

Enda loved glorious mortification
In Araun,²³ triumphant virtue !
A narrow dungeon of flinty stone,
To bring the people to heaven.

Fursa,²⁴ the truly pious loved,
Nothing more admirable are we told of,
In a well as cold as the snow,
Accurately to sing his psalms.

Neassan,²⁵ the holy deacon, loved
An angelical, pure mortification,
There never came past his lips
Anything that was false or deceitful.

Mac Creiche,²⁶ the devout, loved
A hard and undefiled dungeon,
From Shrovetide to Easter would he subsist
Upon only bread and cresses.

Lachtain,²⁷ the champion, loved
Humility, perfect and pure.
Stand through perpetual time
Did he in defence of the men of Munster.

Mobeog,²⁸ the gifted, loved,
According to the Synod of the learned,
That often in bowing his head,
He plunged it under water.

²² Of Kilmacrahy near Inistimon, County Clare.

²⁷ Patron of Freshford in Kilkenny, and of Lianaskea in Tipperary.

²⁸ Mobheog or Dabheog, of Tarmon Magrath, in Lough Derg, Donegal.

Caras Iarlaithé uasal,
 Cléireach na coileachdadh gainné
 Trí chéd sleachduin gach n-oidhche,
 Trí chéd sleachduin gach feagair.

Caras Uiltan a leanba
 Carcair ina thaobh tana,
 Is fothraghadh uisce fhuair
 Is an ghaoth chrualdh do charadh.

Caras Ceallach mac Connhaigh
 Crabhadh ro chráidh a chollann
 Daille, buidhre, bacaighe,
 Tughadh dhó fa dháil dodhuing.

Caras Ruadhan rígh lothra,
 Easgaire ro traigh tadhall
 Ní bhíodh oirbire aingeal
 Ar gach caingean nos charann.

Caras Fiachna fíor chrabhadh
 Foirceadal cháich go coóimhlíon.
 Ní dhúbhuirt riamh briathar saith
 Achd ní badh maith le a Chóimhdhe.

Caras Beinéan amhra,
 An tsaoi uasal ba h-íomlán,
 Eadh ris a n-geabhadh paidir,
 Ní bhíodh gan laidin d'íomrádh.

Caras Molua Cluana fearta
 Umhalóid, uasal, íodhan,
 Réir oide, réir túiedighe,
 Réir chacha is caoi aicéididhe.

29 Patron of Tuam.

30 When mothers died of the mortality called Buidhe Chonnall he collected their infants and fed them with milk. He was Bishop of Ardbraccan, Co. Meath.

31 Of Disert Kelly in Connaught.

Jarlath,³² the illustrious, loved—
 A cleric he, who practised not niggardliness—
 Three hundred genuflexions each night,
 Three hundred genuflexions each evening.

Ulltan³³ loved his children,
 A dungeon to his lean side,
 And to bathe in the cold water,
 And the sharp wind he loved.

Ceallach Mac Commaic³⁴ loved
 Mortifications which afflicted his body,
 Blindness, deafness, lameness,
 Were assigned to him—an unhappy case.

Ruadhan,³⁵ king of Lothra, loved
 A malediction which was merited.
 No angels displeasure attended
 Any cause which he loved.

Fiachna loved true devotion,
 To instruct the people in multitudes,
 He never spoke a despicable word,
 Nor aught but what pleased his Lord.

Benignus,³⁶ the illustrious, loved—
 The noble, perfect teacher—
 That so as he could repeat a prayer,
 He spent not without reciting Latin.

Molua of Cluain-fearta³⁷ loved
 Humility, glorious and pure,
 Submission to tutor, submission to parents,
 Submission to all men, and under distempers.

³² Ruadhan of Lorrha, Co. Tipperary, is said to have cursed Tara, account of the violence of the king, and it never was afterwards occupied

³³ Benignus, a disciple of St. Patrick, and one of his successors in the See of Armagh.

³⁴ Clonfert Mulloe, Queen's County.—Most of the notes on this poem have been taken from Dr. Kelly's work.

As me Cumin Coindire
 Ro chleachd crábhadh is geanas
 Fearr an luchd ris a ttabraim taobh
 Itche na naomh ró charas.

From the death of St. Dachonna, A.D. 726, there is no entry in our annals regarding any person distinctly styled Bishop of Connor, until the year 1038, unless we except Ogedchair, who died 867. There are, however, many obituary entries of ecclesiastics, styled "Abbots of Connor," or, on account of the connection created by St. Colman Ela between the monasteries of Connor and Lan-Ela, or Lynally, styled "Abbots of Connor and Lan-Ela," or "Cowards of MacNissi and Colman Ela," who may have been, and probably were, Bishops of Connor.

A.D. 773 (*recte* 778), *Ainbhcheallach, abb Condere agus Lainne n Eala, déug.*

(Ainbhcheallach, Abbot of Connor and Lan-Ela, died).

A.D. 865 (*recte* 867), *Ogedchair, abb Condire agus Laindeala, epscop agus scribhneoir, décc.*

(Ogedchair, Abbot of Connor and Lan-Ela, bishop and scribe, died).

A.D. 896 (*recte* 901), *Tiopraille, mac Nuadhait, abb Condaire, Lainde-Ela, agus Laithrigh Briuin, do écc.*

(Tipraite, son of Nuat, Abbot of Connor, Lan-Ela, and Lahri Briun, died).

This last mentioned of these churches is now called Larabryne, a ruined church in the vicinity of Maynooth, which seems to derive its name, *Magh-Nuadhait*, (pronounced Moy Nuit), "The plain of Nuadhait," from Nuaidhait, (pronounced Nuit), the Abbot's Grandfather.

A.D. 917 (*recte* 919), *Maolene, mac Maolbrighde, abb Lainde Eala agus Condere, aule Erend, décc.*

I am Cuimin of Connaire,
 Who hath practised mortification and chastity,
 The party in which I trust are the best,
 The prayers of the saints I have loved.

(Moilene, son of Maolvride, Abbot of Lan-Ela and Connor, and the glory of Ireland, died).

A.D. 952 (*recte* 954), *Flannaccan, mac Allchon, comharba mic Nisi agus Colmaine Alae, décc.*

(Flannagan, son of Allchu, cowarba of MacNissi and Colman Ela, died).

A.D. 954 (*recte* 956), *Maolbrighde, mac Redain, comharba mic Nisi agus Colmaine Eala, décc.*

(Maolvride, son of Redan, cowarba of MacNissi and Colman Ela, died).

A.D. 963 (*recte* 965), *Joseph, comharba mic Neissi agus Cholmain Eala, décc.*

(Joseph, cowarba of MacNissi and Colman Ela, died).

A.D. 974 (*recte* 976), *Conaing, mac Fionain, abb Condeire agus Lainde Eala, décc.*

(Conaing, son of Fionan, Abbot of Connor and Lann Ela, died).

A.D. 1038 (*recte* 1039), *Cuinden, epscop agus abb, agus fearleighin Condere, Comarba MicNeisi agus Colmain Eala.*

(Quinden, bishop and abbot, and lecturer of Connor, cowarba of MacNissi and Colman Ela, died).

A.D. 1117 (*recte* 1118), *Flann Ua Scula, epscop Condere.*

(Flann O'Scula, Bishop of Connor, died).*

*The following entries refer to events or ecclesiastics connected with Connor:—

A.D. 612, "Connor was burned."

A.D. 831 (*recte* 832), "The plundering of Rath Luthrigh (Maghera, Co. Derry), and Connor, by the foreigners."

The death of Flann O'Scula, Bishop of Connor, and that of Maolmuire, Bishop of Down ; both of which occurred in the year 1118, having rendered vacant the two sees, permitted the decree of the Synod of Rath Breasail, that was convened in the same year, to take effect. By this the dioceses of Dromore, Down, Connor, and a portion of the modern diocese of Derry, as far as Magilligan, were conferred on one bishop, whose name has not come down to us.

The united dioceses, called the diocese of Connor, became vacant in the year 1124, when it was conferred on St. Malachy.

MAOLPATRICK, A.D. 1134.

On the promotion of St. Malachy to the See of Armagh, in the year 1134, the Diocese of Connor became vacant, and was conferred, by St. Malachy, on some bishop to whom was given, it would seem, only the temporary administration of the See of Down. That the Archbishops of Armagh, according to the discipline then in force in Ireland, could make such changes in dioceses is evident from the words of St. Bernard (see p. 70). The bishop

A.D. 960 (*recte* 962), "An army was led by Flaithbheartach, son of Conchobhar, Lord of Oileach, into Dal-Araidhe, and he plundered Connor ; but the Ulidians overtook him, so that Flaithbheartach, and his two brothers, Tadhg and Conn, and many along with them, were slain."

A.D. 968 (*recte* 970), "An army was led by Artgal, son of Madudan, King of Ulidia, against the foreigners, until he plundered Connor on them, but left behind a number of heads."

A.D. 1038 (*recte* 1039), "Maolmartan Cam, lecturer of Connor, died."

A.D. 1063 (*recte* 1064), "Eochaidh O'Dallan, *airchinneach* of Connor, died."

A.D. 1081 (*recte* 1082), "O'Rovarty, *airchinneach* of Connor, died."—*Annals of Ulster*.

appointed, in 1134, may have been Maelpatrick O'Banin who, in 1152, according to the *Book of Clonenagh*, as quoted by Keating, attended the Synod of Kells. He is there entered as *Maolpadruic Ua Banain Easpog DalnAruidhe* (Maelpatrick O'Banin, Bishop of Dalnaree). If he be the immediate successor of St. Malachy, in the united Diocese of Connor, he resigned to that saint, in the year 1137 or 1138, the Diocese of Down. The death of Maelpatrick is recorded in the *Annals of the Four Masters*, A.D. 1174.

Maolpattraicc Ua Banain episcop Condere agus Dhal Araidhe fear airmhidhneach lan do naimhe, do cennea agus do gloine Chroidhe do ecc co feachtinach in h I Cholaim chille iar seandataidh thoghaidhe.

(Maelpatrick O'Banin, Bishop of Connor and Dalaradia, a venerable man, full of sanctity, meekness, and purity of heart, died in righteousness, in Hy-Columbkille, at a venerable age).

NEHEMIAH.

"Hovenden," says Ware, "under the year 1172, reckons Nehemiah, Bishop of Connor, among the suffragans of the Archbishop of Armagh; of whom I find nothing else related. But it seems probable from thence, that his predecessor, Patrick O'Bainan, resigned his see some years before his death in order to spend a life of retirement in the island of Hy (Iona)."

REGINALD.

Reginald, Bishop *de Dalnard* (Dalaradia), was one of the subscribing witnesses to a charter granted, in the year 1178, by John De Courcy, to the monastery of Nendrum, and to a charter granted to the same monastery by Malachy, Bishop of Down. Ware and Dr. Reeves enter Giolla

Criost O'Cearnaigh, or Christian O'Kearney, as Bishop of Connor. The *Four Masters*, at the year 1198, enter that "Giollacrist O'Kearney was elected into the position of Abbot of Columbkil (Derry), by the universal suffrages of the clergy and laity of the north of Ireland," and, at 1209, in recording his death, they style him *Comhorba Condere*—"Cowarb of Connor," which is *successor of Connor*, and may mean bishop, but it may also mean successor of St. MacNissi in his abbatical capacity. The latter seems the true meaning, for *Reginald* was Bishop of Connor in 1225, and there is no valid reason for supposing that he is not the same person who witnessed the charters in 1178, as Bishop of Dalaradia, or Connor.

A letter written by Bishop Reginald in 1225, is calendared as follows:—

Reginald, Bishop of Connor, to the King—"The House of St. Mary, of Carrickfergus, endowed by John De Courcy to the use of the Canons of the Premonstratenses, is, by extortion and malice, reduced to such poverty, that it can now with difficulty maintain three canons. Andeonus Bruis, clerk, abusing the knightly dignity, has taken violent possession of the Church of St. Nicholas, of Carrickfergus, and other churches conferred on the canons by the said John, and confirmed by the Pope, the Metropolitan, and the Bishop; and the canons will be deprived of their right unless the King takes pity on them. Wherefore the bishop implores the King to cause what has been subtracted to be restored. The king's enemies had despoiled the abbot of all the moveables of his house because he had faithfully adhered to the king in the war and placed such stores as he could in the Castle of Carrickfergus." (*Royal Letters No. 799*).—*Sweetman's Calendar*.

April 19th, 1225. "Mandate to R. Bishop (*Camarensis recte Connorensis*) of Connor to permit the Prior and Convent of Muckamore to possess, unless there be some canonical impediment, the churches appropriated to them by the ancestors of those who were in the custody of King John.—Mandate to the Justiciary of Ireland to permit the prior to enjoy those churches." *Close 9, Hen. III., p. 1, m. 5, and p. 2, M. 16*.—*Sweetman's Calendar*.

Reginald, Bishop of Connor, seems to have died in the beginning of the year 1226.

EUSTACE, A.D. 1226.

May 5th, 1226. "The King gives his assent to the election made of Eustace, late Archdeacon of Connor, as bishop of that see. Mandate to William Marshall, Justiciary of Ireland, to give the Elect seizin of all lands, chattels, and rents." Westminster. (*Close 10, Hen. III., M. 21.*)—*Sweetman's Calendar.*

May 8th, 1226. "The King to Luke, Archbishop of Armagh, royal assent to the election of the Archdeacon of Connor, as bishop of that church.—Letters to the knights, free and other tenants of the See of Connor, for Eustace, late Archdeacon, elected as bishop of that see." Westminster. (*Pat. 10, Hen. III., M. C.*)—*Sweetman's Calendar.*

May 9th, 1226. The King to the Elect of Connor—"Grant and gift to Geoffrey de Turevill, of the Church of Culrad, and of a moiety of the Church of Antrum, belonging to the king's patronage, prays that he may be instituted thereto." Westminster. (*Pat. 10, Hen. III., M. C.*)—*Sweetman's Calendar.*

The church referred to seems to have been Coleraine. The See of Connor was declared vacant by the following Papal Letter dated, February 18th, 1233, which is given in Theiner's *Vetera Monumenta* :—

Gregorius Episcopus &c. Venerabili fratri . . . Archiepiscopo Armachano, salutem, &c. Venerabilis frater noster E. Conerensis Episcopus humili nobis insinuatione monstravit, quod olim ecclesia Conerensi pastoris solacio destituta, Canonici eiusdem ecclesie ipsum tunc Archidiaconum eorundem, filium sacerdotis et in sacerdotio genitum, in suum pastorem et Episcopum elegerunt. Cumque quorundam Canonicorum suorum devictus instantia, defectus huiusmodi non ignarus, electioni de se facte consentiens, a te, qui loci Metropolitanus existis, confirmationis tempore requisitus falso dixerit, se de legitimo matrimonio procreatum, confirmari obtinuit, et tandem in Episcopum consecrari, et iam episcopatus Conerensis per quinquennium curam gessit Cum igitur res sit exemplo pernicioiosa, quod per obreptionem huiusmodi quis ascendat ad apicem dignitatis, mandamus, quatenus recepta cessione ad eodem Epo vice

nostra, ipsum ad hoc, si opus fuerit, auctoritate nostra, sublato appellationis impedimento, compellens, imponas ei propter hoc penitentiam competentem, quam sue saluti videris expedire. Dat. Anagnie XII. Kal. Martii an. vi.

It would seem that notwithstanding this letter, Eustace was continued in the See of Connor. He died, probably, in the year 1241.

October 6th, 1241, William de la Haye, chaplain, having, by Richard Abel, citizen of London, and Geoffrey de Verly, of Herts, given security that William shall pay in England 40 marks for the issues of the See of Connor, in the king's hands, by reason of the vacancy, the king commands Maurice Fitzgerald, Justice of Ireland, to give to William seizin of the temporalities. Westminster. *Fine Rolls 25, Hen. III., M. 2.—Sweetman's Cal.*

"Robert de Dunach, in the presence of the Justiciary and Treasurer of Ireland, (Easter 1242), produced before the barons, letters of Sturston de Petraponte, notifying that on the morrow of St. Clement, A.D. 1241, he had, at the mandate of the Justiciary of Ireland, delivered to William de la Hay, all the temporalities of the See of Connor, and that William had received the issues thereof up to that day." (Memoranda L. T. R.)—*Sweetman's Cal.*

ADAM, A.D. 1242.

Adam, Abbot of Wardon, in Bedfordshire, in England, at the instance of King Henry III., was elected Bishop of Connor in the year 1241, but was not consecrated until the end of September, 1242.

"Robert de Dunmach, on the occasion mentioned above, produced letters of the Justiciary, commanding, by virtue of the king's letters, William de la Hay, Custodian of the See of Connor, to give possession of the lands of that See to A(dam), Abbot of Wardun, as soon as the latter should have been confirmed as Bishop, by the Archbishop of Armagh." Date of King's Letter, Jan. 27th, 1241-2. (28 Hen. III., Rot. II., dors).

It seems that Adam never visited his diocese ; he resided in the Abbey of Warden, and is mentioned several times in connection with that abbey by Matthew of Paris, who, at the year 1244, records—"On the 7th of November, Adam, Bishop of Connor, died at Warden, where he had been sometime abbot."

November 13th, 1244. "Mandate to Maurice Fitzgerald, Justiciary of Ireland, to allow the executors of Adam, late Bishop of Connor, to have free administration of his goods and chattels saving to the king crops adhering to the soil." Westminster. (*Close 29, Hen. III., M. 20.*)

ISAAC, A.D. 1245.

"Isaac, of Newcastle-on-Tyne," according to Ware, "being elected Bishop of Connor, obtained the royal confirmation on the 4th of April, after the death of Adam."

May 8th, 1245. "Royal assent to the election of Master Isaac, of Newcastle-upon-Tyne, as Bishop of Connor.—Mandate to the knights, free and other tenants of the see, that they be intente and answering to the bishop as their lord.—Mandate to the Justiciary of Ireland, to cause the bishop to have seizin of lands and tenements belonging to the see." *Pat. 29, Hen. III., M. 5.—Sweetman's Calendar.*

August 19th, 1245. "Mandate to the Justiciary of Ireland, to cause Isaac, Bishop of Connor, to have all issues of his see from May 9th, on which day he rendered fealty to the king at Oxford. *Close 29, Hen. III., M. 3.—Sweetman's Calendar.*

There does not appear to be any document from which we could find out what was the previous station of Bishop Isaac before his elevation to the See of Connor.

(About the end of May, 1247). "Letters of Presentation to the Church of Carrickfergus, directed to the Bishop of Connor, for William de Plessetis. *Pat. 31. Hen. III., M. 5.*

July 30th, 1248. "Mandate to the Justice of Ireland, to cause the Franciscans of Down and Carrickfergus to have of the king's gift provisions and garments to the amount of 10 marks." *Close 32, Hen. III., M. 5.*

About this period the English colonial ecclesiastics in this country, at the bidding of the English government in Ireland, had decreed that no clergyman of the ancient Irish race should be promoted to any ecclesiastical dignity. Twenty-eight years earlier, Pope Honorius III., on the 6th of August, 1220, wrote to his legate stating, that it had come to his hearing, that some Englishman had, with unheard-of boldness and temerity made a law, that no clergyman of Ireland, no matter what his acquirements or virtues might be, should be promoted to any ecclesiastical dignity. Lest, however, an abuse of such temerity and iniquity would seem to pass unnoticed, he commanded the legate, after having publicly denounced the law as null and void, and after having inhibited the English themselves from carrying into force the present law, or from attempting for the future a similar law, to promote virtuous Irish ecclesiastics to any ecclesiastical dignities to which they might be canonically elected. The following is the text of that most noble letter :—

Honorius Episcopus, &c., Dilecto filio Magistro Iacobo Cappelano and Pemptiario nostro, apostolice sedis legato, salutem, etc. Pervenit ad audientiam nostram, quosdam Anglicos inaudite temeritatis audacia statuissse, ut nullus clericus de Ibernia, quantumcumque litteratus et honestus existat, ad aliquam dignitatem ecclesiasticam assumatur. Nolentes igitur tante temeritatis et iniquitatis abusum surdis auribus pertransire, presentium tibi auctoritate mandamus, quatenus statutum hujusmodi publice denuntians irritum et inane, ac inhibens ipsis Anglicis, ne vel inherere illi, vel simili decetero attemptare presumant. Ibernenses clericos, quibus vite ac scientie merita suffragantur, denunties ad ecclesiasticas dignitates, si electi canonice fuerint, libere admittendos. Datum apud Urbem veterem VIII. Idus Augusti Pontificatus nostri anno quinto.

One letter from the Holy See was far from sufficient to restrain the cruelty and impiety of the Anglo-Irish colonists;

after many a protest from the Sovereign Pontiff, the King, Henry III., in consequence of a bull addressed to the bishops, gave orders, July 30, 1248, that the iniquitous enactment should be discontinued.

24th of September, 1248. Bull of the Pope directed to the Archbishops and Bishops of Ireland. "The King himself submitted to the Pope that the Archbishops, Bishops, and Chapters had ordained not to receive as a Canon in the churches, an Irishman—Order within one month that it be withdrawn; if not, it is void."—*Sweetman's Calendar*.

August 1st, 1253. "Mandate to the Justice of Ireland to find for each Cathedral Church in Ireland, a Ciborium (*Cuppa*) in which to place the B. Eucharist; namely, in Archiepiscopal Cathedral a Cuppa of the value of 4 marks, in other Cathedral Churches, one of the value of three marks."—*Sweetman's Calendar*.

Bishop Isaac died in the year 1257. Ware says—"he is said to have been a benefactor to this church, but I do not find what he contributed to it." After his death there seems to have been a long vacancy.

WILLIAM, OF PORTROYAL, A.D. 1258.

January 7th, 1257-8. "The King notifies to Alan la Zuche, Justiciary, and to the Escheator of Ireland, that he gives the royal assent to the confirmation of Brother William de Porta Regia, late Monk of St. Swithin's, Winchester, as Bishop of Connor—Mandate for seizin of temporalities." Westminster. *Pat. 42, Hen. III., M. 14*.

There is preserved in the muniment room of Westminster Abbey, an Indulgence, granted Feb. 2nd, 1257-8, by William, Bishop of Connor, of 60 days, to all worshipping in, or visiting the Church of Westminster. The same year he granted forty days' Indulgence to such as should be contributors to the building of St. Paul's Church, London—*Dugdale's History of St. Paul's, apud Ware*.

Oct. 2nd, 1258. "Mandate to William Bakepuz, the King's Escheator in Ireland, to cause William, Bishop of Connor, to have

issues of vacant abbeys in the king's hand, 10 marks, to purchase a mitre, of the king's gift. *Modelfunt. Close R. 42, Hen. III., M. 2.*

The following Escheator's accounts, which Dr. Reeves copied from Sir J. Ware's MSS., are the earliest records concerning the temporalities of Connor which he could find—*Eccles. Antiq., p. 258.*

Computus (account) of Muster William Bakepur (z?) Escheator.

The same returns a *compatus* of £28 0s. 4d., of the rents of the free lands of the manor of Kylroth (Killroot), from Friday, 20th, after the festival of S. M——, in the 40th year (1256), up to the 6th day of January, in the 42nd year (1258), before that, by the Letters Patent of the King, he delivered over the foresaid bishopric to William, of Portroyal, bishop of same see, &c.

From the free tenants of the manor of Glin, £5.

Summ., £99 18s. 6d. (Cod. Clar. Vol. xlii., No. 4789, fol. 156).

William, of Portroyal, died in the year 1260.

July 16th, 1260. "The Chapter of Connor, praying through Roger de Sendal, their proctor, licence to elect in the room of William, the late bishop, deceased. Carrickfergus, the Feast of St. Margaret, the virgin." *Royal Letters, No. 2414.*

August 10th, 1260. "Licence to the Chapter of Connor to elect a bishop, sent by Roger Sendal, Clk., who had come to the King with letters of chapter."

WILLIAM DE HAY, A.D. 1260.

October 20th, 1260. The King to the Archbishop of Armagh—"The Archdeacon and Clergy of Connor, having obtained the King's licence, had elected William de Hay, Clk., as Bishop of Connor; the King consents."—Mandate to the Archbishop, &c.

The Archbishop, Abraham O'Connellan, died on the 21st December, 1260, without approving of the election, hence the following letter:—

March 21st, 1260-1. "The King to the Dean and Chapter of Armagh, gives Royal Assent to the election made in the Church of Connor, of William de Hay, as Bishop of Connor—If confirmation in the Province of Armagh have hitherto belonged, of ancient and approved right (during vacancy of see), to the Dean and Chapter, to do what in them lies, &c."

March 21st, 1260-1. "The King commands William de Dene, Justiciary of Ireland, on confirmation of William de Hay, as Bishop of Connor, to receive from him of special grace the fealty due to the king, and to restore the temporalities, having first taken from the Chapter of Connor letters that his grace shall not prejudice the king at future elections, nor be drawn into a precedent." Tower of London. *Pat. 45, Hen. III., M. 15.—Sweetman's Cal.*

William de Hay, Bishop of Connor, died towards the end of the year 1262.

Dec. 22nd, 1262. "Licence to elect for Dean and Chapter of Connor, who had announced to the King the death of their Bishop." *45 Hen. III., M. 20.—Sweetman's Cal.*

It is worthy of observation that in this document the writ is stated to be issued to the *Dean and Chapter* of Connor, and Harris states that the writ for the election of a successor to Peter, of Dunath, in 1293, was likewise issued to the *Dean and Chapter*. There was, probably, an error in drawing up the writ, for there does not seem to have been, in Catholic times, any dignitary connected with the cathedral except the Archdeacon. *The Archdeacon and Clergy* occurs in a letter connected with the present vacancy.

ROBERT, OF FLANDERS, A.D. 1263.

(About February, 1262-3). Brother Patrick, Archbishop of Armagh, to the King. "The Church of Connor being vacant, its clergy having obtained licence of the king, had elected Robert, of Flanders, an Englishman, and remarkable for science of letters and purity of morals. The Archbishop having approved of the election, sends to the king, praying that he will give the royal assent, and restore the temporalities." *Royal Letters, No. 2,444.*

Feb, 3rd, 1262-3. The Archdeacon and Clergy of Connor to the King—"Having, on the death of William, their pastor, obtained the King's licence, the clergy had proceeded to elect in the Church of St. Nicholas, of Carrickfergus—5 persons were then elected (viz., H., Archdeacon of Connor, the Abbot of Bangor, the Prior of St.

Patrick, of Down, R(ober)t, of Flanders, and J., of Carrickfergus, on whom was conferred the power of providing a bishop. Having elected Robert, of Flanders, a man provident and honest, versed in letters, born in lawful wedlock, and prudent in spiritual and temporal affairs, they pray the king will give the royal assent to the election; and in order to obtain it, and to present the elect, they send William de Cain, and Robert de Beauchamp, as their proctors. Morrow of the Purification of the R. V. M. Carrickfergus. *R. Letters*, 245.

(About Feb., 1262-3.) Richard de Rochelle, Justiciary of Ireland, to Walter de Merton, Chancellor of England—"Robert, of Flanders, Elect of Connor, is of illustrious English family, and is gifted with so much prudence and goodness, that the Justiciary thinks he will prove most useful to the king; prays the Chancellor to intercede for him with the king that his election may meet favour."—*R. Lett.* No. 800.

This Bishop, who is also called Robert de Fleming, ruled the diocese until his death, A.D. 1274.

Dec. 12th, 1274. The Clergy of Connor to the King. "They notify the death of Robert, their late Bishop, and pray by Robert de Slymbridge, their proctor, whom they send, the king's licence to elect." Carrickfergus—Vigil of St. Lucy, Virgin.—*Roy. Lett.* No. 3604.

January 8th, 1274-5. "Grant to the Archdeacon and Clergy of Connor, at the instance of Adam de Slymbridge, their proctor, licence to elect a bishop in room of Robert, late bishop deceased—Mandate that they elect one who shall be devout, fit to rule the church, and faithful to the king, and to Ireland." Marlborough. *Pat. 3, Ed. 1, M. 34.*

PETER DE DUNACH, A.D. 1275.

March 2nd, 1274-5. "Royal assent to the election made in the Church of Connor, of Peter de Dunach, as Bishop of Connor—Intimation to Nicholas, Archbishop of Armagh, to do what is his in this matter." *Pat. 3, Ed. 1, M. 30.*

The name of this bishop is variously written Dunach, Douach, Dovenach, and Douvach, he seems to have been so named from Douach, the former name for the Grange of Doagh, with which he was probably someway connected.

March 15th, 1281-2. "Letter of Protection, for 1 year, to Peter, Bishop of Connor, about, with licence of the king, to depart for the Court of Rome." Down Ampney. *Pat. 9, Ed. 1, M. 25.*

March 25th, 1281-2. "Letters of Protection, for 3 years, for Peter, Bishop of Connor, remaining, by the king's licence, in England. Ambrosbury. *Pat. 9, Ed. 1, M. 25.*

March 25th, 1281-2. "The King notifies to the bailiffs and subjects in Ireland that Peter, Bishop of Connor, had attorned, before the King, Richard Tybillo and John de Leismoghan, in all pleas and complaints in the Courts in Ireland—Grant to them, that they, or each of them may make attorneys for the Bishop in Chancery in Ireland, to endure for 3 years. Ambrosbury. *Pat. 9, Ed. 1, M. 25.*

August 29th, 1283. "Letters of simple Protection, for 4 years, for Peter, Bishop of Connor." Chester. *Pat. 11, Ed. 1, M. 11.*

During this episcopate, the Pope, on the 22nd of April, 1289, granted to Roger, Prior of Muckamore, the following dispensation, the text of which is given in Theiner's *Vetera Monumenta*.

Nicolaus Episcopus etc. Dilecto filio Reggerio Priori Monasterii de Mucino, per Priorem soliti gubernari, ordinis sancti Augustini Conerensis diocesis in Ybernia, salutem etc. Specialem a domino gratiam consecutus, sic meritum laudabilium multorum testimonio commendaris, sic affluere diceris ubertate virtutum, quod non indigne mereris affluentia liberalitatis apostolice sedis specialibus gratiis honorari. Sane tua nobis exhibita petitio continebat, quod cum susceperis ortum ex copula, quam fedus matrimonii non cognovit, utpote de soluto genitus et soluta, obtinuisti, cum esses clericus secularis et in minoribus ordinibus constitutus, ut ad omnes sacros ordines promoveri, et beneficium ecclesiasticum, etiam si curam animarum haberet, posses retinere licite, auctoritate felicis recordationis Alexandri pape III. predecessoris nostri misericorditer dispensari. Postmodum vero ad frugem mellioris vite aspirans, ecclesia curam animarum habente, quam pretextu dispensationis prefate habueras, liberaliter resignata, in Monasterio de Mucino fuisti receptus in Canonicum regularem. Demum vero eodem Monasterio per mortem Augustini olim ipsius Monasterii Prioris vacante pastore, Conventus eiusdem Monasterii Venerabili fratri nostro ... Conerensi Episcopo loci diocesano, et dilecto filio Magistro Hugoni Ladel eius officiali providendi canonice dicto Monasterio de

Priore dederunt liberam potestatem : qui, huiusmodi potestate recepta, te prefece runt ipsi Monasterio in Priorem. Verum dubitans propter bonum conscientie, utrum preteritu dispensationis huiusmodi dictum Monasterium possis licite retinere, nobis humiliter supplicasti, ut providere super hoc anime tue et saluti misericorditer curaremus. Nos igitur Metropolitani tui ac eorundem Episcopi et Conventus pro te humiliter intercedentium, ac tuis supplicationibus inclinati, ut Monasterium ipsum licite retinere et gubernare valeas, tecum auctoritate presentium de speciali gratia dispensamus. Nulli ergo etc. nostre dispensationis etc. Datum Rome apud S. Mariam Maiorem x Kal. Maii, Pontificatus nostri anno secundo.

Peter, the Bishop of Connor, died about the end of the year 1292.

JOHN, OF CORRITON, A.D. 1253.

Feb. 16th, 1292-3. "Accepting the election lately made in the Cathedral Church of Connor, of John, rector of the Church of Corriton, Ireland, as Bishop of Connor (as contained in letters patent of the archdeacon and clergy of that church), the King commands John de Langeton, the Chancellor, to direct, under the Great Seal, the Archbishop of Armagh, Primate of Ireland, to do what depends on his office." Hudesak. *Tower Privy Seals*, 21, Ed. I., No. 1.

Feb. 16th, 1292-3. "Notification, pursuant to the above seal, to N(icholas), Archbishop of Armagh, of the royal assent having been given to the election of John, rector of the Church of Corriton, as Bishop of Connor." Hadsak. By writ of Privy Seal. *Pat. 21, Ed. I., M. 22.*

Feb. 16th, 1292-3. The King to William de Vesey, Justiciary of Ireland—"Having lately given the royal assent to the election of John, rector of the Church of St. Mary, of Corriton, as Bishop of Connor, the King, at the request of Margaret, Countess of Ulster, wishes to confer on him further grace—Mandate, therefore, to the Justiciary, that, if the election be canonically confirmed by the metropolitan, the Justiciary may, in the king's name, take from the elect the fealty due to the king, and restore the temporalities, having first received from the elect letters patent, sealed with his seal and that of his chapter, that this grace granted to him, at the request of the countess aforesaid, shall not tend to the king's prejudice or disherison. nor be converted into a precedent." Hudesak. By writ of Privy Seal. (*Pat. 21, Ed. I., M. 22*).

Feb. 17th, 1292-3. "At the instance of Margaret, Countess of Ulster, the King commands John de Langeton, the Chancellor, to direct, under the Great Seal, William de Vesey, Justiciary of Ireland, to receive fealty for John, elect of Connor, and subsequently, to cause the temporalities to be delivered to him." Abbey of Welbeck. (*Tower Privy Seals*, 21, Ed. I., No. 1.)

This John, Bishop of Connor, is called "of Corriton," because, probably, he was rector of St. Mary's, of Ballycorra, or Ballycor, Co. Antrim.

The following *Computus* or account was rendered by the Escheator, for the temporalities of the see, during the vacancy between the death of Peter and the restoration of John to the temporalities.

In the 33rd year of King Edward I. "Walter de la Hay, Escheator of Ireland, rendered an account of £12 5s. 10d. of the temporal issues of the Bishopric of Connor, in the hands of the King, by the death of Peter of Douvach, bishop of the same, from the vigil of the blessed Katherine, the Virgin, in the 21st year of King Edward, up to the 27th day of April in the same year, before that he delivered, by letters of the lord (King), the foresaid temporalities of the same bishopric to Master John, the elect there."

The sum is £12 5s. 10d. (*Cod. Clar.*, Vol. XLV., No. 4792, p. 361, and Vol. XXXVI., No. 4787, p. 2866) *Reeves' Eccl. Antiq.* p. 25-8-9.

This Bishop John was very frequently absent from his diocese, and very fond of residing in England—On the 8th of December, 1294, he appointed Richard de Galway and Richard le Rus his attorneys for one year. (*Pat.* 23, Ed. 1, M. 18).

John, Bishop of Connor, remaining by licence in England, obtained Letters of Protection, for 1 year, Dec. 28th, 1294. (*Pat.* 23, Ed. 1, M. 17). Again, on the 14th of August, 1295, he obtained similar letters for two years. (*Pat.* 23, Ed. 1, M. 11). On the 12th of October, 1296, he obtained Letters of Protection, granted to persons in, or going to

Ireland, to continue for two years. (*Pat. 24, Ed. 1, M. 1*). On the 24th of November, 1298, he appointed Geoffrey de Bukmenstre and Richard Fitzwilliam his attorneys, for one year, while he was remaining in England. (*Pat. 27, Ed. 1, M. 42*).

Nov. 24th, 1298. The King to his bailiffs and lieges in Ireland. "Whereas John, Bishop of Connor, remaining by licence in England, sends certain of his servants to Ireland, to convey corn of the Bishop and other necessaries, as well to Scotland, for the support of the King and of his lieges about going thither on the King's service, as to England, for the maintenance of the Bishop and his household, the King grants safe conduct, by land and sea, to those servants. To endure until the Feast of St. Peter *ad Vincula* (August 1st) next ensuing."

Newcastle-upon-Tyne. "By the King himself by message of Walter, Bishop of Coventry and Lichfield. (*Pat. 27, Ed. 1, M. 42*).—*Sweetman's Calendar*.

Hilary Term, 1299-1300—The following item occurs in a roll of receipts:—

"Dublin—Richard Taf, the Sheriff—(accounts for)—of issues of the lands of John, Bishop of Connor, forfeited—32/-"

This bishop so absented himself from his diocese, that writers scarcely recognize him as its bishop. Brother Henry, of Ardagh, a Cistercian monk, who was consecrated Bishop of Derry in the beginning of the year 1295, and died early in 1297, officiated so frequently in the Diocese of Connor, as Bishop John's deputy, that the *Annals of the Four Masters*, 1297, enter—"Henry Magheraghty, Bishop of Connor, died, and was interred in the monastery of Drogheda." There can be no doubt that he was Bishop of Derry. It appears from a letter of the Dean and Chapter of Derry to the king, dated August 12th, 1294, that Nicholas, Archbishop of Armagh, by provision made in *casu negligentiae*, nominated Brother Henry, as Bishop of Derry,

but the king not having given his royal assent to the provision, and having decreed that licence to elect should be again demanded, "they submit, as is becoming," and send proctors to request permission to elect. The King, on the 3rd of March, 1295, writes to the Justiciary of Ireland, that the Dean and Chapter of Derry, having elected Brother Henry, of Ardagh, of the Cistercian order, in room of Florence, late bishop, we direct him to give the royal assent. Again, on the 80th of May, 1297, the Dean and Chapter of Derry write to the king, that a vacancy occurring in their church, by the death of Henry, late Bishop of Derry, and having obtained licence, they had elected Geoffrey, M'Loughlin, they pray the royal assent to the election. Dr. Reeves also enumerates Henry MacOireachty, among the Bishops of Connor, and out of John, Bishop of Connor, he makes two bishops named John, one of whom he places before Henry MacOireachty, and the other after him. Referring to the latter of these Johns, he has the following note—"Not noticed by Ware or Harris—*A Pat. Roll. 3-4, Ed. II.*, mentions *Johannes* as the Episcopus Connerensis, where he gives power of attorney to Nicholas Fitzsimmons and Patrick Bluet—*Cal Canc. Hib., Vol. I., p. 17.*" In the same year the king appointed the bishop to enquire on oath, whether it would be to the injury of the crown if the king would concede to Richard de Burgo, Earl of Ulster, certain ecclesiastical lands and advowsons in the Diocese of Derry—*Canc. Cal. Hib. p. 18. Sweetman's Calendar*, however, makes the events of Bishop John's episcopate quite clear. In 1312, John, Bishop of Connor, was suffragan of Canterbury, and Pembroke gives an account in his *Annals*, says Ware, "that a certain Bishop of Connor, in the year 1315, during the violence of Bruce's war, fled to the castle, Carrickfergus,

and that his bishopric was put under an interdict, but the name of the bishop is not there mentioned, so that I cannot be positive whether he means this John or his successor." The *Annals of Ireland*, by James Grace, record—"A.D. 1316, Thomas Mandeville, with more men from Drogheda, attacked the Scots at Carrickfergus, and put them to flight, having killed about thirty, on Maunday Thursday (April 8), attacking them on Easter Eve (April 10), he slew sixty of them, but fell himself in the conflict,* fighting in his own country, and for his own rights." We learn from a letter of Pope John XXII., dated Jan. 5th, 1317, which has been published in Theiner's *Vetera Monumenta*, that the body of Thomas Mandeville was interred in the monastery of the Franciscans, at Carrickfergus, because, owing to the war, it could not be brought to the parish of the knight, but that William Aubrey, and Florentine de Ardino, of the Dominicans, of Drogheda, carried away the body and interred it in the cemetery of their monastery. The Pope commissions several persons, among whom were the Prior of Ardee, and the Dean or Armagh, to investigate the matter, and to punish the guilty with censures. The Text of the Bull is as follows :—

Iohannes Episcopus etc. Dilectis filiis . . . Priori de Aichirde Ardmachane diocesis, et...Decano ecclesie Ardmachane, ac...Officiali

* Barbour says, that "upon Pasche even (Evening) fifteen ships came from Dewillyne (Dublin), with 4,000 armed men, who entered the castle, under the command of "Auld Schyr, Thomas de Mawn-deveill." That the Scots were then attacked, notwithstanding a truce, but the attack ended in a defeat of the English. Mandeville was known by his armour, and being felled to the ground by Gib Harper, was "reversit" by Sir Edward Bruce, who, "with a knife right in that place, reft him of life."

Ardmachano, sal. etc. Sua nobis dilecti filii ... Guardianus et fratres ordinis Minorum de Cragfergiis Connerensis diocesis petitione monstrarunt, quod olim ipsi, qui ex indulto sedis apostolice speciali habere noscuntur liberam sepulturam, corpus quondam Thome de Mandeville militis, qui intestatus in eadem diocesi, et a sua parochiali ecclesia eiusdem diocesis nimis remotus, a quibusdam suis emulis interfectus extitit. Cum idem corpus per potentiam dictorum emulorum ab aliquo tumulari non valeret, et absque gravi periculo in dicta parochiali ecclesia tumulandum deferri non posset, de consensu loci diocesani apud ipsorum locum, qui loco, ubi dictus miles interfectus extitit, vicinior predicta parochiali ecclesia existebat, tradiderunt ecclesiastice sepulture. Postmodum autem Willelmus Aubrey et Florentius de Ardino ordinis fratrum Predicatorum loci de Drachda Armachane diocesis, de mandato Prioris fratrum eiusdem loci de Drachda, ad locum dictorum fratrum Minorum temere accedentes, dictum corpus hesumere, et ad locum eorum deferre, illudque ibidem ecclesiastice tradiderunt sepulture, quamquam dictus miles apud eos sepeliri minime elegisset, nec progenitorum suorum corpora inibi sepulta fuerint, temeritate propria presumpserunt, in ipsorum Guardiani et fratrum non modicum preiudicium et gravamen. Ideoque discretioni vestre per apostolica scripta mandamus, quatenus, vocatis qui fuerint evocandi, et auditis hinc inde propositis, quod iustum fuerit, appellatione postposita, decernatis, facientes quod decreveritis per censuram ecclesiasticam firmiter observari, non obstantibus quibuscumque privilegiis dictis fratribus et ordini Predicatorum ab apostolica sede concessis, et illo presertim, quo caveri dicitur, ut ullus de dicto ordine fratrum Predicatorum per litteras apostolicas valeat conveniri, nisi de privilegiis ipsis in eiusdem litteris de verbo ad verbum plena et expressa mentio habeatur. Testes autem, qui fuerint nominati, si se gratia, odio vel timore subtraxerint, censura simili, appellatione cessante, compellatis veritati testimonium perhibere. Quod si non omnes hiis exequendi poteritis interesse, duo vestrum ea nichilominus exequantur. Datum Avinione Kal. Novembris, Pontificatus nostri anno secundo.

ROBERT, BEFORE A.D. 1320.

"One Richard was bishop of this see in the year 1320," says Ware, "but I find no other account of him." Richard is obviously the Robert who is mentioned in the bull of John XXII, in which the Pope appoints James, Bishop of

Enachdune, to the See of Connor, vacant by the death of Robert, who died while visiting the Holy See. It is likely that he died A.D. 1321 ; for Ware says, "James, of Couplith, being elected by the Archdeacon and Clergy of Connor, was confirmed by the royal assent on the 26th of July, 1321, but I do not find whether he was consecrated or not." His election was not confirmed by the Pope, and he was not consecrated. Ware says, "John, of Eglescliff, a Dominican Friar, was consecrated Bishop of Connor in 1322 ; and was, about Michaelmas, 1323, translated to the See of Landaff, in Wales, by Pope John XXII. The same statement is made by De Burgo in his *Hibernia Dominicana*. It is likely that attempts were made to induce the Pope to confer the see both upon James, of Couplith, and on John, of Eglescliff, but in Theiner's *Vetera Monumenta Hibernorum et Scotorum*, Rome 1864, is given the bull, dated May 7th, 1324, for the translation of James O'Kerney, Bishop of Enachdune, to the See of Connor, which makes the matter quite clear, by stating that the see was long vacant by the death of its last bishop, Robert of good memory, who died at the Holy See.

JAMES O'KERNEY, A.D. 1324.

Iohannes Episcopus etc. Venerabili fratri Iacobo Episcopo conerensi, salutem, &c. Romana ecclesia, que super universas Orbis ecclesias obtinet divina miseratione primatum, circa singulas materne diligentie cura sedula vigilans, earum profectibus velut sollicita mater solerter intendit, studens ecclesiarum ipsarum presertim Cathedralium commoda nunc per simplicis provisionis officium, nunc per ministerium translationis accomode, prout locorum et temporum qualitas exigit, efficaciter procurare. Dudum siquidem ecclesia Conerensi per obitum bone memorie Roberti Episcopi Conerensis, qui apud sedem apostolicam diem clausit extremum, solatio destituta pastoris, Nos volentes regimini eiusdem ecclesie, ne dispendia prolixæ vacationis incurreret, personam utilem deputare, cum

nullus preter nos de ipsius ecclesie ordinatione hac vice se intromittere potuerit, pro eo, quod nos diu ante vacationem huiusmodi provisiones omnium ecclesiarum tam Cathedralium, quam etiam aliarum tunc apud dictam sedem vacantium, et vacaturarum imposterum apud eam dispositioni nostre duximus reservandas, decernendo ex tunc irritum et inane, si secus super hiis per quoscumque scienter vel ignoranter contingeret attemptari, post deliberationem, quam de preficiendo dicte Conerensi ecclesie personam utilem cum fratribus nostris habuimus diligentem, demum in te tunc Enagdunensi Episcopo noster animus requievit. Intendentes igitur tam dicte Conerensi ecclesie, quam dominico gregi eiusdem salubriter et utiliter providere, te a vinculo, quo tenebaris dicte Enagdunensi ecclesie, cui, ut premittitur, preeras, de fratrum predictorum consilio et apostolice potestatis plenitudine absolventes, te ad prelibatam ecclesiam Conerensem transferimus, teque ipsi Conerensi ecclesie in Episcopum preficimus et pastorem, curam et administrationem illius tam in spiritualibus quam in temporalibus tibi plenarie committendo, liberamque tibi dando licentiam ad eandem Conerensem ecclesiam transeundi, firma concepta fiducia, quod tu, qui dicte Enagdunensi ecclesie salubriter prefuisti, eandem Conerensem ecclesiam prospere gubernabis, ac dirigente domino actus tuos, prefata Conerensis ecclesia per tuum ministerium studiosum multiplicis honoris et comodi suscipiet incrementa. Quocirca fraternitati tue per apostolica scripta mandamus, quatenus ad dictam Conerensem ecclesiam cum gratia nostre benedictionis accedens, geras sollicito et fideliter curam eius, et in ipsius ampliandis honoribus et profectibus procurandis sic te reddas sine intermissione sollicitum, gregem dominicum in illa vigilantie tum commissum doctrina verbi et operis informando, ut exinde apud remotos et proximos tua fama clareat per effectum, et in delectationem nobis veniat gratiose te oportuno tempore prosequi, ac desideriis tuis favorem benivolum impertiri. Datum Aviunione Nonis Maii, Pontificatus nostri anno octavo.

James O'Kerney was, by the provision of Pope John XXII., advanced to the See of Enachdune, and afterwards, by the bull already given, translated to Connor. On the 22nd of December, 1324, the King's writ was issued to Walter de la Pulle, the Escheater, to restore the temporalities of Connor to James, formerly Bishop of Enachdune, whom the Pope had appointed to the See of Connor.

James occupied the see twenty-seven years, and died A.D. 1351.

WILLIAM, A.D. 1353.

From a bull of Pope Innocent VI., dated at Villa Nova of Avignon, July 8th, 1353 (Theiner, *Vet. Monumenta*), we learn that, by ancient custom, the election of a Bishop of Connor belonged of right to the Clergy of the City and Diocese of Connor, because there was not a chapter, but that the Pope had reserved to himself the next appointment by a special decree, nevertheless, that the clergy, not being aware of that decree, had elected William, the Archdeacon of Down, (perhaps a mistake for Kildare) in deacon's orders, who had, also, not being aware of that decree, given his consent. William went to the Pope who, though he declared the election null and void, appointed him by that bull to the See of Connor.

Innocentius Episcopus etc. Dilecto filio Willelmo Electo Conerensi, salutem etc. Apostolatus officium etc. Nuper siquidem bone memorie Iacobo Epo Conerensi regimini Conerensis ecclesie presidente, Nos cupientes eidem Conerensi ecclesie, cum vacaret, per apostolice sedis providenciam ydoneam presidere personam, provisionem ipsius ecclesie ea vice dispositioni nostre duximus specialiter reservandam, decernendo ex tunc irritum et inane, si secus super hiis per quoscumque quavis auctoritate scienter vel ignoranter contingeret attemptari. Postmodum vero dicta ecclesia per obitum dicti Iacobi, qui nuper extra Romanam Curiam decessit, vacante, dilecti, filii Clerus civitatis et diocesis Conerensis, ad quos de antiqua et approbata, et hactenus pacifice observata consuetudine electio Episcopi Conerensis, qui est pro tempore, cum ecclesia ipsa Capitulo careat, pertinere dinoscitur, huiusmodi reservacionis et decreti ignari, te tunc Archidiaconum ecclesie Dunensis, in diaconatus ordine constitutum, in eorum et dicte ecclesie Episcopum, licet de facto, concorditer elegerunt: tuque reservacionis et decreti predictorum similiter inscius, huiusmodi electioni tuum prestitisti assensum, et tandem reservacione et decreto predictis ad tuam deductis noticiam, ad sedem apostolicam personaliter accessisti, et

huiusmodi electionis (negotium) proponi fecisti in consistorio coram nobis. Nos igitur electionem ipsam utpote post et contra reservationem et decretum predicta de facto, ut premittitur, attemptatam, et quecumque inde secuta, prout erant, irrita et inania reputantes, et ad provisionem ipsius Conerensis ecclesie celerem et felicem, de qua nullus preter nos hac vice disponere potuit, neque potest, reservatione et decreto obstantibus supradictis, ne dicta ecclesia longe vacationis exponeretur incommodis, paternis et sollicitis studiis intendentes, post deliberacionem, quam de preficiendo eidem ecclesie personam utilem et etiam fructuosam, que sciret, vellet et posset eam preservare a noxiis et adversis, ac in suis manutenere iuribus et eciam adaugere, cum fratribus nostris habuimus diligentem, demum ad te, litterarum scientia preeditum, vite ac morum honestate decorum, in spiritualibus providum et in temporalibus circumspexit, ac aliis multiplicium virtutum meritis, prout fidedignorum testimonio percepimus, insignitum, direximus oculos nostre mentis : quibus omnibus ac eciam concordii dictorum te elegantium voluntate debita meditatione pensatis, de persona tua prefate ecclesie Conerensi de dictorum fratrum consilio auctoritate apostolica providemus, teque illi preficimus in Episcopum et pastorem, curam et administrationem ipsius tibi in spiritualibus et temporalibus plenarie committendo etc. Datum apud Villamnovam Avinionensis diocesis VIII. Idus Iulii, Pontificatus nostri anno primo.

In e. m. Clero et populo civitatis et diocesis Conerensis, Archiepiscopo Armachano, et Edwardo Regi Anglie Illustri.

Innocentius Episcopus etc. Dilecto filio ... Electo Conerensi, salutem etc. Ut a quocumque maluerit Antistite presbyteratus ordinem statutis a iure temporibus, et deinde ut ab eodem vel alio Antistite etc. munus consecrationis recipere valeat etc. Dat. apud Villamnovam Avinionensis diocesis II. Idus Augusti, Pont. nostri anno primo.

This was William Mercer who was appointed Bishop of Connor in 1353. According to Ware he was Archdeacon of Kildare, though the bull styles him Archdeacon of Down. The Roman transcribers may have mistaken *Darensis* (of Kildare) for *Dunensis* (of Down). He died in 1374.

PAUL, A.D. 1376.

A letter of Gregory XI., dated Avignon, Dec. 11th,

1374, to the Chapter of Connor, to the Clergy and people of the City and Diocese of Connor, to all the vassals of the Church of Connor, to the Archbishop of Armagh, and to Edward, the King, states that the Pope had reserved to himself the appointment to the See of Connor, when that see might become vacant, that after the death of William, Bishop of Connor, he had appointed a Paul, the Rector of the Parish Church of St. Colmanellus, of *Athokill* (Ahoghill), for whose appointment the clergy had by letter supplicated.

Gregorius Episcopus etc. Dilecto filio Paulo Electo Conerensi, salutem, etc. Suscepti cura regiminis etc. Dudum siquidem bone memorie Willelmo Episcopo Conerensi regimini Conerensis ecclesie presidente, Nos cupientes eidem ecclesie, cum eam vacare contingeret, per operationis nostre ministerium utilem et ydoneam presidere personam, provisionem eiusdem ecclesie ordinationi et dispositioni nostre ea vice duximus specialiter reservandam, decernendo ex tunc irritum et inane, si secus super hiis per quoscumque quavis auctoritate scienter vel ignoranter contingeret attemptari. Postmodum vero prefata ecclesia per obitum eiusdem Willelmi Episcopi, qui extra Romanam Curiam diem clausit extremum, pastoris solatio destituta, Nos vacatione huiusmodi fidedignis relatibus intellecta, ad provisionem eiusdem ecclesie celerem et felicem, de qua nullus preter nos hac vice se intromittere potuit, neque potest, reservatione et decreto obsistentibus supradictis, ne ecclesia ipsa prolixie vacationis exponeretur incommotis, paternis et sollicitis studiis intendentes, post deliberationem, quam de preficiendo eidem ecclesie personam utilem et etiam fructuosam cum fratribus nostris habuimus diligentem, demum ad te, Rectorem parrochialis ecclesie sancti Colmaneli de Athokill Conerensis diocesis, in presbiteratus ordine constitutum, cui de litterarum sciencia, vite mundicia, honestate morum, spiritualium providencia et temporalium circumspectione, aliisque virtutum meritis apud nos laudabilia testimonia perhibentur, pro quo etiam dilecti filii Clerus civitatis et diocesis Conerensis per suas patentes litteras nobis super hoc humiliter supplicarunt, direximus oculos nostre mentis: quibus omnibus debita meditatione pensatis, de persona tua, nobis et eisdem fratribus ob dictorum tuorum exigenciam meritorum accepta, ipsi Conerensi ecclesie de predictorum

fratrum consilio auctoritate apostolica providemus, teque illi preficimus in Episcopum et pastorem, curam et administrationem ipsius ecclesie tibi in spiritualibus et temporalibus plenarie committendo etc. Datum Avinione III. Idus Decembris, Pontificatus nostri anno quarto.

In e. m. Capitulo ecclesie Coneronsis, Clero et Populo Civitatis et diocesis Conerensis, universis Vassallis ecclesie Conerensis, Archiepiscopo Armachano, et Edwardo Regi Anglie.

Bishop Paul obtained restitution of the temporalities on the 10th of May, 1376. The Crown, on the 20th of May, 1376, presented Adam Nass to the Church of *Oherhill* (Ahoghill), in *Turtiria*, which had become vacant by the elevation of its rector to the See of Connor. For some reason, not known, a similar presentation was made, three days afterwards, to William Wyne, but neither of them appears to have been appointed, for on the 2nd of September the Crown presented John O'Neill to the Church of *Acochill* (Ahoghill), in the Diocese of Connor. *Cal. Canc. Hib.* The bishop was summoned to attend a parliament, at Tristeldermot, on the Monday after Ash-Wednesday, 1378. Robert Savage and Thomas Sutton, burgesses of Carrickfergus, had letters of permission for transporting two weighs of corn for the use of the Bishop of Connor and for their own use. March 6th, 1402. *Cal. Canc. Hib.* The date of Bishop Paul's death is not known.

JOHN, BEFORE A.D. 1411.

"One John," says Ware, "was Bishop of Connor, on the 12th September, 1411, but I have not been able to discover, either when he was consecrated, or when he died." The document in which Ware discovered the name of John, Bishop of Connor, is in Primate Fleming's Register, where the bishop appoints James Devennys, Rector of Carrickfergus, and J. Taylore, Vicar of Dundalk, to be his proctors,

at a Provincial Council, to be held on the 11th of October, in St. Peter's, Drogheda; the document is dated "Cragfergus, September 12th, 1411." This bishop seems to have died in the year 1420.

JOHN O'LOUGHRY, A.D. 1420.

Among the Vatican MSS. Mr. W. Mazier Brady found the following entry :—

"Undecimo Kal. Junii, 1420, dispensatum est cum Joanne Oluchram, &c.; eodem die provisum est ecclesiae Connoren, in Hibernia, vacanti per mortem, de persona dicti Joannis."—*Vatican*. From this document it appears that the Holy See, on the 22nd of May, 1420, provided for the Diocese of Connor, then vacant by the death of the last bishop, by appointing John O'Luchran to that see. If he was consecrated, his episcopate must have been very short.

EUGENE, A.D. 1421.

We are also indebted to Mr. W. M. Brady's successful searches among the Vatican MSS., for the date of the appointment—May 5th, 1421—of Eugene; the Roman documents, however, make sad blunders in transcribing the bishop's surname, writing it in one *Machievenan*, and in another *Octorniel*.

"Tertio Nonas Maii, 1421, provisum est ecclesiae Conneren, in Hib., vac. per mortem, de persona Eugenii Machievenan, subdiaconi."—*Vatican*.

On the 5th of July, 1422.

"Secundo Nonas Julii. 1422, provisum est, seu mandatum est, Bullas expediri ecclesiae Conneren, in Hib., vac. per mortem, de persona Eugenii Octorniel, non obstante lapsu temporis quo fit impeditus infra annum."—*Vatican*.

On the 13th of August, 1423.

"Mauritius Odamneil et Thomas Oheruolan, principales et

procuratores, nomine R. P. D. Eugenii, electi Conneren, etc., obtulerunt, etc., *florenos 100 auri de camera et quinque minuta servitia."

These extracts are taken from Mr. Brady's *Episc. Succession*, who copied them from a book called *Mandati Camerali*, which is now in the *State Archives*, Rome. Bishop Eugene's surname seems to have been O'Neill, which the Roman transcribers converted into Octorniel. He, obviously, had powerful influence, when, though only a subdeacon, he was promoted to the See of Connor, and he was, probably, very young, which would account for the delay in his consecration; for though appointed on the 5th of May, 1421, he was only Bishop-elect on the 13th of August, 1423. *Ware's Bishops* says:—"Eugene, or Owen, Bishop of Connor, is said to have assisted at a Provincial Synod, held at Drogheda, by John Swayne, Archbishop of Armagh, on the 13th of October, 1427. But it is manifest from the Registry of the said John Swaye, "that he neither appeared in person, nor by sufficient proctor; and was the day following pronounced contumacious for non-appearance."

For some cause, not known, Eugene resigned the see in 1429, and, as we learn, from the document treating of the appointment of his successor, was to be allowed, at the pleasure of the Pope, a pension of ten marks from the revenues of the diocese.

* This was a tax paid to the Holy See, termed *commune servitium*, consisting of the payment of the fruits of the first year, or of a certain sum of money fixed by the Apostolic Chamber, and which was paid by those prelates who, by the votes of the cardinals obtained bishoprics or abbey. The *minuta servitia* consisted of five smaller payments, made by bishops and abbots on their elections or appointments, as remuneration for certain minor services rendered to them by some of the inferior officials of the Papal Court.—See W. M. Brady's *Episc. Succession*.

DONALD, A.D. 1429.

Donal, who succeeded on the resignation of Eugene, or rather who was to have succeeded, for it is probable that he died before the bulls were sent from Rome, or perhaps before they were written, had been Bishop of Derry since the year 1423, but, having got into some difficulties with the primate, he accepted the translation. The following document, dated December 9th, 1429, is taken from W. M. Brady's *Episcopal Succession*.

"Quinto Id. Decembris 1429, provisum est ecclesiæ Conneren, vac. per liberam resig. Dni Eugenii, tunc illius Episcopi, de persona Dni Donaldi, olim Episcopi Derena, reservata dicto D—decem Marcarum Sterilingorum, ad beneplacitum D. N. Papæ et Sedis Apostolicæ, super fructibus dictæ ecclesiæ " *Vatican*.

JOHN DE FESTADE, A.D. 1430.

The bull appointing John de Festade, who was Archdeacon of Connor, to that see is dated January, 28th, 1429 (1430). This is the John, Bishop of Connor, who claimed, after the deprivation of John Cely, Bishop of Down, to be Bishop of the United Dioceses of Down and Connor. The following entry is taken from W. M. Brady's *Episcopal Succession*.

"Quinto Kal. Februarii, 1429, provisum est ecclesiæ Conneren. Provinciæ Armacan. vac. per mortem quondam Dni Donaldi, ultimi Episcopi, extra R. C. defuncti, de persona Johannis de Festade, Archidiaconi ejusdem ecclesiæ, et missa est cedula." *Vatican*.

This Roman document which states that the See of Connor was vacant by the death of Donald, its last bishop, completely sets aside the statement that John de Festade was preceded in the see by a Bishop Cornelius, about whom Ware says, "I find nothing at all mentioned of Cornelius, who is said to have succeeded, but his name." In 1434

Primate Swayne wrote to John, Bishop of Connor, warning him not, with others, to intrude into the Castle of Carrickfergus, nor to impede Thomas Bennson, who was appointed Constable of the Castle by the Duke of York. *Swayne's Reg.* In 1436 Primate Swayne presented *Jure Devolutionis* John O'Gillamyr, a Clergyman of Connor diocese, to the "Vicarage of the Parish Church of All Saints, of *Introia* (Antrim), vacant by the death of Florentine McGillyrynan (perhaps M'Lernon). The presentation is dated March 9th, 1435-6. *Prene's Register.*

In 1441, Primate Prene heard an appeal case from the Diocese of Connor, between John MacMollynd, and Thomas M'Kerney, regarding the Rectory of Ahoghill. He decided against M'Mollynd, because, being Vicar of Donaghmoynce, in the Diocese of Clogher, he could not hold the Rectory of *Athioghill*, since they were incompatible benefices, and that Thomas M'Kearny was the Rector of Ahoghill. Adam M'Lyrgnan—"decanus de Maluna"—(Dean of Moylinny), and Patrick O'Kylt, perpetual, Vicar of Ahoghill, were directed to induct him; and Mauritius Ruffus O'Neyll, Odo Flavus, Carolus filius Donaldi Gracilis, and Terentius Clericus O'Neill, the principal parishioners, were commanded to be obedient to Thomas, the Rector. The decree is dated August 19th, 1441—*Reg. Prene.* For an account of the principal actions of John de Festade, Bishop of Connor, see Diocese of Down, p. 202—210.

He died early in the year 1450; for on the 7th of April in that year Primate May, as guardian of the spiritualities of the diocese vacant by the death of John, admitted William Kerde, on the presentation of Marcus, Abbot of Bangor, to the vicarage of the Church of St. Mary, on the east side of the town of Carrickfergus, vacant by the death of Hugh Byrde, the last vicar. *Reg. Octav.*

DIOCESE OF DOWN AND CONNOR.

THOUGH Thomas Pollard was consecrated on the 27th of August, 1447, Bishop of Down, in the Church of Sancta Maria del Popolo, in Rome, John de Festade, Bishop of Connor, was recognised by the English Government till his death as bishop of both sees, and when after the death of the Bishop of Connor the Crown appointed Thomas Pollard as keeper of the temporalities of the Sees of Connor and Down, it does not even describe him as a bishop (see p. 210). The Holy See now canonically united the Sees of Down and Connor, and confided them to the pastoral care of Thomas, Bishop of Down. He ruled them scarcely a year.

RICHARD WOLSEY, 1451.

Harris' Ware says:—"Robert Rochfort, or *de Rupe Forti*, a Dominican Friar and Professor of Divinity, was the same year (1451) elected Bishop, and was earnestly recommended to Pope Nicholas V., by John Mey, Archbishop of Armagh (in a letter dated 10th of April, 1451), wherein he is said to be 'eloquent and well skilled both in the English and Irish languages, and as such the better qualified to be a pastor.' But I have not been able to discover whether he was consecrated or not." Rochfort, though recommended by the Primate, was not advanced to the See of Down and Connor, nevertheless De Burgo (*Hib. Dominicana*, p. 437), on the authority of *Harris' Ware* asserts that Robert Rochfort became bishop of that see, and even adds that he occupied it till the year 1456.

Ware, however, does not say that Rochfort was consecrated, and even De Burgo himself gives from the *Bullarium Ordinis Praedicatorum* the following Bull of Pope Nicholas V., dated July 21st, 1451, which appoints Richard Volsi, or Wolsey, Ord. Praedicatorum, to Down and Connor vacant *per obitum Thomæ*:—

“Nicolaus Episcopus, Servus Servorum Dei, dilecto Filio Ricardo Volsi, Electo Dunen. & Conneren. Salutem, & Apostolicam Benedictionem.

“Divinâ disponente Clementiâ, cujus inscrutabili Providentiâ Ordinationem suscipiunt universa in Apostolicæ Sedis Specula, licet immeriti, constituti, ad universas Orbis Ecclesias Aciem nostræ Considerationis extendimus, et pro earum Statu salubriter dirigendo Apostolici favoris auxilium adhibemus; sed de illis propensius cogitare Nos convenit, quas proprijs carere Pastoribus intuemur, ut eis juxtâ Cor nostrum Pastores præficiantur idonei, qui sciant commissos sibi Populos per suam Circumspectionem providam, & Providentiam circumspectam, salubriter dirigere, & informare, ac Bonæ Ecclesiarum ipsarum nedum gubernent utiliter, sed multis modis efferant Incrementis, Dudum siquidem bonæ Memoræ Thomæ Dunen. & Conneren. Ecclesiarum insimul cononice unitarum Episcopo, Regimini Dunen. & Conneren. Ecclesiarum præsidente, Nos, cupientes eisdem Ecclesijs, cum vacarent, per Apostolicæ Sedis Providentiam, utilem, & idoneam præsidere Personam, Provisionem ipsarum Ecclesiarum Ordinationi, & Dispositioni nostræ duximus eâ Vice specialiter reservandam, decernentes ex tunc irritum & inane, si secus super his per quoscunque, quâvis Auctoritate, scienter, vel ignoranter contingeret attentari. Postmodum Ecclesijs ipsis per Obitum ipsius Thomæ, qui extrâ Romanam Curiam Diem clausit extremum, Pastoris Solatio destitutis, Nos, Vacatione hujusmodi Fide dignis Relatibus intellectâ, ad Provisionem earundem Ecclesiarum celerem, & felicem, de qua nullus præter Nos hac Vice se intromittere potuit, neque potest, Reservatione, & Decreto obstantibus supradictis, ne Ecclesiæ ipsæ longæ Vacationis exponantur Incommodis, paternis, & sollicitis Curis intendentes, post Deliberationem, quam de præficiendo eisdem Ecclesijs Personam utilem, & etiam fructuosam cum Fratibus nostris habuimus diligentem, demum ad te, Ordinis Fratrum Prædicatorum Sancti Dominici Professore, in Sacerdotio constitutum, cui de

Religionis Zelo, Vitæ Munditiâ, Honestate Morum, spiritualium Providentiâ, & temporalium Circumspectione, aliisque multiplicium Virtutum Donis, apud Nos Fide digna Testimonia, perhibentur, direximus Oculos nostræ Mentis. Quibus omnibus debitâ Meditatione pensatis, de Persona tuâ, Nobis, & eisdem Fratibus, ob dictorum tuorum Exigentiam Meritorum, acceptâ eisdem Ecclesijs de ipsorum Fratrum Consilio, Auctoritate Apostolicâ providemus, teque illis præficimus in Episcopum, & Pastorem, Curam, & Administrationem ipsarum Ecclesiarum tibi in spritualibus, & temporalibus plenariè committendo; in illo, qui dat Gratias, & largitur Præmia, confidentes, quod, dirigente Domino Actus tuos, præfatæ Ecclesiæ per tuæ Industriæ, & Circumspectionis Studium fructuosum regentur utiliter, & prosperè dirigentur, ac grata in eisdem spiritualibus, & Temporalibus suscipient Incrementa. Jugum igitur Domini tuis impositum Humeris promptâ Devotione suscipiens, Curam, & Administrationem prædictas sic exercere studeas sollicitè, fideliter, & prudenter, quod ipsæ Ecclesiæ Gubernatori provideo, & fructuoso Administratori gaudeant se commissas, tuque, præter æternæ Retributionis Præmium, nostram, & dictæ Sedis Benedictionem, & Gratiam exindè uberius consequi merearis. Datum Rome apud Sanctum Petrum Anno Incarnationis Dominicæ Millesimo Quadringentesimo Quinquagesimo Primo, Undecimo Kal. Julij, Pontificatus nostri Anno Quinto."

W. M. Brady found in the *Archivo de Stato Romano*, among the registers of *Obligazioni*, the following entry, dated July 23rd, 1451:—

"R. P. D. Richardus, Episcopus Dunen. et Connoren. personaliter obtulit 230 flor. auri de Camera et quinque min. servitia." *Obligazioni*.

From this it appears that Richard, Bishop (but in the margin marked *electus*) of Down and Connor— paid into the Apostolic Camera the customary 230 florins, together with the five smaller payments, termed *Minuta Servitia*, and that he paid these usual taxes not through proctors, but personally. Richard's episcopate was very short. His remains were interred in the Church of the Whitefriars in Worcester. Anthony Wood (*Athen. Oxen.*,

v. 1, p. 645) mentions one Richard who died in 1502, and directed by his will that he should be buried in that church, opposite the tomb of Richard Wolsey, "*nuper Conneren. et Dunen. Episcopus.*" (See *Ware.*)

THOMAS, A.D. 1454.

Mr. W. M. Brady found in the registers of *Obligazioni* the following entry, dated 10th of January, 1454.

"Ven. Pater Daus Johannes, Abbas Monasterii de Montecornovo, Sabinaten, dioc. procurator, etc., Thomæ, electi Dunen. et Conneren., obtulit, etc., 230 florenos auri, etc. Dicto die Paulus Massimus de Massimis de Urbe, habuit bullas hujusmodi promotionis sigillatas, et tria min. servitia dumtaxat aut restituere Bullas."—*Obligazioni.*

According to *Ware*, he was consecrated by the Primate, John Mey, on the last day of May, 1456. The delay may have arisen from some difficulty on the part of the Crown, which at that period was very jealous of Papal provisions. "It appears among the records of the Church of Armagh that a certain prior of the Abbey of St. Catherine of Waterford was, by the Pope's provision, advanced to the Sees of Down and Connor about this time, from which I cannot but think that this Thomas and he were one and the same person."—*Harris' Ware.* If that surmise be correct, and there seems no reason to doubt it, Thomas belonged to the Regular Canons of St. Victor.

On the 17th of June, 1458, the Primate, John Bole issued a commission to Patrick O'Lynan, vicar of the Cathedral Church of Connor; John McMolyn (see p. 273), rector of Gaghowell (Ahoghill); Patrick McErewyn, vicar of the parochial Church "Drumawl"; and John McNinkyan, perpetual vicar of the parish Church of Baliclug, in the Diocese of Connor, to investigate the complaint of Patrick O'Kylt,

perpetual vicar of Ahoghill, that by a decree of the Delegate of the Apostolic See, given before Thomas, Bishop of Down and Connor, he was declared perpetual vicar, nevertheless that the Bishop asserts that Patrick has no right to the said vicarage; and John McLyrenan, a priest of the Diocese of Connor, has by the power of the Bishop been intruded into said vicarage. They are commanded to cite the Bishop and all others to appear in the Church of Ahoghill, and if having found the allegations of Patrick O'Kylt are true, they are to place him in possession of the vicarage, and to warn Henry O'Neill, Cormac O'Neill, Maurice McYnnullogh (McAnally), captain of his nation and others, that unless they be obedient they shall be excommunicated.—*Reg. Prene.*, p. 4.

Primate Bole, on 14th of August, 1460, issued a decree of excommunication against certain persons in the Dioceses of Connor and Derry who opposed the Abbot of St. Peter and St. Paul, of Armagh, in the exercise of his rights in possessions belonging to his abbey in those dioceses.—*Reg. Prene.* The lands and tithes of Grange of Ballyscullion belonged to the Abbey of St. Peter and St. Paul, of Armagh.

During the episcopate of Thomas another attempt was made to separate Connor from Down, and there is even preserved in the *Bullarium Ordinis Praedicatorum* a Bull of Pope Pius II., dated Feb. 12th, 1459 (1460), appointing one Father Simon, a Dominican friar, to the See of Connor, vacant by the death of John de Festade. The Bull seems never to have been put into effect. The following is the text from De Burgo's *Hibernia Dominicana*.

“Pius Episcopus, Servus, Servorum Dei, dilecto Filio Simoni Electo Connoren., Salutem, & Apostolicam Benedictionem.

“Apostolatus Officium, quamquam insufficientibus Meritis, Nobis ex alto commissum, quo Ecclesiarum omnium Regimini praesidemus,

utiliter exequi, coadjuvante Domino, cupientes, solliciti Corde reddimur, & solertes, ut, cum de ipsarum Regiminibus agitur committendis, tales eis in Pastores præficeræ studeamus, qui commissum sibi Gregem dominicum sciant non solum Doctrinâ Verbi, sed Exemplo boni Operis informare, commissasque sibi Ecclesias in Statu pacifico, & tranquillo velint, & valeant, Duce Domino, salubriter regere, & feliciter gubernare. Dudum siquidem bonæ Memorise Johanne Episcopo Connoren. Regimini Ecclesiæ Connoren, presidente, Nos cupientes ipsi Ecclesiæ, cùm vacaret, per Apostolicæ Sedis Providentiam, utilem, & idoneam præsidere Personam, Provisionem ejusdem Ecclesiæ Dispositioni, & Ordinationi nostræ eâ Vice duximus specialiter reservandam, decernentes ex tunc irritum, et inane, si secus super his per quoscunque, quavis Auctoritate, scienter, vel Ignoranter contingeret attentari. Postmodum verò dicta Ecclesia per Obitum ipsius Johannis Episcopi, qui extrâ Romanam Curiam Diem clausit extremum, Pastoris Solatio destituta, Nos, Vacatione hujusmodi Fide dignis Relativis intellectâ, ad Provisionem ipsius Ecclesiæ celerem, & felicem, de qua nullus præter Nos hac Vice se intromittere potuit, neque potest, Reservatione, & Decreto obsistentibus supradictis, ne Ecclesia ipsa longæ Vacationis exponeretur Incommodis, paternis, & sollicitis Studiis intendentes, post Deliberationem, quam de præficiendo eidem Ecclesiæ Personam hujusmodi cum Fratribus nostris habuimus, diligentem; demùm ad te, Ordinis Fratrum Prædicatorum Professore, in Sacerdotio constitutum, & in Theologia Baccalaureum formatum, Religionis Zelo conspicuum. . . . Datum Perusij Anno Incarnationis Dominicæ Millesimo Quadringentesimo Quinquagesimo Octavo (*Stylo Bullarium, Æræ communis 1450*) Prædie Idûs Februarij, Pontificatûs nostri Anno Primo."

Thomas, Bishop of Down and Connor, died 1465.

THADEUS, 1469.

Mr. W. Maziere Brady made the following extract from the registers called *Formatari*, now preserved in the *Archivio di Stato Romano*.

"Universis, etc., R. P. D. Simon, etc., Archiepiscopus Antibaren, assistentibus, etc., R. P. Dñs Cornelio, olim Clonferten, nunc autem in universali ecclesia Episcopo, et Nicholao Elphynen, etc., in ecclesia S. Mariæ, sopra Minervam, etc., R. P. Dño Tadeo, electo Dunen, et Connoren, munus consecrationis etc., impendit, etc. Die 10^a mensis Septembris, anno Nativitatis, etc., 1469."

From this we learn that Thadeus was consecrated Bishop of Down and Connor on the 10th of September 1469, at Rome, in the Church of *S. Maria Supra Mineream*, by Simon, Archbishop of Antivari, assisted by Cornelius (O'Cunlis)—a Franciscan, who, sent as nuncio into Ireland to collect aids against the Turks, had been elevated to the See of Emly, and had been translated to Clonfert, which he had just resigned—and by Nicholas, Bishop of Elphin. “Afterwards, upon his return home, he made his profession of obedience to John Bole, Archbishop of Armagh, at his manor of Termon-Feichan, on the 29th of November, 1470 (the form of which oath may be seen in the Registry of Octavian de Palatio, Archbishop of that see. He swears ‘that from that hour forward he will be faithful and obedient to the Church of Armagh, and to John, Archbishop of it, and to his successors canonically possessed of it, and that he would not consent to, or be of council, to hurt his life or members.’ Upon taking this oath he was admitted to the kiss of peace. But there is something observable in the form of administering the oath. For it was done *manu ad cor apposita et inspectis, S.S. Dei Evangelis*—laying his hand on his heart, and looking on the Gospel, and not laying his hand on the Gospel, as is now practised. It may be worth the inquiry whether this manner of administering an oath was universal through Ireland in that age, or how or when it came to receive an alteration to the present form. For my part, I do not remember to have met with anything satisfactory on this head, and must leave it to the inquiry of the curious. In Scotland the form of administering an oath is for the person swearing to hold up his hand and look on the Gospels.”—*Harris' Ware*, p. 204.

Thadeus died, according to *Ware*, in 1486, but it is probable that he lived to 1488.

TIBERIUS, A.D. 1489.

Mr. W. Mazier Brady copied the following from the *Formatori* registers in the *Archivo di Stato Romano*.—

"Universia, etc., R.P.D., Petrus Paulus, episcopus, S. Agathæ, in Romana Curia residens, etc., de mandato, etc., in ecclesiâ, S. Salvatoris de Militibus, almæ Urbis, etc., Rda. P. Dno. Tiberio, Dunen, et Connoren, invicem unit. eccles. electo, assistantibus sibi Rev. Patribus Dominis Josue Asculan, et Johanne Ampurien, episcopis, munus consecrationis episcopis impendi solitum, etc., impendit, etc. Dat., etc., die, etc., 12^o Martii, 1489.

Until the publication of Mr. W. M. Brady's *Episcopal Succession* the date of the accession of Tiberus was entirely unknown. From that invaluable work we learn that he was consecrated in Rome on the 12th of March, 1489, by Peter Paul, Bishop of St. Agatha, assisted by two other Bishops. Tiberius, according to the Records of Christ Church, Dublin, was present at a Provincial Synod, holden at Drogheda, July 6th, 1495. *Ware* says that he much beautified his cathedral. Without the least doubt the Cathedral Church of St. Patrick's of Down, when it came from the hands of De Courcy's workmen was a glorious structure, but it soon shared in the misfortunes of its Anglo-Norman protectors; and so early as the year 1220 the prior and monks wrote to Henry III. that the Monastery of St. Patrick's had been frequently ruined and burned in war, as well as its church, which is now commencing to be re-built. "Domus sancti Patricii sæpe per werram desolatæ sunt, et combustæ, cum ecclesia, quæ de novo incipit reedificari" (*Prynne and Rymer*). It was plundered in 1316 by Edward Bruce (*Grace's Annals*).

The misfortunes of the English colonists left them little leisure until the episcopate of Tiberus to re-edify the structure. It is probable that he removed the ruins of the nave and transepts, and fitted up the chancel in the best way that his means would permit, for we cannot believe that the little building which the Protestants in 1789 fitted up for their cathedral was anything more than the chancel of the great Anglo-Norman Abbey and Cathedral of Down. The foundations of the aisles and transepts, with perhaps the bases of the pillars, are doubtlessly still under the earth, and may some day be uncovered. The following document exhibits the means by which Tiberius procured the funds necessary for his great undertaking:—

“Tiberius, Dei gratia, Dunensis and Connorensis episcopus, etc., sciatis quod nos quasdam uniones ad fabricam ecclesiæ Cathedralis Dunensis, quæ patitur in lapidibus et tectura ruinam; et ad augmentandum cultum divinum in ecclesia prædicta; etiam propter venerabiles reliquias sanctorum virorum, Sti. Patrici, Sti. Columbæ, et Stæ, Brigidæ, ibidem in uno tumulo jacentium; de consensu prioris Dunensis et conventus ejusdem;—Monasterium quod olim ab antiquo gubernabatur per Moniales, quod quidem monasterium est hodie devastatum; et Monasterium Sti. Johannis Baptistæ; et Monasterium Sti. Thomæ Proto-Martyris; et Monasterium Hibernicorum; et Rectoriam ecclesiæ parochialis de Ardglas; et Prebendam de Ros; et Prebendam de Ballenagallbec et Capellam Stæ. Mariæ Magdalensæ; ad justam et laudabilem petitionem domini Gelasii Maganisse, commendatorii de Duno, præmissa omnia et singula, propter causas præmissas, quod melius est ecclesiam Cathedralem dotare quam quod ambo in forma cadunt, univimus anneximus et incorporavimus. Dat. in Caregfergus, 20 die Feb., A.D. 1512.”*

The union of the smaller religious houses to the Cathedral was confirmed by Primate George Cromer, in 1541.

*“Tiberius, by the grace of God, Bishop of Down and Connor, &c., know ye that we have made certain unions for the fabric of the Cathedral Church of Down, which is suffering ruin both in walls

Bishop Tiberius died in 1519, for Gelacius Magennis was in that year appointed by Primate John Kite the *custos* of the spiritualities of Down and Connor *sede vacante*.

ROBERT BLYTH, A.D. 1520.

"Die 16 April, 1520, S.D.N., providit in titulum D^{no} Roberto, Abbati Monasterii de Tornei, Elien, Dioc. de ecclesiis Dunen et Conneren, Hibernia, invicem perpetuo unitis, vacantibus per obitum Dⁿⁱ Johannis, episcopi, extra Romanam Curiam defuncti, cum retentione Monasterii præfati. Taxa floren. 230." *Barberini and Vatican, from W. M. Brady's Episc. Succession, p. 282.*

It appears, therefore, that on the 16th of April, 1520, Robert Blyth, a Benedictin monk, and Abbot of Thorney, in Cambridgeshire, Diocese of Ely, was appointed to the and roof; and for augmenting Divine worship in foresaid church; also on account of the relics of the holy Saints Patrick, Columba, and Brigid there lying in one tomb; by the consent of the Prior of Down, and of the Convent of the same, we have united, annexed, and incorporated the Monastery, which formerly, from ancient times, was governed by ⁽¹⁾ nuns, which same monastery is at present lying in ruins; and the Monastery St. John the Baptist ⁽²⁾; and the Monastery of St. Thomas the Proto-Martyr ⁽³⁾; and the Monastery of the Irish ⁽⁴⁾; and the Rectory of the Parish Church of Ardglass and the Prebend of Ros ⁽⁵⁾; and the Prebend of Ballenagallibec ⁽⁶⁾; and the Chapel of St. Mary Magdalene ⁽⁷⁾. At the just and laudable petition of Master Gelasius Magnaisse ⁽⁸⁾, Commendatory of Down, all and singular the aforesaid, for the causes already premised, that it is better to endow the Cathedral Church than that both fall to ruin, we have united, annexed, and incorporated. Given at Caregfergus, the 20th day of February, A.D. 1512.

(1) Nunnery of the Blessed Virgin Mary, of the Cistercian Order, is supposed to have stood north of the Protestant Parish Church. In a map of 1729 the junction of Bridge Street and Church Street, north of that church, is marked Nuns' Gate. In 1427 an inquisition into what land Janico D'Artols died possessed of, found that he had obtained from the Prioress and Convent of St. Mary's, of Down Nuntown, now Ballynagalleagh, in the parish of Bright; from him that townland passed to his descendants, the Earle of Kildare, and was sold in 1808 to the family of the present landlord. The chapel in that townland was a little north of the county road, a ditch passes through the site, which is not far

See of Down and Connor, vacant by the death of its last bishop, John, with the right of retaining his abbacy. There can be little doubt that John, the name of the preceding bishop, is entered by mistake. Bishop Robert seems for the most part, if not entirely, to have absented himself from his diocese, and to have resided in his monastery in England. The Primate, George Cromer, appointed to various benefices in Down and Connor, "because of the absence of the bishop, who was residing in remote parts, without the license of the Pope or the Metropolitan"—*ratione absentiae episcopi in remotis agentis sine licentia Summi Pontificis aut Metropolitanis*. In 1524 he presented Mauritius O'Heyle, "jure devoluto propter absentiam Ordinarii in Dioecesi Connerensi," to the Parish Church of the Blessed Mary of Singaynton, *alias* Rath-syne (Ballyrashane) vacant by the death of Cormac O'Colcan, the last rector; and ordered that he be inducted by the Archdeacon, or his representative, adding—"per

from Minerstown. To this nunnery was also appropriate the Church of Kilcolman, in the Ards, the chapelry of which nearly corresponded with the modern parish of Carrowdora. It had also the Chapel of Ballyrolly, in the parish of Donaghadee, and also that of Ballintogher, in Saul. (2) The Monastery of St. John the Baptist stood near the junction of Mary Street and John Street, in Downpatrick. (3) *Monastery of St. Thomas*. See p. 189. (4) *Monasterium Hibernicorum* is supposed to have been where now is the old gaol. "Monasterium Hibernorum, hard by the Cathedral, is Church of the Channona."—*Terrier*. It is said to have been erected by St. Malachy. (5) *Ros*, now Ross, a townland adjoining that of Ardtole. (6) Ballykilbeg. (7) St. Mary Magdalene stood in the townland of Ringreagh. (8) *Gelaetus Magennis* was Glaisne, whose murder is recorded by the *Four Masters*, "A.D. 1526. Glaisne, son of Hugh Magennis, Abbot of the Monks of Newry, and Prior of Down and Saul, was slain by the sons of Donnel Magennis, namely, by Donnel Oge and his kinsmen." He is styled, *Commendatorius Duni*. A "Commendatory" is an ecclesiastic who holds a church living in *commendam*. A benefice being void may be *commended*, that is, entrusted to the care of a sufficient ecclesiastic till it be conveniently provided with a pastor. Such a benefice is said to be held in *commendam* by a *commendatory*, who may be removed at will by him who has the right of filling the benefice. Churches were given in *commendam* to ecclesiastics who were possessed of benefices not able to support them.

Pilei tui capiti tuo impositionem auctorizabiliter investimus." At the same time he presented Bernard O'Neyle, a clerk of the Diocese of Connor, to the rectory of the parish church of St. Fechtany, of Cowlfeghraine (Culfeightrin), vacant by the promotion of Mogonius O'Coynne. The Priory of St. Patrick's, of Down, being vacant by the death of "Gelacius McGanashe" (Glaisne Magennis, murdered in 1526), commendatory, and last incumbent, the convent of monks selected John Swerds and Nicholas Coltran to go to the Primate, as their proctors, and to inform him that he had been appointed their *compromissarius* to select for them a prior. The Primate appointed John Swerds, and directed Patrick MacSymon, (Fitzimons?) Patrick, priests of the Diocese of Down, to induct said John Swerds, *Reg. Cromer*. John Swerds took the oath of canonical obedience to the Primate in the chapel of the manor of Termonfechin, on the 19th of June, 1526. In the same year the Primate presented Cormac Roth, bachelor in decretis, to the Rectory or *plebania* of Killcayll (Kilkeel). He also appointed Brother John Kernan, of Nova Villa, near Trim, in Meath, of the Order of St. John the Baptist, to the Priory of St. John the Baptist outside Down, vacant by the death of Gelacius Magennis. One Conosius Magennis, a clerk of the Diocese of Dromore, pretended that he had a right to be Prior of St. Patrick's, of Down, in consequence of a papal bull, which the Primate ordered to be produced before him on a certain day. Eugene Magennis, afterwards Bishop of Down and Connor, was on the 28th of June, 1526, created a canon, and confirmed in his prebend of Aghaderk by the Primate as Custos of Dromore *sede vacante*. In 1527, the Primate, on the nomination of Cormac Roth, rector of Kilkeel, conferred

the vicarage of the same on Patrick McRowry.—*Reg. Crom.*

The Bishop of Down and Connor, on the 26th of June, 1527, appointed Bernard McCura, Abbot of Woodburne; and Donald McKenny, Rector of Kragfergush, to be his vicars-general, and to act as his commissaries in his absence, which he hoped would not continue long. The Primate, however, on the 12th of August, 1527, declared that the bishop, by his continued absence from his diocese without the permission of the Pope or the Metropolitan, had, according to the canons of the Church, and of those of the province of Armagh, forfeited the right to appoint vicars. On the 5th of November, 1527, the Primate gave his final decree against the pretensions of Conosius, or Con Magennis, to the Priory of Down; and on the 6th of April, 1528, as *custos* of the spiritualities of Down and Connor, by and with the advice of the Bishop of Clonmacnoise, he appointed Eugene Magennis (afterwards bishop) to be Archdeacon of Down, and conferred on him jurisdiction over the diocese. On the 9th of October, 1530, the Primate conferred on the Archdeacon still more extensive jurisdiction over Down and Connor.—*Reg. Cromer.*

The first step to deprive Ireland of her ancient faith was taken by Henry VIII. in the year 1535, when he appointed to the See of Dublin Dr. Browne, an Englishman, "whose mind," as Dr. Mant expresses it, "was happily freed from the thralldom of Popery." Browne was consecrated by Cranmer, and received from him—not from the tombs of the Apostles—the pallium. In the same year Cromwell, by letter, placed before him "the royal will and pleasure of his Majesty, that his subjects in Ireland, even as those of England, should obey his commands in spiritual matters as

in temporal, and renounce their allegiance to the See of Rome." Browne's answer to that letter, dated 4th Kal., Dec., 1535, proclaims the strength of the bonds that linked the Irish people to the See of Rome, and bids Cromwell and the King to think well of what was to be done, for the Archbishop of Armagh and his suffragans were their avowed opponents, and the power of O'Neill of the North was to be feared. He especially complains of Primate Cromer:—"My brother of Armagh, who hath been the main oppugner, and so has withdrawn most of his suffragans and clergy within his See and jurisdiction. He made a speech to them, laying a curse on the people whosoever should own his highness's supremacy. . . . The common people of this isle are more zealous in their blindness than the saints and martyrs were in truth at the beginning of the Gospel. . . . It is to be feared O'Neill will be ordered to oppose your lordship's order." He suggests, "Your lordship may inform his highness that it is convenient to call a Parliament in this nation to pass the supremacy by Act, for they do not much matter his highness's commission."—*The Phoenix** (see Card. Moran's *Archbishops of Dublin*.) A Parliament was accordingly summoned to meet in Dublin on the 1st of May, 1536, which, without any difficulty, declared the marriage of the King with Catherine of Arragon null and void, and limited the succession to the Crown to his children by Anne Boleyn; but this Act was scarcely passed when news arrived that Anne was beheaded, and that the King had married Jane Seymour. The Parliament immediately rescinded its former Act, and passed another attainting

* *The Phoenix*, or collection of "Scarce and Valuable Pieces," printed in London, 1707.

Anne Boleyn and her alleged paramours. There was, however, more difficulty to be expected in obtaining its sanction to the change of religion, chiefly owing to the opposition which the spiritual proctors would give such a measure. There were two representatives of the clergy from every diocese, who from time immemorial had exercised the right of advising Parliament in matters touching on religion, and not possessing lands, they feared not, like the other members, the danger of confiscations. On the 18th of May, 1537, Lords Gray and Brabazon wrote to Lord Cromwell :—

“The frowardness and obstinacy of the proctors of the clergy, from the beginning of this Parliament, and at this session, both of them the bishops and abbots, hath been such, that we think we can no less do than advertise your lordship thereof. . . . Except the means may be found that those proctors may be put from voice in the Parliament, there shall but few things pass for the King's profit; for, hitherto, have they showed themselves in nothing conformable.”—*State Papers, Henry VIII., Vol. II., p. 437.*

The proctors were accordingly, by a despotic order under the great seal of England, excluded from parliament, which then became more pliant in the hands of the officials. In 1537 it was enacted that the King was the supreme head on earth of the Church of Ireland, that no appeal in spiritual matters lay to Rome, that “all persons nominated to any ecclesiastical preferment should pay to the king the profits of one year.” All who maintained the authority of the Pope were made liable to premunire, every office-bearer was obliged to take the oath of supremacy. In 1536 the parliament granted to the king three hundred and seventy monasteries whose yearly value amounted to £32,000, whilst their moveables were at that time rated at £100,000. (*Loftus's MS., Marsh's Library, Ap. Mant., Vol. 1, 155.*)

In the following year by virtue of a commission under the great seal of England eight abbeys were suppressed ; and in 1538 a further order was issued for the suppression of *all the monasteries and abbeys*. These enactments of an English Parliament in Ireland can by no sophistry be attributed to the representatives of the Irish nation. A league was formed about this time among the Irish chiefs and nobles to protect the church and themselves from the rapacity of the reformers, but there was no active co-operation among its members. Lord Gray in an expedition against them in 1538 entered Lecale and took the strong castle of Dundrum from Magennis. It is even said, but without much probability, that on this occasion after stabling his horses in the abbey-church, the cathedral of Down, he burned it and tore down the shrines, and scattered the relics of St. Patrick, St. Brigid and St. Columbkille.* The *Four Masters* express the opinion of the native Irish regarding this heresy when (*A.D. 1637*) they say—"A heresy and a

*This story seems very improbable. It is certain that Gray at no time ceased to profess the Catholic faith, and on this very expedition he gave great offence to Browne's party by hearing several masses on one day before the statue of the Blessed Virgin at Trim. Moreover, in his own letter to Cromwell (*Calendar Carew MS. 1867, p. 149*), he makes no mention of the destruction of the cathedral. "Mr. Treasurer came to Dundalk with his company. As my purpose touching O'Neile was letted, and as Savage, chief Captain of his nation, would not pay his farm to Mr. Treasurer, who was farmer of the country of Lecayle, and had brought into that country Scots, who had much of that country in their subjection, it was concluded between Mr. Treasurer and me that we should go to Lecayle. I also took a castle in M'Ginous' country called Doundrome, which is one of the strongest holds in Ireland, and most commodious for the defence of the whole country of Lecayle both by sea and land, for Lecayle is environed by the sea, and there is no way to enter it by land but by the said castle. The

new error broke out in England, the effects of pride, vain-glory, avarice, sensual desire, and the prevalence of a variety of scientific and philosophical speculations, . . . They broke into monasteries; they sold their roofs and bells, so that there was not a monastery from Arann of the Saints to the Iccian Sea that was not broken and scattered.

. . . They also made archbishops and bishops for themselves; and although great was the persecution of the Roman Emperors against the Church, it is not probable that so great a persecution as this ever came upon the world; so that it is impossible to tell or narrate its description, unless it should be told by him who saw it."

While all these terrible events were occurring, the See of Down was occupied by Robert Blyth, an Englishman, who, perhaps, never even once visited his diocese. This bishop was the last abbot of Thorney. He surrendered

said Scots fled and left much 'corn, butters, and other pilfery' behind them. I also took a castle which the said Scots had, and other castles in Ards, bordering on Lecayle. The Treasurer has warded them all, 8 in number. I never saw a pleasanter plot of ground than Lecayle for commodity of the land and divers islands in the same environed by the sea, which were soon reclaimed and inhabited, the king's pleasure known." It is even stated that the profanation of the cathedral was one of the articles of impeachment made to his charge, and for which he suffered death. We have in the State Papers various accusations made against Gray by his enemies, Ormonde and Butler, Chief Justice Aylmer, and Allen, Master of the Rolls, but there is not the slightest allusion to this sacrilege, nor did Aylmer, in any one of the ninety elaborate articles of accusation prepared by him, in 1540, against the Deputy, insinuate anything of the kind. Gray's business to Lecale was to compel Remonde Savage, chief Captain of his nation, to pay to the Treasurer, Brabazon, the rents of the lands of Lecale farmed by him from the king on their forfeiture by the Earl of Kildare, and to expel the Scots whom Savage had brought into Lecale to aid him. The abbey, or cathedral buildings, seema to have been standing in

the abbey to King Henry VIII., and was allowed a pension of £200, granted to him for life. In his will, dated October 19th, 1547, he directed that his body should be buried in the church of Whittlesey, in Cambridgeshire, before the Sacrament of the Altar; and he gave a legacy to the parsonage of that church. In this will he writes himself Bishop of Down; but there is no doubt that he had resigned the diocese long before that date. (See *Harris' Ware*, p. 204.) He seems to have resigned in the year 1539.

EUGENE MAGENNIS, A.D. 1539.

"Die 16 Junii, 1539, referente, etc. R.D. Card. Ghinuccio, S.N.D., providit ecclesiæ Dunen. et Conoren., invicem unitis, vacantibus per obitum Tyberii, extra Romanum Curiam, defuncti, de persona Eugenii Magnisse, Archidiaconi Dunen., cum retentione Archidiaconatus ad

1553, for on the 20th of May in that year the Council in Dublin write to the Privy Council reasons for displacing Andrew Brereton from his military command in Ulster. One of them is, "the said Brereton, to the intent to dwell in the college of Down, which one Prior Magennis had in farn, expulsed the said Prior from his farm. Prior Magennis was seized and put into the castle of Dundrum, by Roger Broke, and a gentleman of the Macartans behealed without any order of law."—*Calendar of State Papers*. In the Itinerary of Father Edmond MacCana, written about 1642, he tells that his grandfather was an eye-witness of the burning of the abbey or cathedral, and that the sacrilege was perpetrated by an Englishman whose name was Cromwell. "Our natives gave him the name of *Maol-na-Teampull* from his impiety. . . Numbers of old men reckoned their age from it as from a national visitation." This was Edward Crumwell, Baron Okeham, who obtained the abbey lands of Down, Inch, and Saul, which had been conferred on Blount, Viscount Mountjoy, by exchanging with him lands in Devonshire. He was buried in the ruined church. From the Crumwells the estate was inherited by the Southwells, who sold it in 1832. See Vol. I.

sex menses, et aliorum quae obtinet ad vitam. Absolvens, etc.—*Barberini*. (See Brady's *Episcop, Succession*. p. 263.)

This document, though it makes the strange statement that the See was vacant by the death of Tyberius, sets aside the doubts as to the date of the appointment of Eugene Magennis, which occurred on the 16th of June, 1539. There seems to have been some unaccountable delay on the part of the Bishop in taking possession of his See, for the union of the endowments of the smaller religious houses to the cathedral, which was granted by Bishop Tiberius in 1512, was confirmed by Primate George Cromer, 12th of October, 1541, and the instrument was directed to "Conosius Maganasse, Commendatorius de Duno, *sede vacante*"—(Reg. Dowd). It may, however, have been customary, in primatial documents of those days, to style a See as vacant until the King had restored the temporalities. Bishop Eugene, having made his submission, and sworn fealty to King Henry VIII., was restored to the temporalities on the 24th of October, 1541—the last time that they were conferred on a Catholic bishop. In 1526, Eugene Magennis was appointed Prebendary of Aghaderg, in the diocese of Dromore, by the Primate, who in 1528 added to it the rectory of Annaclone, in the same diocese; and at the period of his promotion to the episcopacy he was also Archdeacon of Down. Dr. Cotton states that Eugene Magennis was restored to the temporalities on the 8th day of May, 1542, and in the same year obtained a grant to hold his archdeaconry in *commendam*; and he obtained a pardon for accepting the See of Down in addition to the benefices of *Acaderidge* and *Enaghluayan* (Rot. Pat. 34, Hen. VIII. 8, f. 2.) The

surrendering of his bulls to the King by Dr. Magennis did not in itself imply any want of orthodoxy ; we have already seen (see p. 182) that it was quite customary for Bishops, against whom there was not the least suspicion of heresy or schism, to surrender to the Crown their bulls as a purely civil ceremony, which secured to the canonically appointed Bishop the peaceful possession of the temporalities of his See. There is no mention in any of these documents that the new Bishop of Down and Connor was required to acknowledge the royal supremacy. The weakness of the English power within his diocese at that period rendered his submission in temporals too important to the Crown to introduce a condition so obnoxious ; and it is well known that the Northern chieftains Shane O'Neill, O'Neill Connelaghe (Morris 1, 99), and the Magennises, as Cox informs us, were received in 1543 without acknowledging the royal supremacy. The weightiest accusation against the orthodoxy of Dr. Magennis is, that in Christ Church, Dublin, on the 2nd of February, 1553, when George Browne consecrated Hugh Goodacre for the See of Armagh, and John Bale for that of Ossory, with the new English ritual of Edward VI., he was one of the assistant bishops. It is true that it was not expected that the new-fangled, vitiated rite would be used, that Bale himself at the very time of the consecration insisted that it should be employed, and that Magennis, in union with the clergy of Dublin, entered his solemn protest against the heretical innovation. The *communicatio in sacris*, however, with such men as Browne, Goodacre, Bale, and Thomas Lancaster of Kildare, the other assistant bishops at the consecration, places his orthodoxy at that period in a very questionable position. In his favour it must be said that he joined with Dowdall

in repudiating the English liturgy when proposed by the Viceroy. He does not appear to have assisted at any of the Elizabethian consecrations ; nor is he enumerated by the advocates of the new creed as a supporter of their tenets. He seems to have been a temporizer, but in heart and conscience orthodox ; and having repented of his scandalous conduct, he was, during the reign of Queen Mary, permitted to retain his See.

The Parliament, which met in Dublin on the 1st of June, 1557, during the reign of Queen Mary, repealed the various Acts made during the two preceding reigns against the Catholic religion. In order, therefore, legally to establish Protestantism, Elizabeth gave instructions to the Lord Deputy "to set up the worship of God as it was in England." The Parliament summoned to this effect met in Dublin on the 12th of January, 1560. The official list of those summoned to attend in it has been published by the Irish Archæological Society (*Tracts Relating to Ireland, Vol. II., p. 135*). The Bishop of Down and Connor is enumerated in the list, but whether he attended, or how he or any other member voted, we have no means of knowing. No one can pretend that Ireland was represented by that Parliament ; twenty of its seventy-six members in the lower houses were from the counties, and fifty-six from twenty-eight cities or boroughs, in which the royal authority was predominant. There was no county member for any part of Ulster or Connaught. These provinces, the one-half of Ireland, had only six borough members—two from Carrickfergus, and two each from Galway and Athenry. Of the counties of Munster, only Tipperary and Waterford were represented, while four of the counties of Leinster were not represented. "With such a Parliament," says

the Protestant historian, Leland, "it is little wonder that, in despite of clamour and opposition, in a session of a few weeks, the whole ecclesiastical system of Queen Mary was entirely reversed." Notwithstanding the composition of that Parliament, it required fraud and stratagem on the part of the Lord Deputy to establish Protestantism in Ireland:—

"The blame of these outrages on religion (writes the learned author of *Cambrensis Eversus*) must not be charged against all the members elected to serve in that Parliament. The Deputy is recorded to have employed violence, and the Speaker treachery. Finding that there was a very thin attendance on a certain day and that the benches were almost untenanted, except by a few who were already resolved to abolish the old creed, he delivered an elaborate and specious harangue for the abrogation of the Catholic faith, and is said to have carried with him the votes of the house. I have been informed that it was previously announced in the house that parliament would not sit on that day* ; but in the meantime a private summons was

*The parliament was prorogued from the 11th of January to the 1st of February, 1560, and as that day was the Feast day of St. Brigid, the patroness of Ireland, we can easily understand how it could be hinted that no business would be transacted on that day. The statement is corroborated by Father George Dillon and by Dr. Roothé, who adds that the delegates of the Irish Parliament to King James in 1613 declared to the English monarch that the penal statutes of 1560 were passed in the fraudulent manner described. He also says of James Stanihurst, Lord of Corduff, Speaker of the Parliament—"His enormous wealth passed out of his family with his grandson, who not only squandered away the wages of his father's guilt, but ran through the old patrimonial inheritance." See Card. Moran's *Archb. of Dublin*.

sent to those who were well known to be favourable to the new creed."* *Camb. Evers. Vol III., p. 9.*

*It is strange how persistent are Protestant writers in asserting that the Irish Church became Protestant, and that their bishops are the successors of the ancient Irish prelates. Dr. Todd, in his life of "*St. Patrick, Apostle of Ireland*," writes:—"The original Irish Church, properly so called, having merged into the Church of the English pale, has adopted the Reformation, and lost in a great measure its hold on the descendants of the native tribes." The late Protestant Dean of Ardagh, "*Ireland and her Church*," went so far as to write, "The bishops, with the exception of two, and all the priests," embraced the Reformation. The Rev. Alfred Lee asserts:—"At the time of the Reformation the continuity of Episcopal succession was not broken; the bishops then in possession of the Irish sees continued to exercise their function in the Reformed Church, and thus the regular and ancient succession of bishops from St. Patrick has descended continually in the Church of Ireland to the present day;" and, to crown all, the ex-Established Church, when it was deprived of the tithes and emoluments, as a consolation, styled itself *the Church of Ireland*. These reckless and ludicrous assertions have been frequently refuted by such writers as Cardinal Moran, Dr. Matthew Kelly, and W. Maziere Brady. Every Protestant admits that at the death of Queen Mary Ireland was Catholic, and no Protestant would dare to assert that the Act of Queen Elizabeth's Parliament expressed the will or bound the conscience of the people of Ireland. To the questions, Did the Irish bishops in consequence, or after the Act of Parliament, conform to Protestantism? Or in the appointment of a Protestant bishop to an Irish see, did the Sovereign wait till a vacancy would occur? I propose to answer for the sees of the ecclesiastical province of Armagh, from the writings of the authors above mentioned; and those, who wish to examine regarding the other Irish sees, I would recommend to consult the same authorities.

Armagh.—Dr. Dowdall died on the 15th of August, 1558. Donatus O'Taige, on the 7th of February, 1560, was appointed by the Pope to succeed George Dowdall, *bonæ memoriæ*. Froude (*Hist. Engl.*, Vol. I. of Elizabeth, p. 22), on the authority of Sussex, who sent an account of the affair to the Queen, on the 16th of July, 1561, writes:—"Shan (O'Neill) himself suddenly appeared, accompanied by the Catholic Archbishop (O'Taige), on a hill outside the walls (of

Dr. Eugene Magennis was probably not present when the Irish Parliament rejected the Pope's authority, and

Armagh). . . The monks sung a mass, the Primate walked three times up and down the lines, willing the rebels to go forward, for God was on their side." There was the Primate, the successor of St. Patrick, probably on the very site of the present Catholic Cathedral, urging his spiritual children to fight manfully for their faith and their firesides against the bastard Queen—and then there was no Protestant archbishop, for it was only on the 30th October, 1561, that Her Majesty wrote to the Archbishop of Dublin "commanding the consecration of Dr. Loftus." Dr. O'Taige, the Archbishop, was alive at the time; he died, according to Lynch de Præsulibus, about the end of the year 1562. Richard Creagh, his successor, was appointed March 23rd, 1564, to the see *vacanti per obitum Donati*—vacant by the death of Donatus. After Dr. Creagh died, poisoned in the Tower of London, on the 14th October, 1583, a successor, Edmund MacGauran, was duly appointed, being translated, July 1st, 1587, from Ardagh to Armagh, *vacantem per obitum Richardi*—vacant by the death of Richard. Does there appear any chasm so far in the succession of the Catholic Archbishops of Armagh? And thus primate succeeded primate down to the present Cardinal Primate. Queen Elizabeth did not trouble herself about a succession from the old Irish Bishops; she simply sent Adam Loftus to occupy Dr. O'Taige's see while he was yet living—just as she would send an English gentleman to occupy an Irish gentleman's estate. Loftus lived in Dublin, and "Armagh afforded him but little profit," says Ware, so he obtained the Archbishopric of Dublin. Thomas Lancaster succeeded him in 1568, and thus the Protestant succession commenced from the intruder Loftus.

Meath.—Dr. William Walsh was appointed in 1554. "A Convocation of bishops at the Queen's command (was held in 1560) for establishing the Protestant religion. But William Walsh, Bishop of Meath, would not conform thereunto, but for preaching against it was committed to custody, afterwards imprisoned, and at length deprived of his bishopric" (Loftus' MSS. in Marsh's Library, Dublin, at A.D. 1560). Dr. Walsh seems to have been enlarged, for he was again cast into prison in 1565, whence he escaped about Christmas, 1572, and fled to France. On the 8th of April he had a Brief from Rome empowering him to act for the dioceses of Armagh

no matter what his errors may have been, he died in communion with the Church; for the consistorial record

and Dublin, as well as Meath, during the absence of the imprisoned Primate. He died in Spain on the 4th of January, 1577. In consequence of Meath being so much under the English it was thought too dangerous to appoint a bishop for it, and the Pope administered it by vicars until the appointment of Dr. Thomas Dease, in 1621, who ruled the diocese till his death, in 1652.

The Queen deprived Dr. Walsh, and in 1563 appointed one Hugh Brady, to whom the Protestant bishops of Meath succeed. Dr. Walsh was living at the time and in prison. St. Peter did not cease to be the Vicar of Christ when Nero imprisoned him in the Mamertine, nor did Dr. Walsh cease to be the Bishop of Meath though the Queen gave the see estates to Brady, who was, therefore, only an intruder.

Clogher.—Cornelius Mercadel, or MacArdel, was appointed on the 29th of May, 1560, in succession to Raymund MacMahon. This was "the Bishop of Clogher" of whom the State Papers quoted in Froude's *History of England* (Vol. VIII., p. 406), inform us he was a "rebel" and out with Shane O'Neill in September, 1566. The Vatican archives contain a petition from Con. Maguire, of Fermanagh, dated March, 1568, recommending for Clogher Miler Magrath, Bishop of Down, but the Primate, Dr. Creagh, disapproved of the appointment. Magrath applied to the Queen and was appointed by her, and under her he held the see four and a half months. No other Protestant prelate was appointed to Clogher until 1605. In the meantime Catholicity was so flourishing in the diocese of Clogher that in the year 1587 Redmund, Bishop of Derry, Donald, Bishop of Raphoe, Cornelius, Bishop of Down and Connor, Edmund, Bishop of Ardagh, Cornelius, Bishop of Clogher, Richard, Bishop of Kilmore, and Eugene, Bishop of Achonery, held a synod in it, and there solemnly published the decrees of the Council of Trent.

Clonmacnoise.—Peter Wall, appointed on the 4th of May, 1556, died in 1568, when the see was committed by the Pope to Administrators or Vicars. The Queen united it, in the Protestant arrangement, to Meath.

Derry.—Eugene O'Dogherty (in the Roman documents *Odochertaid*) was appointed June 25th, 1554, to Derry, vacant by the death of Rory O'Donnell. On the 22nd of June, 1569, Dr.

for the appointment of his successor describes the see as vacant, not by apostasy or deposition, but, as usual in regard of Catholic bishops, *per obitum Eugenii Magnissae*.

Redmund O'Gallagher was appointed to Derry, *vacanti per obitum Eugenii Idhocharti*—vacant by the death of Eugene O'Dogherty. Dr. O'Gallagher was killed by the English in O'Kane's County on the 15th of March, 1601, after which Derry was administered for a long period by vicars.

Queen Elizabeth never appointed a Protestant bishop for Derry, but James I., in the year 1605, appointed George Mountgomery, a Scotchman, to Derry, just as he gave O'Kane's lands to the London Companies. The Pope's vicars tended the old race of the Kinel-Owen, while James I. sent the scum of London and of the Lowlands of Scotland to be the flock of Montgomery. The Protestant bishops of Derry commence their line from him.

Down and Connor.—Dr. Eugene Magennis was consecrated by the Pope in 1541 (*Cotton's Fasti*). His successor, Miler Magrath, was appointed 12th of October, 1565, to Down, vacant *per obitum Eugenii*—"by the death of Eugene."

Queen Elizabeth intended to appoint a Protestant bishop to Down in 1565, but he was afraid of Shane O'Neill and never was consecrated. Loftus, Protestant Archbishop of Armagh, wrote to Sir William Cecil:—"May 16, 1565. It may like your honour to be advertised, that though it pleased the Queen's Majestie to bestow the Bishopric of Down on the bearer, James M'Caughwell, yet he cannot enjoy the same, by reason that Shane O'Neill's brother presently possesseth that bishopric by color of a grant thereof procured from Rome (as we are credibly informed), for which cause the said Cawell dareth not to travel to Down for fear of bodily harm (*Shirley*, p. 192). The Queen, in 1568, did appoint John Merriman to the See of Down, but Miler Magrath was already its bishop. When, however, Magrath apostatized, or "craved to be restored" to the temporalities, she did not "bestow the bishopric" to him, but sent him elsewhere. The Queen cared nothing about succession. The Pope, March 23rd, 1580, appointed Dr. Donatus O'Gallagher to Down, vacant *per privationem Milerii Magre*—"by the deprivation of Miler Magrath." The succession of Catholic bishops in Down and Connor thus continues from Dr. O'Gallagher, while the Protestant bishops succeed John Merriman, thus intruded by the Queen.

There is no record to fix the precise date of the death of Dr. Magennis. Shirley (page 132) prints a petition

Dromore.—Arthur Magennis was appointed, April 16th, 1540, in succession to Quintin Cogley. Magennis, on the 10th of May, 1550, swore to hold his see from Edward VI. Yet he must have repented, for he is instanced by Cox (*Hist. Irel.*, Vol. I., p. 288) as a Catholic bishop, whose continuance in the see was a proof that at this time “the Reformation made small progress in Ireland.” He was continued in the see during Mary’s reign, and died about 1575. Patrick Maccual was appointed, January 23rd, 1576, to Dromore, vacant *per obitum Arthuri*—“by the death of Arthur.” The Pope afterwards placed the see under the Bishop of Ardagh, and administered it by vicars, and these continued the Catholic succession in that diocese. Dromore remained 48 years, dating from the accession of Elizabeth, without a Protestant prelate, when it was bestowed, A.D. 1606, in *commendam*, to John Tod, with the Bishopric of Down and Connor. The Protestant succession commenced with Tod, who was degraded for “incontinence, the turning away his wife, and taking the wife of his man-servant in her room, to which may be added subornation of witnesses . . . , A little after he died in prison, in London, of poison, which he had prepared for himself.”—*Harris’ Ware*. So devotedly did the people of Dromore remain attached to the Chair of Peter that in 1622 “the Cathedral (of Dromore), which serveth also for the parish, is almost now builded, covered, and glazed, and part furnished with seats, with the recusants’ fines (*Visitation-Book*, of 1622, Marsh’s Library). These were the fines imposed on the Catholics for not going to the Protestant church to hear the sermons of the saintly John Tod, or his successor, Theophilus Buckworth.

Kilmore.—John MacBrady, appointed by the Pope, November 5th, 1540, died in 1560, and was succeeded by Hugh O’Sheridan, appointed February 7th, 1560, to Kilmore, vacant *per obitum bonæ memoriæ Joannis Macpraydi*—“by the death of John MacBrady, of good memory.” On the 9th of March, 1580, the Pope translated Dr. Richard Brady from Ardagh to Kilmore, vacant *per obitum Hugonis*—vacant by the death of Hugh. “The Queen, in 1585, deprived Dr. Richard Brady, and “bestowed” Kilmore on John Garvey; but Dr. Brady continued to act as bishop. In a State Paper, 1592, *Rawlinson MSS.*, c. 98, f. 20, is the following:—“In O’Reilly his country, being but xxx myles, or thereabouts, from

(*supposed date 1563*) from Carrickfergus praying that "for the better establishment and countenance of the Gospel," her Majesty might prefer "some worthy learned man to the

Dublin is Richard Braday, Buishopp of Kilmore, and although there is a kinde of custodium granted to a Priest there, in her Majesty's name, yet he is in the possession, using all manner of jurisdiction therein, although the country is governed by Englishe laws & officers." In 1601 Dr. Brady was thrown into chains, and in the following year again arrested, beaten, and cast for dead into a brake of briars, yet he survived to September, 1607. The Catholic succession continued through this holy confessor, though the Queen intruded John Garvey, who held the see-lands from 1585 to 1589. Deducting those four years, Kilmore was without a Protestant bishop for forty-one years of Elizabeth's reign, and one year of the reign of James I., who, in 1608, bestowed it on Robert Draper, in the same way that he bestowed the lands of the O'Brady's and the O'Reilly's on the undertakers. To Draper, an intruder, appointed to a see already filled by Dr. Brady, succeed the Protestant bishops of Kilmore.

Raphoe.—Arthur O'Gallagher was appointed by the Pope, 5th of December, 1547, to Raphoe, vacant by the death of Edmund O'Gallagher "*bonæ memoriæ*." "Art MacFelim Fin O'Gallagher, Bishop of Raphoe, died at Ceann-Maghair on the 13th of August, 1561"—*Four Masters*. Donald McGonigal, or MacCongail, was appointed January 28th, 1562, to Raphoe, vacant *per obitum bonæ memoriæ Arturi Uagalli*—"by the death of Arthur O'Gallagher of good memory." Dr. McGonigal was one of the bishops at the Council of Trent. In 1587 "*Donaldus Rapotensis*" was at the Ulster Synod which promulgated the decrees of Trent. A State Paper among the Rawlinson MSS. at Oxford, dated 1592, says "There was one Rapotences Buishopp, who died three years, used the like auctoritie there, sithens he came from the Council of Trent, being with divers governours of that land, and never reformed, nor brought to acknowledge his dutye to her Majestie." The Annals of Loch Ce enter Dr. McGonigal's death, which occurred on the 29th of September, 1589, in these words:—"The Bishop MacConchaile, i.e. the Gilla-Glas, died in the Cella-begu (Killybegs), and that was a woeful event in respect of bounty and humanity." Niel O'Boyle was appointed by the Pope on the 9th of August, 1591, to Raphoe, vacant *per obitum bone memoriæ Donaldi Maccomegill*. Niel O'Boyle, who was imprisoned in 1598, and suffered many hardships, died on

bishopric of Down, a goodly benefice within the Pale. . . who might with special severity establish order in the church ;” but the petitioners do not say that the See is

the 6th of February, 1611, at Glen Eidhne (Gleneany) and was interred at Iniscaoil (Inniskeel) in county Donegal. Such are the holy traditions of the bishops through whom Dr. O'Donnell, the present bishop, derives his sacred trust. The see of Raphoe was without a Protestant bishop during the space of 53 years, dating from the accession of Elizabeth, for King James “bestowed” the see on George Montgomery only in the year 1605, when Dr. O'Boyle was already in possession of it for fourteen years, and he lived till after Montgomery's resignation. From Montgomery, who was thus intruded, the line of Protestant bishops commences.

Ardagh.—Patrick MacMahon, appointed in 1541, died about 1575. Richard Brady was appointed on the 23rd of January, 1576, by the Pope to Ardagh, vacant *per obitum Patritii*. Dr. Brady was translated to Kilmore on the 9th of March, 1580, and on the 11th of September, 1581, the Pope appointed Edmund MacGauran to Ardagh, “vacant by the translation of R. P. D. Richard to the Church of Kilmore.” Dr. MacGauran occupied the see until his translation, July 1st, 1587, to the archbishopric of Armagh. In this way was handed down the succession of the Catholic bishops of Ardagh.

That see was without a Protestant bishop for 27 years from the accession of Elizabeth, until, in 1585, she intruded Lisach Ferral, of whose consecration there is not any record. At the time of the intrusion Dr. MacGauran was and continued to be bishop of Ardagh. From this intruder the Protestant succession commences.

We have now examined the succession in each of the sees of the ecclesiastical province of Armagh ; and anyone who wishes to pursue the investigation regarding the succession of bishops in the other three provinces, will find the case amply stated in Cardinal Moran's *Archbishops of Dublin* (Appendix to Introduction), in the *Ecclesiastical Record*, Vols. II., III., IV., and V., and in *The Alleged Conversion of the Irish Bishops*, by W. M. Brady. He will find that no bishop in the possession of any Irish see at the accession of Elizabeth, except Curwin, of Dublin, became a Protestant. Mr. Froude, the historian, in a letter, published by his permission, to the late W. M. Brady, writes :—“I have examined, I believe thoroughly, all the Irish State Papers in the Record Office during

vacant, they simply require a Protestant bishop, and this petition is no proof that Dr. Magennis was not then living. He seems however to have died in the year 1564.

and from the time of Henry VIII., to 1574, and it is from them, in connection with the voluminous MSS. in Spain, on the same subject, that I draw my conclusion respecting the supposed conversion of the Irish bishops and clergy to the Reformation. *I am thoroughly convinced that (with the exception of the Archbishop of Dublin) not one of Queen Mary's bishops nor any one of the clergy beyond the Pale went over to the Reformation. Of the clergy scarcely any within the Pale went over. The English government, as their powers extended, appointed new bishops to the Irish sees, but it was not till even late in the reign of Elizabeth that even this was done.*" What then becomes of the reckless statements of Todd, Lee, Mant, &c., &c., and of the boastful title, *Church of Ireland*, assumed by the few thousands of Episcopalian Protestants residing in Ireland? They derive this title not from agreeing with the ancient Irish Church in its belief in the Blessed Eucharist, in Invocation of the Saints, in Prayers for the Dead, &c., &c. They derive it not from the conversion of the Irish people, nor of the Irish bishops or clergy, nor can they trace the consecration of any of their bishops to any bishop of any Irish see except to Curwin, and he was an Englishman consecrated in England by Englishmen. If they assume the title from the Act of Parliament passed in the reign of Elizabeth, did that parliament express the will of the people of Ireland, or were the people represented in it? The Roman Senate was a more representative and immeasurably a more respectable legislative body, yet when it legislated against the *impious*, the Christians did not feel themselves bound in conscience to obey the decrees. The long possession of the Church lands, of the cathedrals, and of the churches, does not confer on them a right to the title they have assumed. The Mufti, who issues his *fatwas* from Santa Sophia, does not pretend to be the successor of Chrysostom, nor did the executioner boast among the denizens of the Sestertium, the hangman's quarter in Rome, that he was the vicar of Christ, though he was legally possessed of the clothes of St. Peter.

POPE NICHOLAS' TAXATION.

Edward I., King of England, by promising to undertake an expedition for the recovery of the Holy Land, obtained from the Pope the tenths of the benefices of England, Ireland, Scotland, and Wales. Pope Nicholas IV., in March, 1291, addressed a letter to the collectors in Ireland that the valuation should be "*juxta veram existimationem*." The tax was to continue for six years, and all ecclesiastics were to be subject to it except the Templars and Hospitallers, whose services and losses in Palestine entitled them to an exemption. This taxation, which does not appear to have been completely carried out, was renewed in 1306, and from the marginal note, "*vacant pro utroque anno*," appended to the churches of Ardglass, Dronev, and Ros, it would appear that the taxation was granted for two years. The document is here given because it preserves the names and represents the fiscal condition of the churches of the dioceses in the year 1306.*

Modern numbers are used instead of the Roman notation, and the column *Decima* (tenth) is omitted because it invariably is the tenth of the *Valor* (valuation).†

DUNENSIS DYOCESIS.

‡Clondermot—Ecclesia de Miloc (Meleeg-land)	...	40/- Valor.
Ecclesia de Balayncan (Ballykennedy) cum capella de		
Talnosk (Carmavy)	... ..	4 M(arcae)

* In the Taxation Roll of the Diocese of Killala it is expressly stated that the taxation for that diocese was made by sworn persons on the day after the Festival of St. Bartholomew, A.D. 1306.

† The original of the Roll was discovered in 1807 in the office of the Remembrancer of H. M. Exchequer, Westminster. Mr. Charles Archibald, vicar of Rathmullan, when vindicating the right of the Earl of Carrick to present him to the vicarage, had his attention directed to this taxation. He gave Dr. Crolly information regarding its value in the controversy concerning the recovery of the parish of Coleraine from the Diocese of Derry. Dr. Crolly procured an attested copy, which was used at the Ecclesiastical Court held in Coleraine in 1834. Father Green, P.P. Coleraine, succeeded in identifying most of the churches mentioned in the taxation. Dr. Reeves, in identifying the churches mentioned in the document, brought out his *Ecclesiastical Antiquities of Down, Connor and Dromore*, one of the most learned works that has appeared on Irish archaeology.

‡ For an account of the Churches in the Deanery of Clondermot see Vol. II.

Vicaria ejusdem	2 M.*
Ecclesia de Indel (Umgall)	40/-
Vicaria ejusdem	20/-
Ecclesia de Dalnach cum capella Villæ Roberti (Ballyrobert)	40/-
Ecclesia de Camelyn (Camlin)	2 M.
Ecclesia de Deserto (Dundesert)	13/4
Ecclesia de Talarusk (Tullyrusk)	40/-
Ecclesia de Kenles	4½ M.
Ecclesia de Karryn (Knockcairn) cum capella de Kiltrodan (Dundrod)	12 M.
Ecclesia Alba (Shankill) cum capella de Vado (Belfast), de Villa Henrici (Ballyhenry) et de Weston (Ballyvaston); omnes iste valent	
Vicaria de Maynblossce (Molusk)	40/-
Summa taxationis, £28. Inde decima, 56/-	

† DECANATUS DE BLÆTHWYCO (NEWTONARDS).

Ecclesia de Dramero (Drumreagh)	4 M.
Ecclesia de Rencady (Ringhaddy)	40/-
Ecclesia de Kilwynchi (Killinchy)	20/-
Ecclesia de Nedrum (Mahee Island)	7 M.
Ecclesia de Kilmode (Kilmood)	20/-
Capella de Rogerstone (in Comber Parish)	40/-
Capella de Castelbeg	2½ M.
Ecclesia de Dondafnald (Dundonald)	5 M.
Ecclesia de Corgrippe (Gortgrih)	20/-
Capella de Dundela (Knock)	40/-
Ecclesia de Ballymichgan (Ballymaghan)	4 M.
Ecclesia de Haliwode (Holywood)	6 M.
Ecclesia de Cragger (Craigavad)	10 M.
Ecclesia de Bangowre (Bangor)	28 M.
Ecclesia de Neutone (Newtownards)	14 M.
Vicaria ejusdem	4 M.
Ecclesia de Monketone (Moville?)	2½ M.

*Marco, a Mark—13/4.

†For an account of the three first Churches in this Deanery see Vol. I. The others are treated of in Vol. II.

Ecclesia de Wauerantone (Ballyoran)	...	...	6 M.
Capilla de Thalascueagh (Ballyskeagh)	...	...	2½ M.
Ecclesia de Bradach (Breda)	...	...	20/-
<i>Hospitalarii</i> —Ecclesia de Haytona (Ballyhay)	...	...	4 M.
Ecclesia de Balimacgehan (Ballymagauhy)	...	...	20/-
Summa Taxacionis, £75 6s. 8d. Inde decima, £7 10s. 8d.			

* DECANTUS DE ARDO (ARDS).

Ecclesia de Dofnachti (Donaghadee)	...	...	10 M.
Vicaria ejusdem cum capella Sancti Kolmani (Carrowdore civil Parish ?)	...	...	7 M.
Ecclesia de Ralfetona (Ballyrolly)	...	...	6 M.
Vicaria ejusdem	...	...	2 M.
Ecclesia Sancti Andree (Black Abbey)	...	...	4 M.
Ecclesia Sancti Korkany (Chapel Island)	...	...	2 M.
Ecclesia de Inyscargi (Inishargy)	...	...	8 M.
Vicaria ejusdem	...	...	40/-
Ecclesia Sancti Medumy	...	...	4 M.
Ecclesia de Talbetona (Ballyhalbert)	...	...	8 M.
Vicaria ejusdem	...	...	40/-
Ecclesia de Rone (in Balliggan)	...	...	2 M.
Vicaria ejusdem	...	...	2 M.
Capella de Grangia (Gransha)	...	...	2 M.
Ecclesia de Ardkene (Ardkeen) cum capella de Moyndeale	...	...	10 M.
Ecclesia de Ardquienne (Ardquin)	...	...	6 M.
Ecclesia de Sithe (Ballygalget)	...	...	40/-
Ecclesia de Ardmacossce (Slane)	...	...	40/-
Ecclesia de Dere (Derry)	...	...	2 M.
Ecclesia de Felipstone (Ballyphilip)	...	...	6 M.
Ecclesia de Thurstaynystone (Ballytrustan), Hos- pitaliorum	...	...	...
Vicaria ejusdem	...	...	40/-
Capella de Tener (Witter)	...	...	20/-
Alba Ecclesia (Whitechurch, Ballywalter)	...	...	10 M.
Vicaria ejusdem	...	...	4 M.

Summa taxacionis, £74 6s. 8d. Inde decima, £7 8s. 8d.

*The first three Churches in the Deanery of Ards are treated of in Vol. I.; the others in Vol. II.

* DECANATUS DE LECHAYLL.

Ecclesia de Mocorne (Mourne or Kilkeel)	10 M.
Ecclesia de Rath (Maghera)	20/-
Capella de Villa Rili (Ballyrolly)	20/-
Capella de Lismochan (Lismochan)	4 M.
Ecclesia de Kilbulk (in Loughinisland)	2½ M.
Vicaria ejusdem	18/-
Capella de Kenles (in Loughinisland)... ..	1 M.
Ecclesia de Drumcath (Drumcaw) cum capella de Rathcath (Clough)	20/-
Capella de Wytiketona (Ballykilbeg)... ..	20/-
Capella de Balidungan (Ballydugan)	1 M.
Capella de Lerk (in Loughinisland)	20/-
Capella de Grencastell (Erinagh)	6 M.
Ecclesia de Kilschælyn (Ballynoe)	2 M.
Ecclesia de Staghreel (Tyrella)	7 M.
<i>Hospitaliorum</i> —Ecclesia de Rathmolyn (Rathmullan, Porcio Vicarii	
40/-	
Ecclesia de Rosglassce (Rosglass)	2 M.
Capella de Styoun (St. John's Point)... ..	3 M.
Capella de Kilbride (Kilbride)... ..	16/4
<i>Hospitium Infirmorum</i> —Capella de Baliconyngham (Quoniamstown)	
16/-	
Ecclesia de Brich (Bright)	8 M.
Vacant {	Ecclesia de Ardglassce (Ardglass) } Vacant pro 4 M.
	Ecclesia de Droneyll (Ardtole) } Utroque 2½ M.
	Capella de Ros (Ross)... .. } anno 16/4
Ecclesia de Dunesford (Dunsford)	4 M.
Capella de Lismolyn (Bishop's Court)	5 M.
Capella de Baliurgan	2 M.
Capella de Burcestona (Ballynarry)	16/4
Capella de Balibodan (Ballywoodan) et Abbot Grange	16/-
Ecclesia de Kirkcleth (Kilclief)	12 M.
Ecclesia de Renles (Killard)	4 M.
Ecclesia de Rathcolpe (Raholp)	4 M.

* For an account of the Churches in the Deanery of Lecale see Vol. I.

Ecclesia de Cnockengarre (Walshestown)	2½ M.
Ecclesia de Balibren (Ballintogher)	2½ M.
Ecclesia de Saule cum capella de Balicultre	16 M.
Ecclesia Sancti Patricii de Duno	5 M.
Capella de Baliath (Ballee)	20 M.
Capella de Strohull (Struell)	2 M.
Capella Sancti Malachie	8/-
Capella Sancte Marie Magdalene (Ringreagh) ..	20/-
Ecclesia de Kilmeleyt (Killyvees?)	2 M.
Summa taxacionis, £108 8s. 0d. Unde decima, £10 16s. 9½d.	

* DECANATUS DE DALBOYN.

Ecclesia de Drumbo (Drumbo) cum capella ...	3 M.
Porcio Vicarii	20/-
Ecclesia de Drum (Drumbeg)	1 M.
Ecclesia de Cloncolmac (in Old Forge)	1 M.
Ecclesia de Ardrachi (Derryaghy) ..	2 M.
Ecclesia de Blaris	1 M.
Ecclesia de Drumcale (Magheragall)	8/-
Ecclesia de Lennewy (Glenavy) cum capella (Ram's Island?)	10/-
Ecclesia de Rathmesk (Magheramesk)	1½ M.
Capella Enacha (Aghagallon)	40d.
Capella Thanelagh (Maghernagaw)	40d.
Capella Acheli (Aghalee)	40d.
Ecclesia de Derbi (Ballinderry)	8/-
Decantus in Klenber (Cluntiriffe), valet per totum in anno	1 M.

Summa taxacionis, £8 11s. 8d. Inde decima, 16s. 3½d.

Summa totalis taxacionis Dyocesis Dunensis, £424 5s. 3½d.

Inde decima, £42 8s. 4d.

*The Churches in the Deanery of Dalboyn are treated of in Vol. II.

† CONNERENSIS DYOCESIS.

Ecclesia Sancte Marie de Glenarum	...	...	3 M.
Rector Ecclesie de Salower (Solar)	...	...	45/-
Vicaria ejusdem	...	...	5 M.
Vicaria de Karkastell (Carncastle)	...	...	5 M.
Prior de	} Rector de Kilglan (Killyglen)	...	5 M.
Mugmore.		Vicaria ejusdem	4½ M.
Ecclesia de Balycunpan Ballyhampton)	...	..	10/-
Ecclesia de Killochre (Kilwaughter)	...	...	5 M.
Ecclesia de Rathlung (Raloo)	...	...	6 M.
Ecclesia de Dunaless (Drumaliss)	...	...	2½ M.
Capella Sancte Marie de Ynuer (Inver)	...	...	20/-
Bangore—Rector Sancte Cedme de eadem	...	..	4½ M.
Vicaria ejusdem	...	...	20/-
Rector de Glyne	..	...	5 M.
Vicaria ejusdem	...	...	10/-
Ecclesia ville Othewer cum capella (Ballyedward)	..		4 M.
Ecclesia de Irve cum capella de Brokenbury (Red-			
Hall?)	...	...	1 M.
Ecclesia de Loghlat (Lignallitter)	...	...	5 M.
Ecclesia de Laslaynan (Forthill)	...	...	2 M.
Rector de Portmuck	...	...	20/-
Vicaria de ejusdem	...	...	1 M.
Rector ecclesie de Ranseuyn (Island Magee)	...	...	5 M.
Vicaria ejusdem	..	...	24/8
Ecclesia de Kilkenan (In Kilcoan)	...	...	20/-
Ecclesia Sancti Johannis de Ransevyn	...	...	2 M.
Rector ecclesie de Kilrothe (Kilroot)	...	...	5 M.
Vicaria ejusdem	...	...	20/-
Rector Sancte Marie de Cragfergus	...	...	54/-
Vicaria ejusdem	...	...	14/8
<i>Hospitaliorum</i> —Rectores ecclesiarum de Carlecastel			
et Sancti Johannis de Cragfergus sunt Hospitalii.			
Ecclesia Sancti Nicholai de Cragfergus	...	...	20 M.
Summa taxationis, £73 12s. 4d. Inde decima, £7 7s. 2½d.			

†For an account of the Churches in this Deanery of Magheramorne see Vols. III. and IV.

*DECANATUS DE MAULYNE.

Rector de Antrum	...	...	...	...	5 M.
Vicaria ejusdem	...	...	...	...	12 M.
Rector Sancte Brigide (Kilbride)	...	...	...	...	10 M.
Vicaria ejusdem	...	...	...	...	10 M.
Ecclesia de Duncurri (Donegore)	...	...	...	...	15 M.
Ecclesia de Drumnedergal	..	...	...	...	12 M.
Ecclesia de Maudone	..	...	...	...	2 M.
Ecclesia ville Hugonis de Logan (Kilmakee)	...	...	...	...	2 M.
Ecclesia de Corngran (Corngrany)	...	...	...	...	5 M.
Ecclesia de Veteri villa (M. Ballynartiu)	...	...	...	...	14/4
Rector de Coule (Carnmoney)	...	...	..	...	10 M.
Vicaria ejusdem	...	..	...	...	4 M.
Ecclesia de Donach (Doagh)	...	...	..	...	2½ M.
Rector ville Walteri de Logan.	Hospitalii sunt rectores (Ballywalter)				
Vicaria ejusdem	...	...	...	...	40/-
Ecclesia de Lynne (Ballylinney)	...	...	...	...	9 M.
Ecclesia de Ywes (Ballynure)	...	...	..	...	13 M.
Ecclesia de Rassoi (Rashee)	...	...	...	..	6 M.
Ecclesia ville Augustini et Ade Corry (Ballyeaston... and Ballycor)					7 M.
Ecclesia de Monkstone (Monkstown)	..	...	...	...	10 M.
Ecclesia de Rathmore	...	...	...	...	2 M.

Summa taxationis, £94 4s 4d. Inde decima, £9 8s. 5½d.

† DECANATUS DE TWESCARD.

Ecclesia de Donaci (Dunaghy)	...	...	...	£8 10s. 8d.
Ecclesia de Queur (Deschart)	...	...	..	£5 0s. 0d.
Ecclesia de Dundermot valet ultra servicium	...			½ M.
Ecclesia de Loghkell (Loughguile)	...	..	...	£28 0s. 0d.
Ecclesia de Kellrethi (Kilraghta)	...	...	...	½ M.
Ecclesia de Loghkan valet ultra servicium (Kil-			2	M.
dollagh)				
Ecclesia de Coulfade (Ballyrashane)	..	...	...	£8 11s. 4d.

*For an account of the churches in the Deanery of Maulyne see Vol. III.

†The churches of the Deanery of Twescard are treated of in Vol. IV.

Ecclesia de Coulrath (Coleraine)	£11 5s. 4d.
Ecclesia de Hathrantone (Ballyaghan)	£4 11s. 4d.
Ecclesia de Roarelick valet ultra servicium	40d.
Ecclesia de Portrossce	£25 8s. 8d.
Ecclesia de Dunkelisp (Dunluce)	47/4
Ecclesia de Portkaman (Bushmills)	£8 10s. 8d.
Ecclesia de Bili	£36
Ecclesia de Darkehan (Derrykeighan)	£20 8s. 0d.
Ecclesia de Rathmohan (Ramaan)	£10
Ecclesia de Kilfentre (Culfeightrin)	£1 4s. 8d.
Ecclesia de Ethirmoy (Armoy)	£4 11s. 4d.
Ecclesia de Balibony (Ballymoney)	£21
Ecclesia de Kilbritoune	£11 16s. 0d.
Ecclesia de Talicorre (Tullaghgore)	1 M.

Summa taxationis, £217 3s. 4d. Inde decima, £21 14s. 4d.

* DECANATUS DE TURTRYE.

Ecclesia de Lede valet (Layd)	20/-
Ecclesia de Schirich (Skerry)	20/-
Ecclesia de Rathcona (Racavan)	40d.
Ecclesia de Baliluga (Ballyclug)	40d.
Ecclesia de Coneria (Connor)	40d.
Ecclesia de Drommaule (Drummaul)	40/-
Ecclesia de Dovan (Duneane)	20/-
Ecclesia de Ardglanys (Ardclinis)	20/-
Ecclesia Sancti Patricii de Glenarum	10/-
Ecclesia de Crewill (Cranfield)	½ M.
Ecclesia de Achochill (Ahoghill)	20/-
Ecclesia de Clemly (Craigs)	20/-
Ecclesia de Rosserkan (Rasharkin)	20/-

Summa taxationis, £12 3s. 4d. Inde decima, 24/4.

Summa reddituum et proventuum temporalium Conerensis
Episcopi, £50.

Temporalia Abbatisse (Abbatis ?) de Denlacresse

(St. Patrick's of Down ?)	£41 5s. 5d.
Temporalia Abbatis de Jugo Dei	£35 6s. 8d.

*The churches of the Deanery of Turtryre are treated of in Vols. III. and IV.

Temporalia Abbatis de Ines	£10 19s. 0d.
Temporalia Abbatis de Bangoure	58/1
Temporalia Abbatis de Deserto Conerie	£8 6s. 8d.
Temporalia Prioris de Mugmore	£23 15s. 10d.
Summa taxacionis, £172 12s. 0d. Inde decima, £17 5s. 2½d.	
Procuraciones Episcopi Conerensis	50 M.
Perquisita Capitulorum Episcopi et Archidiaconi ...	25 M.
Sinodalia Episcopi et Archidiaconi	£71 6s. 0d.
Summa taxacionis Diocesis Conerensis, £627 11s 4d.	
Inde decima, £62 15s. 1½d.	

TEMPORALITIES AND PERQUISITES OF THE BISHOP OF DOWN AND CONNOR.

The Bishopric of Down was from a very early period richly endowed. In 1178 Echmilidh, or Malachy III., Bishop of Down, alienated the lands of Nedrum to monks from the Priory of St. Bega of Coupland, reserving to himself and successors the one-third of all (see p. 144). The same bishop conferred on the Prior and Convent of St. Patrick's of Down, many townlands (p. 140). At pp. 153-157 is given a confirmation by Hugh de Lasey of grants made to the Bishop of Down, conferring on him immense possessions. These grants were, however, mere legal transfers of properties that had from time immemorial belonged to the see. At p. 178 is given a *compotus*, or account of the receipts from the see lands of Down, received by the Escheator between March 4th, 1305, and July of the same year, when the temporalities were vested in the crown during the vacancy of the see, caused by the death of Bishop Nicholas. "But the fullest record regarding the see estates is a document which professes," says Dr. Reeves, "to have been drawn up in 1210, from earlier authorities; but it is proved by internal evidence to have been of a much later date. It was probably compiled in the fifteenth century, partly from previous records, and

partly where these failed—from conjecture; so that the anachronisms which exist in it are to be dealt with as the evidence of an attempt to invest it with a higher degree of authority than it was entitled to. It is now, however, stamped with the impress of age, which recommends it as, at least, a curious document. The original was formerly preserved among the muniments of the See of Down, and a copy of it was furnished December 2nd, 1635, to Sir James Ware." It is headed *Ex rotulis Antiquis Ecclesiæ Dunensis penes hodiernum Episcopum Dunensem Ja. (recte Hen.) Lesleum.* (Cod. Clar., vol. xlvi., No. 4793, p. 97). In the margin of Sir James Ware's copy mention is made of another copy from the records of Drogheda, to which allusion is made in the Ulster Visitation Book in 1622.

"In Dei nomine, amen. Cum justi sermones de facili vento teneantur, et recta colloquia ex Christi fidelium mentibus per oblivionem raperentur si in scriptis non collocentur; quia, propter sequelam peccati primi parentis, mens naturalis diversis defectibus graviter corrumpitur, et cadibilis a sua memoria esse creditur: ad nostram ergo memoriam, et successorum nostrorum, hæc infra scripta sunt extracta ex Archivo ecclesiæ Dunensis, per nos Johannem¹ episcopum Dunensem, anno Domini Millesimo ducentesimo decimo, in præsentia serenissimi Domini Johannis Regis Angliæ, qui eodem anno Hiberniam intravit, lecta, et per ipsum approbata et confirmata, ut facilius inspiciatur, et regali consilio, et parlamento. Sub fide oculata in antiquis libris vidimus legi, in antedicti Regis, et nostra præsentia,—Quod Episcopus Dunensis est Abbas conventus monachorum ecclesiæ et preeminentiam habet super Priorem et Conventum monasterii Sti. Patricii sicut quilibet alius abbas super suum conventum. Et in ecclesia Dunensi ipse Episcopus habet dimidietatem omnium oblationum ipsius ecclesiæ et capellarum, in festis Paschæ; Assumptionis beatæ Mariæ; et Nativitatis ejusdem et in Sci. Patricii; et in Nativitate Domini. Item in eadem ecclesia aulam, et coquinam, cum cameris subtus et supra existentibus in parte septentrionali, cum parvo atrio ante portam claustrii quæ transit ad inferiores cameras, et, post dictam aulam, cameras ex parte aquilonali, versus ecclesiam parochialem dictæ civitatis. Item, in eadem civitate, *Insulam Episcopi*, cum una carucata in

temporalibus, et cum capella in spiritualibus, donatam Renaldo Episcopo Dunensi per dominum temporalem *Lequalie*,² viz., Flathri McCumassaig, anno Domini 1034. Item in *Rathcalpa*³ tres carucatas in temporalibus, et capellam in spiritualibus, donatas per eundem Flathri. Item in *Cilleliath*⁴ quinque carucatas in temporalibus, cum capella in spiritualibus, donatas per eundem Flathri. Item in *Vepro*(?) duas carucatas cum dimidio in temporalibus, sine aliqua capella, donatas per eundem Flathri. Item in *Villa Nova*⁵ tria quarteria cum temporalibus donata per eundem Flathri. Item in *Lismollin*⁶ tres carucatas in temporalibus; et capellam in spiritualibus donatas per eundem Flathri. Item in *Rosglas*, unam carucatam cum dimidio, in temporalibus, sine capella, donata, per ipsum. Item in *Brite*⁷ quatuor carucatas in temporalibus. Item in *Ratra*⁸ quatuor carucatas in temporalibus. Capellæ supradictæ, quædam sunt fundatæ autoritate nostrorum predecessorum, quædam fuere fundatæ autoritate Sanctorum. Et tunc temporis regnavit in *Ardo*⁹ Cathalan McMuriedaig, qui donavit Episcopo et ecclesiæ Dunensi octodecem carucatas in *Ardgune*,¹⁰ cum capella in spiritualibus. Et tunc temporis in *Blawico*¹¹ regnavit Indrassaig MacCahuil, et donavit episcopo et ecclesiæ Dunensi insulam de *Nedron*,¹² cum quatuor aliis insulis sibi adjacentibus, in temporalibus, cum capella, in spiritualibus, donatis per ipsum Indrassa (ig). Item et donavit *Balledrun*¹³ cum quatuordecim carucatis in temporalibus, et capellam *Insulæ*, in spiritualibus. Et tunc temporis in *Clanndermad* et *Dalbuine*¹⁴ regnavit Engusa MacMailraba. Et predictus Engusa in *Clanndermad* [donavit] villam de *Camlin*¹⁵ cum una carucata. Item donavit *Disert*¹⁶ cum una carucata. Item donavit *Mileac*¹⁷ cum una carucata, in temporalibus. In *Dalbuin*, [*Landede*]¹⁸ cum tribus carucatis. Item] *Dreluga*¹⁹ cum quatuor carucatis, in temporalibus. Item *Cluntairib*²⁰ cum una carucata. Item *Acavilly*²¹ cum una carucata. Item *Rathmesge* cum duabus carucatis in temporalibus. Item *Drumcail*,²² cum duabus carucatis,

1, In 1210 Randulphus, not Johannes, was Bishop of Down, 2, Lecale; 3, Raholp; 4, Kilchlef; 5, Newton in Sheeplandmore; 6, Bishop's Court; 7 Bright; 8, Maghera; 9, Ards; 10, Ardquin; 11, District around Newtownards; 12, Nedrum, or Island Mahee; 13, Ballydrain; 14, Clondermot and Dalmuine; 15, now Crumlin; 16, Dundesert; 17, Meleeg, near Crumlin; 18, Lambeg; 19, Derryvolgie; 20, Cluntiriffe; 21, Aghavilly; 22, Magheragall; 23, Derryvaghey;

in temporalibus. Item *Dirar-achaid*²³ cum una carucata. Item *Drumbo* cum duodecim carucatis. Item *Blarus* cum quatuor carucatis. Et quod donaverunt illas terras libere et sine aliquo onere, in puram et perpetuam eleemosinam, episcopo Dunensi et successoribus suis. Et per tunc in tota Hibernia regnavit Brian Boroma MacCynedigh, illustrissimus et potentissimus, in fide Catholica ferventissimus, qui fecit istos regulos dotare ecclesiam Dunensem et episcopum; qui etiam ob honorem Dei omnipotentis et Sci. Patricii, omnes illas terras, liberas, sine aliquo onere ordinario, ita quod tenentes illas terras non tenerentur Episcopo ad parlamenta, vel ad castra Regis, vel alterius laici cujuscunque status vel conditionis, constituit. Et ipse Brian omnes illas donationes confirmavit, et modo præmisso, ecclesiæ Dunensi et episcopo Dunensi, et suis successoribus, in pura et perpetua elemosina concessit. Et ipsi Brian postmodo, in bello inito inter ipsum et filios regis Dacie, in Clunturb, perempto successit Malachias filius Donaldi Imaiseachlain in regno Hiberniæ, et omnes illas terras, modo præmisso, donavit et confirmavit Olivero, per tunc episcopo Dunensi, et ecclesiæ Dunensi, per ut ipse Brian et illi reguli donaverunt et confirmaverunt. Post cujus obitum nullus erat rex in Hibernia nominatus. Reges Angliæ ex donatione summi Pontificis dominium Hiberniæ obtinere. Et postmodum cum potestate Regis Angliæ Johannes Cursy Hiberniam intravit et ad Lecaliam venit, et omnes illas donationes, per illos reges et regulos factas, ecclesiæ Dunensi et episcopis confirmavit modo antedicto. Postmodum Hugo Lasci cum potestate Regis ad Hiberniam veniens præmissa confirmavit; et anno quo supra, antefatus Johannes Rex Angliæ Hiberniam intravit et omnia præmissa fuere coram episcopo lecta et . . . sua confirmata: Præsentibus tunc reverendissimo patre ac domino Patricio²⁴ archiepiscopo Armachano, Florentino²⁵ episcopo Dromorensi, et aliis nonnullis prælatis provinciæ Armaghaniæ."

Of the see property of Connor we have not so early accounts as we have of Down. At p. 254 is given the Escheator's account of the

24, Patrick O'Scanlan became Archbishop of Armagh in 1261; 25, Florentius MacDonnegan was Bishop of Dromore in 1309; this is obviously a counterfeit deed.

rents of Kilroot, from the death of Isaac, of Newcastle, to the appointment of the next bishop, William of Portroyal. At p. 259 is given an account of the temporalities of Connor, from November 24th, 1292, till April 27th, 1293, while the temporalities were in the possession of the crown by the vacancy caused by the death of Peter of Dunach, Bishop of Connor.

The fullest recital of the see-lands and perquisites of the bishops in both the dioceses is preserved in the Terrier, a document drawn up about the year 1615, as is obvious from the names of the Protestant ministers mentioned in it. In that year Robert Echlin, the Protestant Bishop, "repaired," says Ware, "to London and represented to King James the First the great decays, and unconscionable concealments, and usurpations of the temporalities, tithes, advowsons, and other spiritualities of the bishopric; upon which the King appointed Commissioners to inquire into this affair." The Terrier seems to have been drawn up under Robert Echlin at that period. It gives the name of every church that had been in Catholic times in the dioceses, for in 1615 the very sites of many of them were unknown. It also gives the amount that each church should pay to the bishop in proxies, in refectons, and in synodals. These payments were obviously not those that were made to Robert Echlin, but what had been paid to the Catholic Bishops.

Proxies, or *Procuraciones*, from the verb *procurare*, "to refresh," are certain sums of money which parish priests pay to the bishop or archdeacon *ratione visitationis*. They were anciently paid in necessary victuals to the visitor and his attendants. In early times it was the custom for the bishop to visit each parish once a year, but when it became customary for bishops to assemble their clergy in their cathedrals, *Proxy*, or *procuratio*, came to signify the money paid to the bishop or archdeacon to commute for the provision or entertainment, to which he would be entitled if he visited the parish. Complaints were often made to the Pope of the excessive charges of the procuraciones, and several Councils and Bulls legislated on the subject. At the period of the "Reformation" the rate of proxies varied in Down and Connor from twenty to two shillings.

Refectiōns were fees paid as a commutation for the entertainment that the clergy were expected to provide for the bishop or archdeacon when either of them presided at their rural chapters. From the "Terrier" it appears that in Down and Connor each benefice paid at the "Reformation" the sum of two shillings under this head.

Synodal was a sum of money paid to the bishop or archdeacon by the inferior clergy at Easter visitation. It was called synodal because it was usually paid at the Diocesan Synods, which were generally held about Easter, hence the impost was sometimes denominated *Denarii Paschales*. In Down and Connor the synodal at the "Reformation" was two shillings for each benefice.

These payments belong to the spiritualities* and not to the temporalities of the bishops; they vested during a vacancy of see, not in the Crown, but in the Archbishop of Armagh as *Custos Spiritualium*. The Terrier is evidently drawn up from older documents that have long since perished. The principal parts of it are here, for the first time, printed from a copy of a transcript attested by Francis Wotton. Dr. Reeves could not discover whether the original is preserved or not.

* The *spiritualities*, entirely different from the *spiritual jurisdiction*, of a bishop, were those perquisites, or profits, which he received as a bishop; while the *temporalities* were the profits from, and the possession of, certain lands, which constituted him a baron of Parliament; by a legal fiction these lands were supposed to have been given to the bishopric by the King or one of his ancestors. See p. 182.

THE TERRIER.

A Terrier of such lands as appertain and belong to the Bishoprick of Down and Connor.

Imprimis in the Bishoprick of Downe—The Bishop's Island and both the Cranoges, one plowland, both spirituall and temporall (John O'Brien hath the Island).

The Bishop of Downe is Abbot of St. Patrick's Abbey and Convent; and the said church is Cathedrall, and, moreover, he hath in the said abbey and convent as much obedience and reverence as any other abbot hath in his own abbey; And he hath the one-half of all the offerings which shall be offered both in the same or in anie chappell, or church, belonging to the said abbey, at the Feastes of Easter and Christmas, and at the Purification of the Blessed Virgin Mary, and on St. Patrick's Day.

He hath a hall and kitchen in the cloister of the said abbey, towards the parish church on the north side, and also hath certain gardens.

The Prior of said abbey and convent is Dean, and the monks of the said abbey or cathedral church are cannons cathedrall, and, as it were, a chapter.

He hath Ballintoker 12 townes, the towne of Downe. All this before written was united to the Bishop of Downe 469 before the Conquest of Ireland, and the union was confirmed in King John's time by Act of Parliament, and never since disunited, neither given away by any bishop, and they have no record to show who have it.

Because this abbey was an abby of old, in the time of the annexation of the abbey lands to the crowne, it was also reputed to be annexed to the crowne, and so by that means was lately passed to my Lord Devonshire, who purchased the same, and never parted it by way of excambium to my Lord Cromwell.

All this estate is void, because the said abby could never be annexed to the crowne, being one part of the bishoprick, and united by law.

He hath Lismoline, *alias* Bishop's-court, 3 plowlands, both spiritual and temporal (Thomas Barnwell).*

In Ratalp (Raholp), 2 plowlands, spiritual and temporal (Thomas Barnwell).

In Sheepland, in Lecale, 2 plowlands, spiritual and temporal (Thomas Barnwell).

In the Newtown of Lecale, 1 plowland, spiritual and temporal (John Russell of Killough.)

In Kilchief, 5 plowlands, and the Archdeacon's of Down part of 5 ploughlands— this is the gift of the Bishop (Fitzsimons.)

The Earl of Kildare hath part of the said (as he alledged) through the gift of the Bishop, and the other part he detains, viz., the towne of Lisbane, between Kilclief and Strangford. (James Dowdall; Roger M'Neigh, (M'Leigh,) his tenant.) Certain other farmers here have parte of this lande aforesaid, for annual rent of which Nicholas Fitzsimmons is one.

In Roseglass, the temporalities of a towne and a half (John Russell of Killough.)

In Bright, 3 plowlands, and the Earl of Kildare oweth for rent out of the said 3 townes £5 10s. 8d. per ann. (Charles Russell).

At Rathra, *alias* Matherath (Maghera), 4 townelands, spiritual and temporal (John O'Lathlan, *recte* O'Loughlin).

Tollynesbege, nigh unto Castle Bright, in Lecale (Chas. Russell).

At Ardquin, 7 townes and a half (Bishop).

At Ballyscragh (Ballynaskeagh), 2 townes, both spiritual and temporal (Sir Hugh Montgomery).

At Gortgrib, 2 townes, spiritual and temporal (Pat Montgomery).

Island Magee (Mahee or Nedrum), with 3 other islands on the sea lying about them (The Bishop).

In the mane land Ballyindrean (Ballydrear) with 14 other townes, spiritual and temporal (The Bishop).

The temporalls of 12 townes in Drumbo (Sir James Hamilton and Sir Hugh Montgomery).

* The names within the brackets are those of the tenants under the See in 1615

In Lambeg, 4 plowlands, spiritual and temporal (Ld. remainder illigible).

In Derryaghy, the temporalls of 1 towne (Sir Foulk Conway).

In Blaris, the temporalls of 4 townes (Sir James H. and Sir Hugh M.).

In Mothernegall (Magheragall), 2 townes and a half, spiritual and temporal (Sir Foulk).

Meelicke, 1 plowland (Sir Foulk).

In Mathremeske (Maghramesk), 2 townes, spiritual and temporal (Sir Foulk).

In Machgrenegare, the temporalities of 2 townes (Sir Foulk).

In Temple-Tearmacan, 1 towne, spiritual and temporal (Sir Foulk).

In Ballinderrie Manor, 6 townes, spiritual and temporal (Sir Foulk).

In Clonterfe, 1 towne, spiritual and temporal (Sir Foulk).

In Kemline (Crumlin), 2 townes, spiritual and temporal (Sir Foulk).

In Downdesert, 1 towne, spiritual and temporal (Sir Foulk).

In Oriarcade, 1 towne, spiritual and temporal (Sir Foulk).

In Kilmore Marone, 5 quarter lands having 7 chapels belonging to it (Sir Hugh Montgomery).

Dundonald, spiritual and temporal, 1 towne (Sir James Hamilton).

Tulinakill, 1 towne, spiritual and temporal (Sir James H.).

Ballytrustin, in the little Ards. possessed by Wm. Dunbar and Richard Smith, tenants of Mr. Savage (Mr. Savage).

All these are in the Bishoprick of Downe.

“The Lands following are in the Bishoprick of Connor :—

Connor, with the temporalities of 16 townes (Sir Clotworthy).

At Crehankill (Cranfield), the temporalities of 4 townes (Sir Thos. Philips).

At Duneane, the temporalities of 4 townes (item).

At Drummaule, the temporalities of 4 townes (item).

At Ahahill (Ahoghill), the temporalities of 4 townes (Ez. Davys).

In Ballyclugg, the temporalities of 4 townes (O'Hara).

In Skerrie, the temporalities of 7 townes (John McBrien (O'Neill)).

In Magheresharkin, the temporalities of 5 townes (Sir Randal).

In Armoy, the temporalities of 4 townes (item).

In Inchpollen, the temporalities of one-half ploughland (item).

In the Glein (Glynn), the temporalities of 8 townes (Mr. Hill).

In Killroote, the temporalities of 3 townes (Mr. Hans Hamilton).

In Deserta Vera (Descart) nighe Skerrie, the temporalities of 2 townes (Sir Randal McDonnell).

These Landes following are challenged as glebe lands belonging to the several churches, or as termon and erinoth lands :—

Imprimis to Billie, 11 carucates ; item to Ballebonie, 11 do. ; to Coleraine, 7 do. ; to Atharum (Ballyghran), 7 do. ; to Milly (Milltown), 9 do. ; to Portcammon, 20 acres ; to Singlington (Ballyrashane), 2 carucates ; to Derikegan, 2 do. ; in Culfetrin, 15 acres ; in Ramoan, 15 acres ; to Loghgule, 2 villas ; in Killagan, 2 carucates ; in Dunathie, 20 acres.”

DIOCESE OF DOWN.

DEANERY OF LECALE.*

Imprimis—The Priory of Downe owes in proxies 7 marks, in synodals 2/-, and no refectiions, for the prior's house is the bishop's. £4 15s. 4d.

The Priory of St. John's of Downe—In proxies 3 marks, in refectiions 3 marks, in synodals 2/- 6 marks, 2/-

Monasterium Hibernorum (hard by the cathedral is the Church of the Channons)—In proxies 2 marks, in refectiions 2 marks, synodals 2/- 4 marks, 2/-

The Abbey of Inch is exempted, for that is of the Cistercians ; and the parish church of the abbey owes proxies 10/-, refectiions 10/-, synodals 2/- 22/-

The Abbey of Saule—Proxies 3 marks, refectiions 3 marks, synodals 2/- 6 marks, 2/-

Ecclesia Parochialis of Ballie—The Prior of Down hath it always, and he was dean as the bishop was abbot. The vicar owed in proxies 6/8, refectiions 6/8, synodals 2/- 15/4.

Capella de Ballenerrie (Ballynarry) is the Prior's of Downe. Proxies 18d., refectiions 18d., synodals 2/- 5/-

Capella de Killernard (Killard), in Lecale, near the sea. Proxies 1d., refectiions 1/-, synodals 2/- 4/- It is St. John's.

* For an account of the Churches of the Deanery of Lecale see Vol I.

Capella de Knockgar (Walshestown). It is the Prior of Down's. Proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Ecclesia de Ballintother (Churchhill, Ballintogher), the land of the Nuns of Downe—Proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

The Mensal of Ratholpe (Raholp)—The curate pays proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Capella de Gronell (Ardtole?)—The Prior of Downe's; proxies 8d., refectiōns 8d., synodals 2/- 3/4.

Capella de Creveit Christ (Killyvees?)—The quarter. The prior pays for it.

Ecclesia de Dunsfort—It is of the Priory of St. John's, Downe. The vicar pays proxies 18d., refectiōns 18d., synodals 2/- 5/-

Capella de Tollingrangoth (Tollomgrange)—It is of ye Gray Abbey's, both in spirituals and temporals—Proxies 20d., refectiōns 20d., synodals 2/- 5/4.

Chappel of Rose (Ross)—It hath only three-quarters of a towne, and pays in proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Ecclesia de Ardglass, *alias* Artriell (Ardtole)—It was changed, for that the woodkern of McCartene's country, upon a time, when the inhabitants of Ardglass were at mass, killed them all, thereupon it was brought within the towne. It pays proxies 4/-, refectiōns 4/-, synodals 2/- 10/-

Capella de Balleveregan (Ballyorgan) belongs to Bangor. The curate pays proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Capella de Liamullan (Bishop's Court)—The Bishop's Mensal. The curate pays proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Capella de Ballethoniam (Quoniamstown)—It is of the Abbey of Monestergellagh (Monasterium Hibernorum). The curate pays in proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Ecclesia de Belleits (Bright)—It is the Prior's of Down. The curate pays in proxies 18d., refectiōns 18d., synodals 2/- 5/-

Ecclesia de Killbreid (Killbride), of the Abbey of Gallagher or Monasterium Hibernorum, pays proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Capella de Rosglass is the Archdeacon's of Downe. The curate pays in proxies 6d., refectiōns 6d., synodals 2/- 3/-

Capella de St. Johanne Jerusalemitano (St. John's Point), Exempt.

Ecclesia de Rosmullan (Rathmullan) St. Johane Jerusalemitano. The vicar pays proxies 18d., refectiōns 18d., synodals 2/- 5/-

Ecclesia de Teerielā (Tyrella)—It is the Prior's of Down. The vicar pays in proxies 2/-, refectiōns 2/-, synodals 2/- 6/-

Capella de Ballecanleuor (Ballykinler) belongs to Christ Church in Dublin, and is exempt.

Capella de St. Knothi (Lismoghan?) de Monastergallagh—Ye abbey pays.

Capella St. Mariæ Magdelen (Ringreagh) de Rinriath—It is ye Archdeacon's of Downe, and he pays in proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

Capella de Kenlis (in Loghinisland) is the Prior's of St. John's in Downe. The curate pays in proxies 1/-, refectiōns 1/-, synodals 2/- 4/-

DECANATUS DE MORNE (MOURNE).*

The Prebendary of Kilkeile (Killkeel) Parish pays in proxies £2, refectiōns £2, synodals 2/-; Vicarius ibidem pays in proxies 20/-, refectiōns 20/-, synodals 2/-—£6 4/-

Chappel of Tamlait (Tamlaght)—The curate pays in proxies 2/-, refectiōns 2/-, synodals 2/- 6/-

Capella de Ballotheneirry (Ballaghaneiry), or part of Morne, nearly by ye sea from Newcastle—proxies 2/-, refectiōns, 2/-, synodals 2/- 6/-

Capella de Kilchow (Kilcoo), pays in synodals 2/-

Capella de Kilmagine (Kilmagin), pays in synodals 2/-

Matheraw (Maghera)—It is a mensal, and hath 4 townlands, it pays in proxies 4/-, refectiōns 4/-, synodals 2/- 10/-

Ecclesia de Drumcha (Drumcaw)—St. John's of Downe. The vicar pays in proxies 18d, refectiōns 18d, synodals 2/- 5/-

Capella de Recat (Clough)—Monaster Hibernorum, pays in proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

Ecclesia de Lothenewin (Loughin Island)—St. John's de Downe. The vicar pays in proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

Ecclesia de Kilmore Merone (Kilmore)—The Bishop's Mensal. The vicar pays in proxies 6/8, refectiōns 6/8, synodals 2/- 15/4.

* For an account of the Churches of the Deanery of Morne see Vol. I.

Capella de Tavenaghnewin (Saintfield), but that was never builded. The place pays synodals 2/- 2/-

Capella de Tullidonne (Killnagarrick, in Tonaghmore), also hath no buildings, nor never had, it is called Chapel. Vicar pays in synodals 2/- 2/-

* DEANERY OF DALVANIE (DAL-M-BUINE).

Ecclesia de Ballenderrie (Ballinderry), in Kilultagh.—1 Mensal, both spirituals and temporals. The vicar pays in proxies 6/8, refectiōns 6/8, synodals 2/- 15/4.

Ecclesia de Anachegaldenaghe (Aghagallon), appeartanes to Movilla. The vicar pays proxies 2/3, refectiōns 2/3, synodals 2/- 6/6.

Ecclesia de Ramisque (Magheramesk)—A Mensal, both spirituals and temporals. The vicar pays in proxies 20d, refectiōns 20d, synodals 2/- 5/4.

Ecclesia de Drumchaile, *alias* Mátherenegall (Magheragall)—A Mensal, both spirituals and temporals. Vicar pays in proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

Rectoria de Blaris (near Lisburn), founded by Bishop MacGuire, pays in proxies 14/-, refectiōns 14/-, synodals 2/- 30/-

Capella de Crumlin—The vicar pays in proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

Ecclesia de Drumbo—Vicar pays proxies 6/8, refectiōns 6/8, synodals 2/- 15/4.

Capella de Grangoth of Moivill—The curate pays in proxies and refectiōns 3/4, synodals 2/- 5/4.

Ecclesia de Bradagh (Breda) pays in proxies 13/-, refectiōns 13/-, synodals 2/- 28/-

Ecclesia de Drum (Drumbeg) of Movilla—The vicar pays in proxies 4/-, refectiōns 4/-, synodals 2/- 10/-

Ecclesia de Lambeg, One Mensal—The curate pays in proxies 4/6, refectiōns 4/6, synodals 2/- 11/-.

A NOTE.—Lands appertaining to ye Bishop of Downe. *Inter alia*—He hath Ballintoher, 12 townes. 12 townes ye townes of Downe (?) Kilmore Marone, 5 quarter lands, having 7 chappells belonging to it (Sir Hugh Montgomery is ntered on the margin as tenant).

* For an account of the Churches in the Deanery of *Dalvanie* see Vol. II.

DEANERY OF CLONDERMOT.*

Ecclesia St. Patricii de Vado albo—The Priory of Downe hath it. 6 alterages, and the church is called Shankill (Belfast). The vicar pays in proxies 10/-, refectiions 10/-, synodals 2/- 22/-

Capella de Crookmock (Crummac)—The Abbot's of Bangor. Shankill is the vicar, and pays for it.

Capella de Kilpatrick, above Moses Hill's house at Stranmillis. It pays not. Shankill pays for it—£1 1s. 2d.

Another copy here adds:—

Capella de Cranoge.

Capella de Killeroi, in Falls.

Calender's Fort. Shankill pays for these.

Capella de Kilemna—Proxies 2/-, refectiions 2/-, synodals 2/- 6/-

Capella de Clothmestale (Cloghcastle or Greencastle), that is hard by the Strand as we ride to Karrickfergus, near Captain Ellis's—Proxies 2/-, refectiions 2/-, synodals 2/- 6/-

Capella de Balliston (Ballyvaston)—The curate pays in proxies 2/- 2/-

Capella de Tulleruske—The curate pays in proxies 2/- 2/-

Ecclesia de Coole at Carmoney (of Woodburn)—The vicar pays in proxies 2/-, refectiions 2/-, synodals 2/- 8/- ?

Ecclesia de St. Johannis de Moyvelusk (Molusk)—The Prior of St. John's of Jerusalem is rector. The vicar pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Emgall had a parsonage endowed, and ye vicar, or curate, pays in proxies 10/-, refectiions 10/-, synodals 2/- 22/-

Ecclesia de Carmeavie, a union in Clondermont with Rulachach (?) (Killelagh), pays in proxies 6/-, refectiions 6/-, synodals 2/- 14/-

Episcopi Mensal, Camlin (a little parish within the bishop's 2 townlands mensal, and it is sparpallit by evil neighbours and in the bishop's decay). The curate pays in proxies 1/-, refectiions 1/-, synodals 2/- 4/-

Ecclesia de Lenavy—Bangor is parson. The vicar pays in proxies 3/-, refectiions 3/-, synodals 2/- 8/-

Capella de Kilmakavett—Bangor is Parson The curate pays in proxies 18d, refectiions 18d., synodals 2/- 5/-

* For an account of the Churches and the Deanery of Clondermott, see Vol. II.

DECANTUS DE BALLAVICO (NEWTOWNARDS).*

Imprimis Bangor pays in proxies 7 marks, refections 7 marks, synodals 2/- 14 marks and 2/-

Ecclesia de Craigevoid—A rectory, and hath a townie gleabe, and pays in proxies 5/-, refections 5/-, synodals 2/- 12/-

Capella de Holiwood—Abbot of Bangor is parson. The curate pays in proxies 20d, refections 20d, synodals 2/- 5/4.

Capella de Ballie O'Meachan (Ballymachan) of Bangor. The curate pays in proxies 20d, refections 20d, synodals 2/- 5/4.

Ecclesia de Knockcallmakill (Knock)—A union, and hath half a townland in gleabe, pays in proxies 5/-, refections 5/-, synodals, 2/- 12/-

Capella Corcrib (Gortcrib)—Mensal, and hath 2 townlands. The curate pays in proxies 1/-, refections 1/-, synodals 2/- 4/-

Ecclesia de Downdonnall (Dundonald). Rectoria unita pays in proxies 5/-, refections 5/-, synodals 2/- 12/-

Capella de Killarneid (Killarn), of the Priory of Downe. The curate pays in proxies 1/-, refections 1/-, synodals 2/- 4/-

Capella de Castlebege is the Archdeacon's. The curate pays in proxies 7 groats, refections 7 groats, synodals 2/- 6/8.

Capella de Balleoran, of the Inch. The curate pays in proxies 1/-, refections 1/-, synodals 2/- 4/-

Capella de Carrigownantalan (Craigogantalet), of Movilla. The curate pays in proxies 6d, refections 6d, synodals 2/- 3/-

Capella de Ballenestroth (Ballynaskeagh)—1 Mensal. The curate pays in proxies 6d, refections 6d, synodals 2/- 3/-

Monasterium de Movilla, pays in proxies 3 marks, refections 3 marks, synodals 2/- 6 marks and 2/-

Ecclesia de Villa Nova (Newtownards). The vicar pays in proxies 5/-, refections 5/-, synodals 2/- 12/-

Dominicani de Villa Nova debebant refectionem Episcopo, viz., escalenta and potulenta.

Capella de Ballyregart (Ballyrickard)—St. John's of Down. Th^o curate pays in proxies 20d, refections 20d, synodals 2/- 5/4.

Monaster de Comber, exemptum, est Cistersense.

*The Churches in this Deanery are treated of in Vol. II., except the last five, for which see Vol. I.

Ecclesia de Villa Rogeri (Killaghan). The parish church owes in proxies 8/-, refectiions 8/-, synodals 2/- 18/- Observe this is quite distinct from Ballyregart, *alias* Ballyrickard.

Rectoria de Ballemacathan (Ballymagauhy)—Rector, Curati, and comes to the Comber, pays proxies 8/-, refectiions 8/-, synodals 2/- 18/-

Ecclesia de Kilmudd, Abbot of Comber is rector. The vicar pays in proxies 8 groats, refectiions 8 groats, synodals 2/- 7/4.

Balledrene (now Tullynakill, Nedrum)—1 Mensal. The curate pays in proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Capella de Ballemonstragh (Ballyminstragh), of Grey-abbey. The curate pays in proxies 1/-, refectiions 1/-, synodals 2/- 4/-

Ecclesia de Killinshy, in Machern (Killinchiemagherie). The parson pays in proxies 16/-, refectiions 16/-, synodals 2/- 34/-

Ecclesia de Rinchadie (Ringhady), Rectoria unita, pays in proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Killandreas, a union, pays in proxies 10/-, refectiions 10/-, synodals 2/- 22/-

Ecclesia de Killeleagh, a union, pays in proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Killinsee in the Kalbe (Killinchy in the Woods)—One mensal and pays nothing, and hath one towne spirituals and temporals.

A chief rent on the Castle of Scatrick—14d. to the bishop.

DECANATUS DE ARDO (ARDS).*

Donaghadee—The Black Abbey is parson. The vicar pays proxies 3/4, refectiions 3/4, synodals 2/- 8/8.

Ballyhaies (Ballyhay) of St. John's, spiritualities and temporalities. Exempt.

Capella de Kilcalmoke (Carrowdore)—Nuns of Down parson. Curate pays proxies 1/-, refectiions 1/-, synodals 2/- 4/-

And they have one quarter-land called Carrow Strelane.

Ecclesia de Ballyrollie, Rectoria—Nuns of Downe hath a towne. Vicar pays proxies 2/8, refectiions 2/8, synodals 2/- 7/4.

Templepatrick hath a town and pays nothing.

*For the first five Churches in the Deanery of Ards see Vol. II.; for the others see Vol. I.

Templefin (Ballywalter)—Black Abbey is the parson and hath two townns. Vicar pays proxies 20 groats, refections 20 groats, synodals 2/- 15/4.

Black Abbey—Prior of it owes in proxies 3 marks, refections 3 marks, synodals 2/- 6 marks and 2/-

Inishargie—The Black Abbey is parson. Vicar pays in proxies 5/-, refections 5/-, synodals 2/- 12/- It hath half a towne in glebe.

Capella de Kilcubin—It is St. John's of Down. The Nuns' Quarter pays in proxies 2/-, refections 2/-, synodals 2/- 6/-

Capella de Tollemgrange (Gransha)—Saule is the parson. Curate pays proxies 18d., refections 18d., synodals 2/- 5/- It hath two townns and St. John's Quarter.

Ecclesia de Talbertstone (Ballyhalbert)—Black Abbey is parson. One town glebe. Vicar pays proxies 2/-, refections 2/-, synodals 2/- 6/- Ballygraffane, Rowborne, and Rowreagh.

Ecclesia de Archin (Ardkeen)—The church hath a quarter of St. John's. Pays in proxies 5/-, refections 5/-, synodals 2/- 12/-

Castleboy is exempt.

Ecclesia de Arechewen (Ardquin). One mensal pays in proxies 5/-

Capella de Ballygalged is the Prior's of Downe. Curate pays proxies 1/-, refections 1/-, synodals 2/- 4/-

Ecclesia de Slane, Rectoria. Proxies 4/-, refections 4/-, synodals 2/- 10/-

Capella de Derrie (Derry), Movilla. Curate pays proxies 1/-, refections 1/-, synodals 2/- 4/-

Ecclesia de Philipstone (Ballyphilip)—One quarter of glebe. Ecclesia stat upon St. John's Carrow, Nepalstone, and he had noantil (sic) of rent uppon it at Christmas. In proxies 7/-, refections 7/-, synodals 2/- 16/-

Ecclesia de Trustan (Ballytrustan)—Prior of St. John's parson. One towne glebe. Vicar pays in proxies 3/-, refections 3/-, synodals 2/- 8/-

Capella de Vochter (Witter)—Inch is the parson. Curate pays proxies 7/-, refections 7/-, synodals 2/- 16/-

DIOCESE OF CONNOR.

DECANATUS DE TUSCARDIE (THE ROUTE).*

Ecclesia de Acharton (Ballyaghran), hath 20 acres, it pays proxies 10/-, refectiions 10/-, synodals 2/- 22/-

Capella de Rosroylooke (Rosrelick), is a member of Kells, but Sir Randal keeps it. It has 4 acres glebe, and pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de S. Cuthbert Dunlissæ (Dunluce), hath 5 acres of glebe, pays proxies 20/-, refectiions 20/-, synodals 2/- 42/-

Ecclesia de Port Cammon (Bushmills), hath a townland of St. John's, upon which the church standeth, and one-quarter glebe. In old times the Prior of St. John's had the presentation; though the bishops were not accustomed to take from church lands, it pays proxies 13/-, refectiions 13/-, synodals 2/- 28/-

Ecclesia de Singinstowne hath a plowland of St. John's, whereon it standeth. The Prior had of old the presentation of the parson. It hath half a towne for the glebe, it pays proxies 10/-, refectiions 10/-, synodals 2/- 22/-

St. Patrick's Church, at Coleraine. It hath 5 acres of glebe, and pays proxies 10/-, refectiions 10/-, synodals 2/- 22/- Sir Randal hath it.

Ecclesia Calva de Tullothgarra (Tullegbare). It hath half a townland in glebe. It pays proxies 5/-, refectiions 5/-, synodals 2/- 12/- It is united to Ballymoney.

Ecclesia de Ballymoney hath in glebe 20 acres—it is one of the best livings in the diocese. Proxies 20/-, refectiions, 20/-, synodals 2/- 42/-

Ecclesia de Bille hath 20 acres in glebe. It pays proxies 20/-, refectiions 20/-, synodals 2/- 42/-

Ecclesia de Dirrachegan (Derrykeighan), hath in glebe 20 acres. Proxies 20/-, refectiions 20/-, synodals 2/- 42/- Sir Randal is parson; Donald Murray, vicar.

Ecclesia de Armoy of Eriuothe lands—4 townlands in glebe. Proxies 10/-, refectiions 10/-, synodals 2/- 22/-

Ecclesia de Rathmoan hath 20 acres of glebe. It pays proxies 20/-, refectiions 20/-, synodals 2/- 42/-

*For the Churches in the Deanery of Tuscardie see Vol. IV.

Ecclesia de Culfethrin hath 20 acres glebe. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Innis Pollan hath a little Mensal. Pays to the bishop one fat beef. He hath agreed 50/- per annum. 50/-

Ecclesia de Lothkeill (Loughguile)—parsonage and vicarage hath half of one town in glebe. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Kilraghties hath a townland in glebe. Sir Randal hath it. It pays proxies 5/-, refectiōns 5/-, synodals 2/- 12/-

Ecclesia de Killageino (Killagan), half a townland glebe. Pays proxies 8/-, refectiōns 8/-, synodals 2/- 18/-

Ecclesia de Donnecathe (Dunaghy), one quarter glebe. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Capella de Dounedermint (Dundermot), a quarter glebe. Proxies 4/-, refectiōns 4/-, synodals 2/- 10/- Its the Abbey of Kells, and Sir Randal hath it.

Capella de Dumoth (Dunmore, near Fair Head)—It is of St. John's exempt. Sir Randal hath it.

Capella de Killoan—The Chapel of St. James in Moroloke (Murlough), near the Fair foreland. It is usurped and concealed a long time by the parson of Keelfeetrin, and it is exempted.

DECANATUS DE TURTERE.*

Ecclesia Cathedralis de Connor in temporalibus habet 16 (townlands) in fee in the same villa—The Abbot of Kells hath the parsonage. Ye vicar pays proxies 10/-, refectiōns 10/-, synodals 2/- 22/-

Ecclesia de Ballyclug hath 4 towns in Erineth lands, but seldom pays anything. The archdeacon is parson. The vicar owes proxies 20 groats, refectiōns 20 groats, synodals 2/- 15/4.

Ecclesia de Ratacabhan (Rathcavan) hath a town Erineth lands. It hath a parson, and it owes proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Skerrie, a parsonage and vicarage. It hath foure towns in Erineth lands. It pays proxies 20/-, refectiōns 20/-, synodals 2/- 42/- John McBrian (Shane MacBrian O'Neill) hath it antiently.

*For the Churches in the Deanery of *Turtles* see Vols. III. and VI.

Ecclesia de Tathmackreevan (Tickmacrevaun) hath 5 acres in glebe. It pays proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Arddlanise (Ardlanis). It hath no land but a quarter of glebe. It owes proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Lade hath no lands but 20 acres of glebe. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/- Owen McVarage hath it.

Ecclesia de Senboth, *alias* Finvoyhe (Finboy), hath 20 acres glebe. Sir Randal hath parsonage. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Rasertain (Rasharkin) hath 5 towns, 4 Erinōth and one in glebe. Sir Randal hath the parsonage. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Machochil (Maghera-Ahoghill) hath 4 towns Erinōth lands, and pays proxies 20/-, refectiōns 20/-, synodals 2/- 42/- N. Tate hath six parsonages.

Ecclesia de Killeconrelle hath no land but 6 acres glebe, and it pays proxies 20 groats, refectiōns 20 groats, synodals 2/- 8/8.

Ecclesia de Drummalle hath 4 towns Erinōth lands. Ye vicar pays proxies 20/-, refectiōns 20/-, synodals 2/- 42/- O'Hara hath it for ye Lord Deputy (Chichester).

In another copy—Hugh McClernon hath it for ye Lord Deputy.

Ecclesia de Cremmkill (Cranfield). It hath 4 towns Erinōth lands, and but 1 town in the parish. Shane M'Bryan (O'Neill) hath the land; Hugh M'Clernon is vicar. It pays proxies 20 groats, refectiōns 20 groats, synodals 2/- 5/4.

Ecclesia de Dunneen hath 4 towns Erinōth. Lord Deputy, parson; H. M'Clernon, vicar. Proxies 20/-, refectiōns, 20/-, synodals 2/- 42/-

The Abbey of Kells. Proxies 40/-, refectiōns 40/-, synodals 2/- 82/-

Capella Otraghe (Templeoughter) de Glenarm, hath 5 acres glebe. Proxies 2/-, refectiōns 2/-, synodals 2/- 6/-

Ecclesia de Carrickfergus, hath no glebe, but some orchards. Proxies 20/-, refectiōns 20/-, synodals 2/- 42/-

Ecclesia de Ballymanagh (Monkstown), hath 3 towns in spiritualities and temporalities, and belongs to Grey Abbey. Proxies 2/-, refectiōns 2/-, synodals 2/- 6/- Lord Deputy hath it. It hath some orchards.

Ecclesia de Rasce (Rashee), hath some orchards, and pays proxies 5/-, refectiōns 5/-, synodals 2/- 12/- (In another copy, proxies 2/-, refectiōns 2/-, synodals 2/-).

Prebendaric of Kilroote—

Ecclesia de Kilroote—Kells hath the parsonage. Ye Mensal is 3 townes, but the bishop hath not the half that is due to him. The vicar pays proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

Ecclesia de Loggane (in Ballywalter), has 5 acres glebe. Proxies 2/-, refectiōns 2/-, synodals 2/- 6/-

Temple Leffeine (in Island Magee), is of the Abbey of Comber, and hath only 3 townlands in the parish, and 3 acres glebe. It pays proxies 3/-, refectiōns 3/-, synodals 2/- 8/-

Ecclesia de Kilbane—the whole parish 2 townes, a member of Kells. Proxies 2/-, refectiōns 2/-, synodals 2/- 6/-

Capella de Ballie Indine, is 2 townlands of St. John's, is exempt. Ecclesia de Port-Muc, is of the Abbey of Inch, 3 acres of glebe. The whole parish is 5 towns and a half. Proxies 5/-, refectiōns 5/-, synodals 2/- 12/-

DEANERY OF MAGHLENIE (MOYLINNY). *

Ecclesia de Entroyie, *alias* Antrim, 4 towns Erenoth lands, whereof the bishop hath had 10 groats out of every town, and certainly it is supposed that the other 12 towns were given to it as a glebe. It pays proxies 5/-, refectiōns 5/-, synodals 2/- 12/-

Ecclesia de Shilvodan, of Muckamore, hath no glebe. Pays proxies 5/-, refectiōns 5/-, synodals 2/- 12/-

Ecclesia de Dunneguire (Donegore)—The archdeacon hath it; a plowland glebe. It pays proxies 10/-, refectiōns 10/-, synodals 2/- 22/-

Monasterium de Muckamore—Captain Langford. The abbey pays proxies 43/-, refectiōns 8/- 51/-

*For the Churches of the Deanery of *Maghlenie* see Vol. III. From Ballyedward to Scour see Vol. IV.

Ecclesia de Ballymartin—One townland glebe. It pays proxies 10/-, refectiions 10/- 20/- A Rectory of My Lord Deputy (Chichester).

Ecclesia de Ballywalter—One townland glebe. William O'Sheil. It pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Capella de Carne Graine (Carngранy)—One quarter glebe It pays proxies 3/-, refectiions 3/-, synodals 2/- 8/-

Capella de Ballyrobert is of Muckamore—Has one quarter glebe. It pays proxies 3/-, refectiions 3/-, synodals 2/- 8/-

Ecclesia de Bally-na-linnie (Ballylinny)—It has one town and a quarter glebe. Proxies 5/-, refectiions 5/-, synodals 2/- 12/- My Lord Deputy (Chichester) hath it from Woodburn.

Ecclesia de Killbried (Killbride)—Two towns Erineth lands, of which 30 acres belong to St. John's. Pays proxies 10/-, refectiions 10/-, synodals 2/- 22/-

Capella de Rasee (Rashee)—One plowland glebe. My Lord Deputy withholds it. It pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Ballychor hath a plowland in glebe, but it is kept from the Church by Nicholas Dobbin. It pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Ballynure—It had two townlands glebe, and now but one, and there is 30 acres of St. John's. The Prebend of Kilroot has it. It pays proxies 10/-, refectiions 10/-, synodals 2/- 22/-

(Here is inserted in a later hand the following Note :—

"Templepatrick is of St. John's. Lambeg is in the Diocese of Down, so are Killultagh, Killmacavet, Clandermot, the cinement of Shankill, Carnmeave, and Moylusk. Woodburn pays proxies 30/-, refectiions 30/-, synodals 2/- Coole —Proxies 5/-, refectiions 5/-, synodals 2/- Templepatrick—Proxies 5/-, refectiions 5/-, synodals 2/-"

Ecclesia de Ballyedward hath 10 acres of glebe. It pays proxies 5 groats, refectiions 5 groats, synodals 2/- 5/4.

Ballyprior hath 12 plowlands in the parish, and half a plowland glebe. It pays proxies 20/-, refectiions 20/-, synodals 2/- 42/-

Ecclesia de Glin—The bishop hath two townlands; one is mensal. Kells hath the parsonage. The vicar pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Raloo, hath a quarter land glebe. It pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Envirmore hath 5 acres glebe. It pays proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Enverbeg—The Bishop's Mensal hath 3 townlands, whereof the spirituals belongs to the bishop.

Capella de Dunmallus of Woodburn—It hath 3 quarters land in all. It pays proxies 18 groats, refectiions 18 groats, synodals 2/- 14/-

Ballyhumphany (Ballyhampton), is the Bishop's Mensal in spirituals and temporals, and is a town, but is brinked by evil neighbours.

Ecclesia de Killoghter (Kilwaughter)—It has a plowland in glebe. It pays proxies 8/-, refectiions 8/-, synodals 2/- 18/-

Ecclesia de Killglyne was of Muckamore, and hath 5 acres of glebe, but Sir Randal (M'Donnell) keeps it, so that the prebend hath but the third part. Proxies 5/-, refectiions 5/-, synodals 2/- 12/-

Ecclesia de Carncastle—5 acres glebe. Proxies 10 groats, refectiions 10 groats, synodals 2/- 8/8.

Capella de St. Conning—hath 5 acres glebe. Pays proxies 3/-, refectiions 3/-, synodals 2/- 8/-

Solour is a Bishop's Mensal in spiritualities. It hath 5 acres glebe—it hath 5 acres in it. It pays proxies 1/-, refectiions 1/-, synodals 2/- 4/-

From the Terrier it appears that the bishop held in the diocese of Down 12 mensal parishes, viz., Lismullin or Bishops court, Maghera, Kilmore, Magheramesk, Magheragall, Lambeg, Canlin (Crumlin), Gortgrib, Ballynaskeagh, Nedrum, Killinchy-in-the-Woods, and Ardquin, and he received, or ought to have received, in proxies, refectiions, and synodals £77 8s.

In the diocese of Connor the bishop had five mensal parishes, viz., Innis-Pollan, Glynn, Inverbeg, Ballyhampton, and Solar, and he was entitled to receive from proxies, refectiions, and synodals £83 16s. 8d.

The diocese of Down was divided into 5, and subsequently into 6 rural deaneries, viz., Lecale, subsequently subdivided into Lecale and Mourne, Dalboyn, Clandermoid, Newtownards, and Ards.

The diocese of Connor was divided into the rural Deaneries of Twescard (the Route), Turtery, Moylinney, and Magheramorne.

THE ELECTION OF BISHOPS, AND THE TREATMENT
OF IRISH ECCLESIASTICS IN THE DIOCESES OF DOWN
AND CONNOR, A.D. 1177—A.D. 1537.

How the Bishops of Down, or of Connor, were elected before the English invasion we do not know. The Cathedral Church of Down up to that period was served by a prior and convent of secular canons. These were removed by Malachy III., at the dictation of De Courcy, to make room for a prior and convent of Benedictine monks, brought from St. Werburgh's of Chester (p. 139), over whom the bishop presided as abbot. Hence Bishop Malachy III., in the charter (p. 140) by which he confers forty-seven townlands of the see-lands of the Diocese of Down on the Prior and Convent of Down, says that he grants them for the use of the prior and Black monks, of whom I myself will be bishop, guardian, and abbot, as occurs in the Church of Wynton, or Coventry." The *Terrier*, a document drawn up about the year 1615, in describing the constitution of the chapter, such as it existed in Catholic times, has the following entry:—"The Bishop of Downe is Abbot of St. Patrick's Abbey and Convent, and the said church is cathedrall, and, moreover, he hath in the same abby and convent as much obedience and reverence as any other abbot hath in his own abby." Outside the prior and convent the only diocesan officer was the archdeacon. There was no dean, precentor, chancellor, nor treasurer.

In early times the Bishop of Connor was both abbot and bishop, and at whatever time the two offices—probably about the time of St. Malachy—became separated, the abbey *de deserto Conneriae*, or Kells, became an independent establishment, with its own monastic abbot, and, in consequence it would seem, of a compact between the bishop and the abbot, the lands of Connor, consisting of sixteen townlands, the lands of Glynn, Drummaul, Dunean, Kilroot, and Kilkennan, in Island Magee, became see-lands, but the rectorial tithes of those lands and the advowson of the churches were vested in the Abbots of Kells. There was no dignitary connected with the Cathedral of Conner, except the Archdeacon, and all capitular acts were performed by the Archdeacon and clergy.

When a vacancy occurred in the See of Down the Prior and Convent notified it to the King, and petitioned him to permit them to elect a successor. On a similar occasion, in the Diocese of Connor, the notification and petition were presented to the King by a proctor, deputed by the Archdeacon and clergy. In both dioceses the Primate during a vacancy became guardian of the spiritualities and of the spiritual jurisdiction of the dioceses, which, it would appear, did not devolve in Down on the Prior and Convent of St. Patrick's as a dean and chapter. The Temporalities of both dioceses during vacancies devolved on the King.

In Down the election of a bishop rested with the Prior and monks of St. Patrick's, who successfully (p. 159) resisted an attempt on the part of the Abbot and monks of Bangor to set up a claim to this privilege, and at another time were equally successful against the secular clergy and the abbots of the great monasteries of the diocese (p. 161 to 167). In Connor the election was made by the Archdeacon and clergy assembled in some principal church of the diocese—frequently in St. Nicholas's, of Carrickfergus. At times the election was made *per viam compromisi* (p. 187); that is to say, a committee of two or three clergymen were appointed to select the elect. One or more proctors were then appointed to notify to the King the name of the elect. If there was no objection on the part of the King to the elect, a royal letter was issued to the chancellor commanding that certain officials, usually named, should restore the temporalities to the elect after his election should be confirmed by the Archbishop of Armagh, and the elect had sworn fealty to the Crown. The final confirmation, according to the discipline of the time, rested with the Archbishop, except in case of an appeal to Rome, or unless the Holy See had by special provision reserved to itself the appointment, in which case any election by the usual electors was declared null and void. The new bishop was not restored to the temporalities until he had in a solemn manner renounced all rights to the temporalities by virtue of any Papal provision (p. 182), and acknowledged that the receipt of these temporalities was owing to the King's bounty. Completely English in its origin was this scheme of election, which enabled the Crown practically to appoint the bishops and abbots; for it was required

that the choice of the electors should be preceded by the royal licence to elect. This afforded the King an opportunity of recommending some person for the vacancy. And it was again required, that the name of the elect should be presented to the King for his assent, which allowed him in reality the exercise of a veto.

In England, before the Norman Conquest, on the demise of an abbot or bishop, the care of the temporalities devolved on the diocesan or the archbishop. Under the Conqueror it was entrusted to a clergyman appointed by the King, who had to render an exact account to the next incumbent. Under William Rufus, one Ralph, whom Englishmen have surnamed *Flambard*—"the devouring torch"—but on whom the King conferred the eulogium that he was the only man who, to please his master, was willing to brave the vengeance of the rest of mankind, was the first to suggest to the avaricious monarch this new and productive source of revenue. "He contended," says Dr. Lingard, "that the prelacies were fiefs held by the King, the revenues of which, on the death of the actual tenant, ought to revert to the Sovereign, till he, of his special grace, bestowed them on an abbot or bishop. Acting on these principles he took every vacant prelacy under his own care. Inferior officers were appointed to administer the temporalities for the benefit of the Crown." After the conquest of Ireland the English monarchs constrained the Holy See to permit the introduction into this country of that custom, which even in England could not claim an higher antiquity than the reign of William Rufus. This concession is quoted in a document of the reign of Edward I., calendared by Sweetman—"Because it is conceded to the Kings of England by the Apostolic See that the Church of Ireland shall be regulated and subjected to the kingly dignity in the premises as in the Church of England." The product of church-lands sown before the death of the prelate belonged to the executors of the deceased, and the product of lands sown by the custodian during a vacancy belonged to the Crown. Thus the barons and the keepers of the wardrobe, on the 28th of July, 1297, sold for 3s. 6d. per acre to the Archbishop elect of Dublin the crop of 695 acres of land belonging to the archbishopric sown with wheat by the custodian during the vacancy, the total being £121 12s. 6d. (*Sweetman's Calendar*).

The temporalities of abbeys, priories, and convents were intended for the support not only of the monastic superior, but of the whole religious community ; nevertheless all passed into the hands of the Crown, while the monks and clergy belonging to the religious house were often compelled to seek a precarious subsistence from the charity of strangers.

The English colonists from the very beginning used all their endeavours to exclude ecclesiastics of the ancient Irish race from Church preferments. At p. 252 is given a bull of Honorius III., dated August, 1230, declaring null and void a statute of the English to exclude Irishmen from all ecclesiastical preferments, and eighteen years afterwards the King (Henry III.) issued an order commanding that this infamous law be withdrawn within a month. One hundred years after this the English Government had in the Court of Rome an agent, one Andreas Sapiti, who placed before the Holy See certain articles, by which he was instructed to say the peace of Ireland was disturbed. (*Codex Barb. XXXI.*, p. 11, fol. 8.)

1st. Because the clans (*gentes*) of the Irish nation do not look on our lord the King as the true lord of Ireland, but as an usurper. A remedy is suggested, that the Pope should write to the bishops that the clergy should instruct the people in the confessionals and in preaching, and that there should be sermons inculcating loyalty on four festivals of the year. The answer of the Pope is nearly the same, but he does not consent to the four sermons.

2nd. The peace and concord of Ireland are disturbed because Irish prelates occupy bishoprics neighbouring to the English, and at times among the English ; and these prelates, with their clergy, assist their own nation by exciting and sustaining wars against our lord the King of England and his subjects. The suggestion of a remedy for that was that the smaller sees should be united to large sees in royal cities—Armagh to Clogher, Down to Dromore, Connor to Derry and Raphoe, Meath to Kilmore, Ardagh to Clonard, Cashel to Killaloe, Waterford to Lismore, Tuam to Enachdune, Achonery to Kilmaedunagh, Elphin to Killala, and that the see be transferred to Roscommon. Answer of the Pope :—When the King supplicates for this, and it seems expedient to the prelates, it may be done ; but each cathedral church should be preserved,

and the bishop should have an episcopal throne in each, and officiate in each as may be convenient, and elections of bishops should be in the principal church by the chapters of both churches.

3rd. Discords are cherished and wars promoted, because monks in many places, and regular canons having large possessions in the midst of the English, and other religious of the mendicant orders admit none but mere Irish to those orders, while Irish are everywhere received in the English monasteries. The answer of the Pope is that persons of both nations should be received indiscriminately.

A document of the reign of Edward I., calendared by Mr. Sweetman says, "It would be expedient to the king that no Irishman should ever be an archbishop or a bishop, because they always preach against the king, and always provide their churches with Irishmen, so that an election might be made of Irishmen to maintain their language. In like manner the Dominicans and Franciscans make much of that language."

Though the English complained at the court of Rome that their countrymen were excluded by the Irish from church preferments, it is obvious that in this the Irish were only retaliating on their conquerors. The acts of the English colonists testified that they strove to deprive the Irish, not only of the possession of the soil, but even to exclude them from the ecclesiastical livings founded by the piety of their ancestors. The Parliament convened at Kilkenny A.D. 1367, by Lionel, Duke of Clarence enacted:—

"XIII. Also it is ordained that no Irishman of the nations of the Irish be admitted into any cathedral or collegiate church by provision, collation, or presentation of any person, nor to any benefice of the Holy Church amongst the English of the land; and if any be admitted, instituted, or inducted into such benefice, it be held for void, and the king shall have the possession of the said benefice for that avoidance, to whatever person the advowson shall belong, saving their right to present, or make collation to said, when it shall be vacant another time."—*From the Norman French.*

Of all the laws made by the English, this was considered by the Irish among the most severe. The other laws were made against

men, but this was directly intended against the service of God. Soon, however, the spiritual wants of the people necessitated the government to grant licenses to Irishmen to be admitted to dignities and benefices. Notwithstanding these conscientious scruples of the colonial government, the English Parliament, in the year 1416, determined to shut out Irishmen from God's sanctuary.

"Whereas, it was ordained in the time of the king's noble progenitors, by a statute made in the land of Ireland, that none of the Irish nation should be chosen by election to be archbishop, bishop, abbot, prior, nor in none other manner received nor accepted to any dignity or benefice within the said land; and now of late many such Irish, by force of certain letters of license to them made by the king's lieutenant there to accept and receive such dignities and benefices, be promoted and advanced to be archbishop and bishop within said land, and also make their collations to Irish clerks of dignities and benefices there against the form and effect of said statute." It was enacted "that the said statute should stand in its entire force, and that it be well and duly kept and fully executed."—4 *Hen. V., Chap. 8. Statutes of the Realm, Vol. II., pp. 197—8.*

After this act was passed the Statute of Kilkenny was strictly carried into execution, but its execution soon effected its overthrow, and the Parliament, held in Dublin in 1483, was necessitated to permit even the Archbishop of Dublin to appoint Irishmen to benefices in his diocese, "for no Englishman can inhabit said benefices," and English clerks are "inexpert in the Irish language, and such of them who are expert disdain to inhabit among the Irish people, and others dare not inhabit among them."

In the diocese of Down from the death or resignation of Echmilidh or Malachy III., A.D. 1202, till the appointment of Eugene Magennis, A.D. 1539, no bishop of the old Irish race occupied the see. In the diocese of Connor there was a similar exclusion of the mere Irish, until James Kerney was translated from Enachdune, A.D. 1324, by the Pope, and afterwards two others, apparently belonging to the subjugated race, were appointed by papal provision.

The reader of these pages will have observed that the names of the beneficed clergy in the diocese of Down, with extremely few exceptions, indicate that they were either Englishmen or belonging to English colony. A somewhat larger intermixture of Irish names appears among the clergy of Connor. The pride of the proud colonists was, however, nearing its fall. The Irish territory of Tyrone (Tir-Eoghaim) comprised the present counties of Derry and Tyrone, together with the barony of Inishowen and the half barony of Raphoe, in the present County Donegal. There dwelt the Kinel-Owen, a colony led from ancient Meath about A.D. 400, by Owen, one of the sons of Niall of the Nine Hostages. Before the English invasion this colony had given sixteen monarchs to the Irish throne ; and since the English invasion no Englishman was able to make a permanent settlement within its territory. The chieftancy of Tyrone was exclusively, since the year 1241, in the possession of the sept of O'Neill, but amongst them there were many disputes, arising from the elective nature of the chieftancy, and the family of Aodh-Buidhe (pronounced Ee-Boy), who died in 1283, were for many years in deadly hostility to the ruling chiefs. Fortunately for the Kinel-Owen the defenceless state of the English colonists in Antrim and Down, weakened as they were by Bruce's invasion, and still more by the feuds that sprung from the murder of the Earl of Ulster, induced the septs of Tyrone to leave off their fratricidal wars, and to seek for plunder and for settlements in the territories east of the Bann. The family of Aodh-Buidhe O'Neill, finding themselves unable to cope with the dominant chiefs of the Kinel-Owen, led with them all the adventurous youths of Derry and Tyrone who were willing to try their fortunes in Antrim and Down. These were called from their leaders the Clan-ee-boy, or Clannaboy, and in consequence of that Clannaboy invasion the surnames of many of the Catholic families of Down and Antrim are the same as those of Derry and Tyrone. Every summer brought a fresh horde of invaders from beyond the Bann, and these summoned to assist them the kindred clans of the Scottish Highlands, until the English, cooped up in the walls of Carrickfergus or within the easily-fortified peninsula of Lecale, piteously cried to the King of England for aid.

“To the kyng ourre souverain lord.

“Meekly Beseecheth your mooste Noble Hieghnesse and preexcellēt grace yourre humble Subiectes and servantes whose Seales vnto this presentes beth affixed with all the faithfull and trwe liege people of Therldome of Vlster whiche some tyme was named the third moost Rialle Erldome in Christiante and now in defaute of lordship and people with yourre enmyes daly destroyed and under tribute constitute and thraldom ze graciously to considre the said thraldome and tribute with the importable werres vpon yourre said liege people daly continued both by see and land by see with Bretones and with Scottes of the oute Iles whiche beth w^t Irishmen enmyes of the land confedered that is to say w^t Oneyll bwy, Okane, m^cgwylyn, henry Oneylle, Con Oneylle, m^cgyunusse, m^ccartan, and the Offlynnes, whiche with in short tyme fynally and vtterly woll destroye yourre said Eildome and people withoute that it be by yourre mooste gracious hieghnesse provided to send vnto theym a certain of people to inhabite and to defende yourre said grounde othir to send vnto yourre faithfull servant and trwe liege man Janico Savage yourre Senescall of Vlster whiche hath kept and defende yourre said cuntray w^t grete aventure daly in drede he and his men withe grete Care hunger thurste watching blodeshed and mannys slaghtie ayens yourre said Enmyes mortell and yeven many grete slaghties and Scomfettes in the whiche his frendes that was to hym mooste socoure beth slayne and passed vnrewarded as yett: suche fees outhir suche rewarde wher with he may wage Sawdiours to resiste and to defende your said Enmyes and kepe yourre said cuntray to be sped within shorte tyme othir ellys yourre said people woll fynally be destroyed and yourre said cuntray w^t yourre Enmyes conquered wating daly and nyghtly whanne the said Scottes of the oute Iles of Scotland with the said Irishmen confedered shal vtterly distroie theym. Thiez premisses to be remembred and remedied by yourre said preexcellēt grace. We mekely at the Reuerence of almighty Jesu which by his prophete moises delyuered the childeren of Israel oute of the thraldome and bondage of Kyng pharoo beseecheth in way of charite And we daly to pray for the preseruyng of yourre maieste roiall Beseching mekely more ovir yourre preexcellēt grace that it might please yourre hieghnesse to geve vnto the berers herof

Thomas Lambert and David Callan in the circumstance of the premises faith and credence."

To this document, which seems to have been drawn up about the year 1490, were attached the following signatures and seals—*Sigillum Dunen and Coneren Epi.*; *Prioris de Duno*; *Archid. Dunen* (Archdeacon of Down); *Abbatis de Ines* (Abbot of Inch); *Abbas de Jugo Dei* (Abbot of Gray Abbey); *Magistri Sci Johis Baptę* (Master of the Knights of St. John the Baptist); *S. Coie Civetat. de Duno* (common seal of the city of Down); *Georgi Russel Baronis*; *Ville de Ardglass*; *Ville de Kilcleth* (of the town of Kilclief). *All these signatories resided in Lecale or the Ards, probably the only parts of the present County of Down which were then in possession of the English. In the reign of Henry VIII. there were few of the Anglo-Norman lords in the counties of Down and Antrim who had not become as Irish as the Irish themselves. The low state to which eventually the English interest in these counties was reduced is told in a memoir of his government, addressed by Sir Henry Sidney, in 1583, to Sir Francis Walsingham, and at present in the Record Office of the Secretary of State. "Shane O'Neile, the archtraytor, . . . had forcible patronized himself in all Lecale, and all the Lordships of Sir Nicholas Bagenal and the Ardes, which are

*The petition which was preserved in the Chapter-house, Westminster, is written on a piece of parchment five inches seven-eighths long, and nineteen and a half inches wide, the names of the seals being written on the straps to which they are attached. The seals are large, oval, or circular plates of wax appended to the document. The seals of the Master of St. John's, of the City of Down, of George Russel, Baron, and of the town of Ardglass, have fallen off. The seal used by the Bishop of Down and Connor belonged to a bishop of Clogher, as is evident by the inscription, *Episcopi, Ergelensis* (Bishop of Oriel). The seal of the Prior of Down represents Saints Patrick, Brigit, and Columba, in three rich niches; and bears the inscription, *Sigillum Capituli Cathedralis Ecclesias (S. Patricii) de Duno*. The seal of the Archdeacon of Down represents a priest vested and turned towards the people as in the act of saying Dominus Vobiscum. The seal of the Abbot of Bangor represents a shrine, but the inscriptions of this and of the previous seal are broken off. The seal of the Abbot of Saul represents an Abbot seated on a rich seat, and bears the inscription, *S. Commune Capituli Sancti Patricii de Saballo*. The seal of the Abbot of Inch represents the B. Virgin and Child, and bears the inscription, *Sigillum Commune Dom. Be. Ma . . . Ynes*. The seal of the Abbot *de Jugo Dei*, represents the statue of an abbot standing in an nich, but the inscription cannot be read. The seal of the town of Kilcleth (Kilclief) represents an ancient ship, bearing a great square-sail filled with a favouring breeze; the inscription unfortunately is broken off.

great countreys. He held in his subjection the lordship and lordes of Clandeboye, and the Route. The Scottes of the Glynnnes he held in pay, and they were his mercenary soldiers. The Queen had nothing in possession in this vast tract of land but the miserable towne of Carrickfergus, whose goodes he would take as ofte as he listed."

MILER MAGRATH, A.D., 1565.

The previous chapters on the churches and church-lands of the diocese and on the mode of electing its bishops, are intended as an appropriate conclusion of our account of the Bishops of Down and Connor to the period when the church was emancipated from the slavery of the state, and became the object of its fiercest persecution.

Mr. W. Maziere Brady, in his *Episcopal Succession*, Vol. 1, gives the following documents:—

"Die 12o. Octob., 1565, referente Rmo. Simoneta, providit ecclesiæ Dunen, et Connoren, in Hibernia, vacanti per obitum Eugenii Maganissæ, de persona Milerii Magre, Ord. Sti. Francisci Conventualium, Ipsumque etc, Et fuit facta illi gratia, et cum clausulis, etc. Absolvens, etc." *Barberini*.

In another entry Magrath is described as:—

Frater Milerius Macra, eodem loco Dunii oriundus, professus Ord. Sti. Francisci Convent, Presbyter et alias habilis et approbatus a superioribus.

From these entries we learn that Miler Magrath was, on the 12th of October, 1565, appointed by the Pope to fill the See of Down and Connor, vacant by the death of Eugene Magennis, and that he was exempted from the usual expenses. Confirmatory of the latter part of the statement, Cardinal Moran found in the Vatican archives

an incidental note :—"It was the Pope himself who defrayed the expenses of the promotion of Miler Magrath" (*Specil. Ossor*, Vol. i., p. 39). Immediately after the death of Eugene Magennis,* the celebrated Northern chieftain, Shane O'Neill, determined to procure the See for his brother, a young man without learning, who was then only twenty-three years of age. To effect his purpose he sent a priest to Rome, as we learn from the examination of Primate Creagh when a prisoner in the Tower of London (Shirley). In answer to the question, How many were acquainted with you in Rome, being English and Irish? among others the Primate mentions :—

"A priest from O'Neill's country, who, being sent thither to procure the Bishoprick of Down and Connor for O'Neill's brother, as also the juspatronatus of some benefices for O'Neill, would not be so acquainted with me as other Irishmen were."

In answer to another question he again speaks of that priest :—

"The Pope thought convenient to send some kind of letter with me to Shane O'Neill; with the letter also a pension to be given to his brother on the bishoprick that the priest above-said required in Rome for the said brother, which priest feigned to come at once

* The following references to Dr. Magennis appear in the *Journey made by the Earle of Sussex, Lord Deputy*, in the year 1556 (in Queen Mary's reign) :—"On Thursday, the 9th of July, my Lord Deputy removed, came to Knockfergus, and there he was received by the Mayor and the Bishopp of Downe in the church and service done as aforesaid and there offered; from thence he went to the Castle and there was received by shot of guns." On Tuesday, the 14th, he was at Ballymoney, where it would appear that Dr. Magennis had one of his residences, which, it would seem, consisted of the western church-tower, enlarged into a castellated mansion :—"Also this day wee came to a bishop's house which was with a castle and a church joyned together in one, called Ballymonin; ye Bishopp McGennis's house being Bishop of Downe and Connor."

with me to Ireland, but tarried nevertheless there. For a direct answer, I say truly that I intended only to go straight to the place that was by obedience appointed to me, knowing not whether Shane O'Neill should repute me for his foe or for his friend ; first because his messengers both in Ireland, as I heard say from the Pope's messenger, were desiring letters of commendations to Rome to have that Archbishoprick of Armagh for, I think, the Dean that is there (Terence O'Donnelly), who, I ween, is of his foster-brethren ; and also in Rome and Trent were persuasions concerning the same made to the Cardinal Morone, overseer of such matters, and to others, and therefore they were much displeased at my being sent to Rome. Secondly, because that the messengers have judged that I have not made my devoir in Rome in procuring the Bishoprick of Down and Connor for Shane's brother, a young man, unlearned, and not passing 23 years old."

It seems not improbable that Miler Magrath was the priest whom the Primate met in Rome, and who "feigned to come at once with Creagh to Ireland, but tarried nevertheless there." The Pope refused to confer Down and Connor on a young man, unlearned and so young, but, not to displease the O'Neill, he granted his brother a pension from the temporalities of the See (Shirley). Without doubt Miler was not forgetful of his own interests. The Holy See could not depart from its traditions and appoint the young brother of Shane O'Neill, but it could, and did, appoint his foster-brother. This relationship between O'Neill and Magrath is expressly mentioned in a Vatican paper (*Irish Eccl. Record, Vol. i., p 269*). It is true Shane O'Neill was fostered, not by the Magraths, but by the O'Donnellys of Tyrone, and hence he was frequently called *Shane Donnellagh*. It may be that Miler Magrath was also fostered by the O'Donnellys, and might therefore be a foster-brother of Shane O'Neill, but Miler was himself quite capable of inventing the relationship when it would

serve his ends, and where its spuriousness could not be easily detected.

Miler entered the Franciscan Order and studied on the Continent. The Rev. J. Brennan, O.S.F., in his *Ecclesiastical History of Ireland* (Vol. II., p. 12), on the authority of a manuscript in the archives of Louvain, states of him that, "having made his way into the sanctuary for the purpose of advancing himself to some station where wealth and dignity might be found combined, his unabated obsequiousness to certain high personages in Spain and the Netherlands brought him into notice, and that he was recommended in the most flattering manner to Paul V." (Pius IV. ?).

This extraordinary man was the eldest son of Donogh, otherwise Gillagamhna Magrath, of Termon-Magrath, in the Donegal portion of the present parish of Templecarn, on the confines of the counties of Fermanagh and Donegal. These Termon lands, with the lands of Termon-Mongan, in Tyrone, were the demesne lands of the Priory of Lough Derg, celebrated for St. Patrick's Purgatory; and Donogh was corbe, or lay farmer under the monks who remained in possession after the suppression of religious houses by the Act of Parliament 33rd, Henry VIII.

Miler Magrath returned from Rome some time in the year 1566; but he was not satisfied with his dignity of Bishop of Down and Connor, since the temporalities were very little, the greater part being absorbed in the pension to the youthful cleric, O'Neill. The first place in which we meet him is where he is paying court to the great O'Neill:—

A frear (friar), the Bp. of Downe, cam to Creagh about August, 1566; he went to Shan Oneyle, being in an land called Inishdarell, in company with the Bp. of Downe, and dynd with Shan uppon a Wednesday, with whom was Tyrlogh Lonnogh.

He asked of Shan whyther he had receaved the copy of a lettre from the Pope, and required his favor, which Shan offred to hym.

The said Shan was then redy to goo with powre against Pers, and willed his examynat to subscribe a lettre by which the frears (friars) of Knockfergus war willed to depart from Knockfergus, or els they should be spoyled. He sayth that Shane told hym that if he should goo with powre ageynst Knockfergus than if they wold not Depart, they should repent; and after this Shane made the journey.—(*Examination of Dr. Creagh, State Papers of Ireland, Elizab., Vol. XXII., No. 50. From "Specil, Ossor.," Vol. I., p. 44.*)

Miler was now hungering for his native diocese—the richer diocese of Clogher. In that there was a disputed succession, and there were at that time in it two bishops, who upon their own authority had divided between themselves the administration of the diocese. Con Maguire, chieftain of Fermanagh, styled in the document in the Vatican archives *Princeps Clogherensis*, had written to the Pope, requesting that both of them might be removed, and that "D. Milerum," Bishop of Down and Connor, might be substituted in their place. It was doubtlessly to obtain the influence of Shane O'Neill, and, perhaps, that of Turrough Lynnough, who was also there, that Miler went to *Inisdarell*. The Primate opposed the movement, and wrote to Rome against it. Miler became exasperated against the Primate, and forged a letter in his name recommending many uncanonical measures; but the fraud was discovered. He also charged the Primate with heresy, disobedience, and rebellion against the Pope in his dealings with O'Neill. The Primate, in his letter to the Lords of the Council in 1574, refers to that accusation—"as also houe I was accused in Rome by Magragh (now appointed by her Majestie Archbishop of Cassel) and by others also in Spayne of heresie and other the like things, and in obedi-

ence and rebellion agaynest the pope in my foresaid delings with Shane" (*Specil. Ossor.*, Vol. 1, p. 49). Miler had, however, his own plans, and determined to be independent of both Pope and Primate.

On the 29th of May, 1567, he went to Drogheda, and there made his "humble submission" to Sir Henry Sydney, the Lord Deputy. About that interview, Thomas Lancaster, who afterwards became Protestant Primate, writes thus to Sir William Cecil, on the 31st of May:—

"XXIX (of this monyth) ther came unto his honour M'Gwyer, to Drogheda, the thyrd beast (best) in all Ulster, and with hym the fayned Bishop of Down, who of late came from Rome, notwithstandinge he shoud an humble submission. God grant that it be from ther herts, as they declare it outwardly."

In order to understand this movement of the wily and unscrupulous bishop, it will be necessary to attend to the events in the history of Shane O'Neill, his patron, and who, as he made the advisers of the Pope believe, was his foster-brother.

March 15th, 1566. The Lord Deputy wrote to the Earl of Leicester the proud sayings of O'Neill:—

"He never made peace with the Queen but by her own seeking. He would keep from O'Donnell his country, from Bagenall the Newry, and from Kildare Dundrum. With his sword he won them, and would so keep them."

"April 25th, 1566. Shane O'Neill to the Cardinal of Lorraine. Has sent letters to the King of France for 5,000 or 6,000 well-armed French, to assist in the expulsion of the English. Beseeches the Cardinal, in consideration of his defence of the Romish faith, to persuade the French King to send the aid he needs."

"August 16th, 1566. Thomas Lancaster to Cecil. O'Neill would not come to the Lord Deputy at Dundalk. O'Neill has entered the English Pale with fire and sword. He besieged Dundalk July 29. He has broken down the Metropolitan Church of

Armagh, and seized many castles in Lecale. He has entered Fermanagh, and expelled Maguire."

"March 17th, 1567. The Lord Treasurer to the Lord Deputy. Recommends him to send two barks with ordnance and take Strangford Haven from Shane O'Neill, and move the troops thither from the Derry."—*Cal. of State Papers, 1509 to 1573.*

Shane "the Proud," looked not on the English as his only enemies—the Anglo-Norman Palesmen, the O'Donnells of Tyrconnell, the Maguires of Fermanagh, the MacDonnells of Antrim—in one word, any race which was likely to endanger the supremacy of the O'Neill of Tyrone. In the summer of 1565 he carried fire and sword through the Route and Glynns of Antrim, burning castles and homesteads, and terminating his foray by the battle of Glen Taisi, at Ballycastle, where he inflicted the most terrible catastrophe which had ever befallen the Antrim Scots. When the Queen's Government had now called to its assistance and leagued together all the many enemies whose hostility Shane's haughty and cruel deeds roused against himself, he determined on the very daring and very foolish project of visiting, for the purpose of a reconciliation, the camp of the Scots in Ballyteerim, just outside the village of Cushendun, and there he met his fate on the 2nd of June (old style), 1567. The circumstances of his death are told in the preamble of the Act for the extinction of the name of O'Neill—"After a few dissembled gratulatorie words, they fell to quaffing and drinking wine. . . . The Scottes, as a people thirstie for O'Neile's blood for requiting the slaughter of their masters and kinsfolke, assembled together in a throng, and thrust into the tent where the said O'Neile was, and there with their slaughter-swordes hewed him to pieces, slew his secretorie, and all those that were with him, except a few, which escaped by their horses.

Alexander Oge (M'Donnell), after this bouchery-handling of this cruel tyrant, caused his mangled carcase to be carried to an old ruinous church near unto the camp, where, for lack of a better shroud, hee was wrapt in a kern's old shirt, and there miserably interred." The place of interment was the now disused graveyard of Cross-Screen ("the shrine of the cross"?), in the townland of Ballyteerim.* Four days after the interment, Captain William Piers cut off Shane's head, to obtain the reward of 1,000 marks, and it was afterwards impaled on the battlements of Dublin Castle.

Thy ghastly head grins scorn upon old Dublin's Castle-tower,
Thy shaggy hair is wind-tossed, and thy brow seems rough with
power.

He was "turbulent" with traitors; he was "haughty" with the foe;
He was "cruel," say ye Saxons! Aye, he dealt ye blow for blow!
He was "rough" and "wild;" and who's not wild, to see his
hearthstone razed?

He was "merciless as fire." Ah, ye kindled him—he blazed!
He was "proud"—yes, proud of birthright, and because he flung
away

Your Saxon stars of pryncedom, as the rock does mocking spray.
He was wild, insane for vengeance—aye, and preached it till
Tyrone

Was ruddy, ready, wild too, with "red hands" to clutch their
own.

—"Address to the Head of Shane O'Neill," by John Savage.

Keeping the events in the history of Shane O'Neill before our minds, we will be better able to understand the movements of Miler Magrath. While Dundrum, Strangford,

* If ever his native land repents of her ingratitude to the champions of her freedom, some monument towering over the Bay of Cushendun will mark the obscure resting-place to which his enemies consigned the remains of the Irish Arminius."—"Diocese of Down and Connor, Parish of Cushendun," Vol. iv., p. 527.

and the whole of Lecale were in the hands of Shane O'Neill, and his clansmen could harry the route and glynns of Antrim, the temporalities of Down and Connor were in his keeping, and his *soi-disant* foster-brother was its Catholic Bishop. The fortune of O'Neill changes, and he is forced to fly to the Scotch camp, where he was killed on the 2nd of June, 1567. To an able man like Miler it was obvious that Shane's fate was sealed, and on the 29th of May, 1567—exactly four days before Shane's death—he presented himself at Drogheda, accompanied by Maguire, one of Shane's enemies, before the Lord Deputy, and made his "humble submission," about the sincerity of which Lancaster, another crafty fellow, had well-grounded suspicions. Queen Elizabeth, however, was well pleased, and on the 6th of July she wrote to Sydney :—

"We lyke also of the submission of the Bishop of Downe, and think it good that he and others whom ye shall not fynde meete to expell be induced to submit them selfs, and to take their busshopricks of us."

His submission was concealed for a time, though no doubt he was privately treating with the Government, as we learn from a memorandum in the Irish State papers, under date of June 15th, 1567, from Cecil to Sydney, that Magrath had craved to be restored to the temporalities. Meyler proceeded to England to complete his bargain at headquarters, and when there he addressed a characteristic letter in Latin to the English Privy Council, on whom he had evidently imposed a flattering but false view of his relations with Rome. The contents of the letter is given in the Calendar of State Papers, Ireland :—

April 11th, 1570. Meyler Magrath to the Privy Council. On being sent into Ireland to have the bishopric, and also the priories,

rectories, and chapels, which he had formerly from Rome ; Begs not to be detained longer, lest he fall into a new fever. To have money for his journey. (Latin.)

Magrath was not appointed by the Crown Protestant Bishop of Down ; and it was the opinion of the late Rev. M. Kelly, D.D., of Maynooth (*Dissertations on Irish History*, p. 427), that he never took possession of the See as Catholic Bishop even by proxy. That that opinion seems not at all improbable ; for from the very first, probably because the temporalities of the See were impoverished by the pension conferred on Shane O'Neill's brother, he was endeavouring by every means to be appointed Bishop of Clogher, his native diocese. The Pope utterly refused, but the Queen appointed him the first Protestant Bishop of Clogher on 18th of September, 1570. When his old supporters, the Ulster chiefs, discovered that he had changed the Papal for the Royal supremacy, he was rejected and contemned ; Monaghan and Fermanagh were not pleasant places for him, and on the 3rd of the following February he was constituted by the Crown the first Protestant Archbishop of Cashel.*

*The career of this wretched man after his apostacy is entirely outside the scope of the present volume, and to it can be devoted only a very brief notice. The Queen conferred on him, in 1570, the Protestant bishopric of Clogher, and after a few months translated him to Cashel ; in addition to the archbishopric he contrived to procure three other sees, all of which, together with many other rich livings, he held at the same time. He married twice and had many children, about whom Andrew, bishop of the Isles, wrote to the Archbishop of Canterbury :—July 4th, 1611. “The Archbishop of Cashel is old and unable, and wife and children will not accompany him to the church.” *Cal. State Papers, Ireland, 1611-1614*. This concubine, or wife, was Anna O'Meara, who, though she cohabited with Milner, never changed her faith, and would not eat fleshmeat with him on a Friday. Milner coolly assured her that abstaining from

We have no documents to tell how the diocese was managed after the apostacy of Magrath; it is, however, almost certain that the spiritual jurisdiction passed to Dr. Eugene O'Harte, Bishop of Achonry, who in 1568 had

it could be of no use to her, as she was sure to go to hell for having married him; and on another occasion, when Miler found her in tears, she told him that Father Eugene Duffy, of the Franciscan Monastery of Cavan, had terribly frightened her by denouncing to her the terrible punishments that awaited her.—Oh, said he, it is not fear but repentance that can save you. Those anecdotes are related by O'Sullivan Beare (*His. Cath. Hib. p 107*), who wrote at that period. Anna, it would appear, was in the habit of sheltering bishops and priests from the priest hunters. One of the persecuted bishops was Dermot, or Darby Creagh, the Catholic Bishop of Cork and Cloyne. *The State Paper Office* contains the following characteristic letter:—

“To my loving wife, Any Magrath.

Loving Wife—I have already resolved you in my mind touching my cousin, Darby Creagh, and I desire you now to cause his friends to send him out of the whole country if they may, or if not to send my orders, for there is such search to be made for him, that unless he be wise he shall be taken; and to send from my house all the priests that you are wont to have; use well my gossip, Malachias, for that I did as much as I was able to bring him out of his trouble here. Accomplish the contents of my other letters, and burn this letter presently, and all the letters that you know yourself. Fail not of this as you love me and yourself. From Greenwich, this 26th June, 1592.

Your loving husband,

MILERIUS AR. CASHEL”

Miler was not only unfaithful to the Government that promoted and patronized him, but he seems to have been the principal means used by God to prevent the growth of Protestantism in Munster; for he enriched himself and his children with the spoil of the Dioceses of Cashel, Lismore, Emly and Waterford, as appears from a “Note on the several abuses” in those dioceses, drawn up August 4th, 1607.—*Cal. State Papers, Ireland*. Almost all the livings in Cashel and Emly were held by Miler, his sons, and his son-in-law. Miler held twenty-three parishes; seventeen were reported to be

been recommended to the Pope by Dr. Creagh for the administration of Armagh during his own imprisonment in the Tower of London, and as the bishop who should give testimonial letters to persons coming to Rome from the

“void and destitute of incumbents.” After the name of each of the parishes is given some such report as—“One William Flanagan, a poor vicar in the Cathedral church, carries the name, but Terence Magraughe, the archbishop’s son, receives the profits;” or, “This incumbent was forced, before he obtained the same to make a simoniacal compact with James Magraughe, the archbishop’s son, to give him two parts of the vicarage, and to live himself on the third part;” or, “Marcus Magrange, the archbishop’s son, a mere lay person, receives the fruits. No curate.” The report adds:—“There be some other livings in these two dioceses of Cashel and Emley whereof some poor men, priests and others, carry the name, but they have little learning or sufficiency, and, indeed, are fitter to keep hogs than to serve in the church.” In his church-patronage Miler did not neglect the claims even of his daughters. The Commissioners report “The fruits of both are received by Mrs. Gyles Magraughe, a widow, the archbishop’s daughter. The churches are decayed; the cure not served.” These sons became wealthy from the large estates which their father contrived to cut off from the church for them. Their mother died reconciled to the church by David O’Kearney, Archbishop of Cashel, and as to Miler, there is little doubt that he too repented his long life of sin. There is no record that he ever assisted at the consecration of a bishop. One Con O’Neill, a captain under Hugh O’Neill, Earl of Tyrone, in a military expedition into Munster, captured Miler and some others. The Earl, in a letter to Con, dated 29th of March, 1599, directed that he should at once be set at liberty. “There is none this side the Pope, unless himself allow us to apprehend him, hath authority to lay hands on his person, or any other priest ever, without the church themselves do it. But if the covetousness of this world caused him to remain on this way that he is upon, how did his correcting touch you? Withal, I have the witness of my own priest upon him, that he promised to return from that way saving only that he could not take order for his children.”

Dr. O’Kearney, Archbishop of Cashel, obtained in August, 1608, from Paul V. faculty to absolve him, and we may reasonably sup-

provinces of Ulster and Connaught. Dr. O'Harte was appointed Bishop of Achonry on the 28th of January, 1562. He was at the Council of Trent in 1563, and was described as "Professor of Sacred Theology, learned, a distinguished

pose that the Pope would not have been asked to grant this privilege if the aged sinner had not requested it. Several years afterwards Father Maurice Ultan solicited from the Nuncio at Brussels, Guido Bentivoglio, a new faculty for Miler's reconciliation. The Rev. M. J. Brennan's "Ecclesiastical History of Ireland" gives the reply, of which the following is a translation :—

To our beloved Very Rev. Father in Christ—I have read with great attention all those particulars which you have signified to me regarding the individual the Lord Miler Magrath. I praise exceedingly that thought which he has manifested of returning back to the bosom of the Church. It will be in your power seriously to exhort him not to abandon the resolution, which he has formed, but rather to employ all his strength and energy in bringing it to an issue, and for this purpose let him depart from Ireland as soon as possible. Anxious as I am at this moment, and ardently solicitous for his salvation, I shall, on my part, receive him here with most tender affection, and I shall, by every service and means in my power, endeavour to effect that our Most Holy Father may act with clemency towards him, being fully persuaded that his Holiness will look upon him returning once more to life with the same paternal benevolence which he is accustomed to extend to all, and will pardon his errors. May God protect thy paternity. Most affectionately.

Brussels, 29th January, 1612.

To our beloved the Very Rev. Father in Christ,
Maurice Ultan, Provincial of the Friars Miners, in the Kingdom
of Ireland."

We do not know the exact terms and conditions of the rescript, but we know that Miler henceforward took no active part in the spiritual affairs of Cashel, Emly, Killala, and Anchonry. The two latter sees had been conferred on him by the Crown when he gave up Waterford and Lismore. In 1620 a coadjutor was given him. About 1620 Miler became bed-ridden, and he died at Cashel towards the end of 1622 in the hundredth year of his age. Lynch's Manuscript History of the Bishops distinctly states that he died a Catholic, and quotes in confirmation a passage from the Appendix to

ecclesiastic, and illustrious for his Apostolic zeal." In 1587 O'Harte was one of the seven bishops who met in Ulster to promulgate the decrees of the Council of Trent throughout the northern province. He died at the age of 100

O'Sullivan's History to that effect. This proves the correctness of the tradition mentioned by Sir James Ware, "that he died a Papist," though Sir James was disinclined to believe it. The tradition averred that he was during his sickness regularly attended by two friars of his own Order, who visited him in the garb of itinerant physicians. He composed and set up for himself in the Cathedral of Cashel the following enigmatical epitaph :—

Mileri Magrath.

Archiepiscopi Casheliensis ad viatorem carmen.

*Venerat in Dunum primo sanctissimus olim,
Patricius, nostri gloria magna soli.
Huic ego succedens, utinam tam sanctus ut ille,
Sic Duni primo tempore proesul eram.
Anglia, lustra decem sed post tua sceptra colebam,
Principibus placui Marte tonante tuis,
Hic ubi sum positus, non sum, sum ubi non sum ;
Sum nec in ambobus, sum sed utroque loco.
Dominus est qui me judicat.
Qui stat timeat ne cadat.*

The Verse of Miler Magrath, Archbishop of Cashel, to the Traveller.

*There had come in times of old to Down as his first station
The most holy Patrick, the great glory of our land ;
Succeeding him, would that I had been as holy as he,
So of Down at first I was the prelate ;
But England, behind thy sceptre for fifty years I worshipped,
I pleased thy chiefs in times of noisy wars.
Here where I am laid I am not. I am where I am not ;
Nor am I in both places, but I am in each place.
It is the Lord who judges me.
Let him who stands beware lest he fall.*

The enigmatical closing couplets of the epitaph seem to refer to the separation of the soul from the body. The late Mr. J. W. Hanna, in a paper which appeared in the *Belfast Morning News*, drew a remarkable and interesting parallel between Miler Magrath

years, A.D. 1603, and was interred in his cathedral, near the high altar, on the Gospel side (*W. M. Brady's "Episcopal Succession," Vol. II., p. 188*). During his administration the glorious martyrdom of three Franciscan friars in Downpatrick counterbalanced the apostacy of Miler Magrath, an unworthy member of their order. Father Edmund M'Caná, in his "*Irish Itinerary*," written shortly after 1643, speaking of the Franciscan Convent in Downpatrick, says:—

"It was here that John Duns Scotus, the subtle doctor, assumed the habit of the Franciscan Order; and he was called *Duns* from his native city, Down, which was thus abbreviated. The friars were

and Charles Maurice de Tallyrand Perigord—"Both were descended from distinguished ancient families; both were eldest sons who resigned their birthrights; both embraced a religious life, and became Bishops of the Catholic Church, abandoned their faith, lived beyond the ordinary span of human life, and when dying retracted their errors. . . . At first sight it may be deemed that there is an infinite disparity between the Irish Bishop and the great European diplomatist; yet we know that Miler exercised vast influence in the affairs of his own country—in embassies and intrigues between antagonistic parties, in delicate and important missions which he discharged to 'the contentation' of Queen Elizabeth, for which we have her own emphatic acknowledgment. Of the Frenchman it has been written that he had no sincerity, no decided honesty of purpose, 'being a diplomatist without scruples, indifferent as to means, and almost equally careless as to the end, provided only that the end advanced his personal interests.' Here we have an epitome, a full drawn picture of Miler's life. Though both were known to be impostors, they were allowed, owing to their intellectual superiority, to impose, and they suffered, only in infamy and disgrace, for what would have consigned others to the judgment block. They were in truth the 'veiled prophets' of their respective eras, and they verily have had their reward; for, whilst their great but prostituted talents are admitted, their memories have been consigned to a loathing detestation, which no one can, and no one will, attempt to remove."

first expelled from this convent by John Brittan, an English Protestant, who with a number of followers invaded the place in the year 1569. The friars were apprised of his approach, and saved themselves by flight, but returned again; and in the following year, 1570, he made an attack on the convent, hanged all the friars he caught, and almost totally destroyed the establishment, with the exception of the church, which was kept as a courthouse for the English judges of assizes."

The name of the assailant of the poor friars was John Brereton (not Brittan). His thirst for religious spoils impelled him to the convent, but the sacred vessels were concealed, and three friars—John Loughran, Edmund Simmons, and Donal O'Rorke—were his only prey. These he subjected to a variety of tortures and then strangled from the branches of a large oak which grew near the *Spring of Glory*, now called St. Dillan's Well.

It is strange that, notwithstanding the publicity of Magrath's apostacy, sentence of deposition was not passed on him till March 14th, 1580. A writer in the *Irish Ecclesiastical Record*, 1865, says:—"Though Magrath, after a few years, embraced a schismatical connection with the Elizabethan Government, Rome, through respect for his family, and in hopes that reflection would bring him back from his iniquitous course, delayed sentence of deposition against him till the close of 1578-9." W. M. Brady has, however, published the Consistorial Act, by which Magrath was formally deprived, for heresy and other crimes, and by which the true date of the sentence is established.

"Die 14-Martii, 1580, procurator fiscalis Sti. Officii fecit instantiam quod Episcopus Dunen. et Connoren. in Hibernia declaretur privatus, ob crimen hæresis et alia multa scelera, et hic ob relationem Rmi. D. Card^{is} Jacobi Sabellia, Summi Inquisitoris

Stas Sua declaravit, per sententiam, ob idem eum privatum omni, etc., prout in sententia." *Corsini*.

Another account is as follows :—

"Card^{l^{us}} Sabellus innuit de proponenda causa Jo. Milerii, olim Episcopi . . . et heretici. Et dato signo, ingressus est Fiscalis Stⁱ Offici cum Notario, et fecit instantiam pro sententia contra illum etc. Quibus egressis Card. Sabellus retulit casum, et conversus Sm^{us} ad nos Card^{les} Inquisitores etc. quid esset factururus, etc. Deinde receptis votis, ego pro declaracione usque ad invocationem brachii secularis inclusive: Albanus de graviore poena etc, Sm^{us} declaravit illum hereticum etc. et ecclesias vacasse. *Barbarini*.

Redmund O'Gallagher, Bishop of Killala, was translated to Derry in the summer of 1569, and was shortly afterwards commissioned by Dr. Creagh to represent him while he was a prisoner in the tower. Throughout the whole period of the Primate's incarceration the Holy See granted, on account of the persecutions, special privileges to several bishops to exercise primatial jurisdiction throughout the province of Armagh. Cardinal Moran (*see Irish Eccl. Record, Vol. iii., p. 147*) found in the archives of the "Secretaria Brevium," in Rome, a register of a brief, dated April 13th, 1575, granting to Redmund O'Gallagher special faculties for his own diocese and for the entire province of Armagh as long as Richard (Creagh), Archbishop of Armagh, would be absent from his diocese and province; he also found a register of a similar brief, dated April 8th, 1575, granting to Dr. William Walsh, Bishop of Meath, the same faculties for his own diocese and for the provinces of Armagh and Dublin. Dr. Walsh having escaped from prison in Dublin, fled to France about Christmas, 1572. It would from that brief seem that he had either returned or was expected to return, but he died January 4th, 1577, in Spain, suffragan to the Arch-

bishop of Toledo. The following are copies of the registers of the briefs :—

“ Venerabili fratri Redmundo Episcopo Derrensi pro sua diocesi et tota provincia Armachana quamdiu Ven. Frater Richardus Archiepiscopus Armachanus impeditus a Diocesi et Provincia Armachana abfuerit.” 13 Aprilis, 1575.

“ Gulielmo, Episcopo Medensi, pro sua diocesi et pro Provinciis Armachano et Dublinensi quamdiu Richardus Armachanus abfuerit a sua sede.” 8 Aprilis, 1575.

It was in this manner that the spiritual jurisdiction was exercised in Down and Connor after the apostasy of Miler Magrath.

DONATUS O'GALLAGHER, A.D. 1580.

The See of Down and Connor, vacated on the 14th of March, 1580, by the deprivation of Miler Magrath, was filled on the 23rd of the same month by the translation of Donatus O'Gallagher from the See of Killala. W. M. Brady, in his “*Episcopal Succession*,” Vol. I., p. 266, gives the consistorial entry:—

“ Die 23o Martii, 1580, absolvit Donatum Episcopum Alad., etc., et transtulit ad Dunen et Connoren, in Hibernia, vacan. per privationem Milerii Magre. Ipsumque, etc.”—BARBARINI.

Dr. O'Gallagher was a native of the Diocese of Raphoe, a Franciscan friar *de observantia*, and a relative of Dr. Redmond O'Gallagher, whom in 1570 he succeeded in the See of Killala. From documents published by Cardinal Moran we learn that Dr. Donatus O'Gallagher, during his episcopate in Killala, took an active part in organising the Spanish expedition in 1579 to aid the Desmond chieftains, on whose affairs he went to Spain. In one document preserved in the Vatican archives, dated Lisbon, 3rd of June, 1578, he testifies that when Thomas Stuckley, the Englishman, whom Pope Gregory XIII had, at the request of

James Fitzmaurice, appointed to command the vessels destined to convey men and arms to Ireland, arrived at Lisbon and found some Irishmen in great distress, he offered to give them money, but they, with the exception of himself and a few others, refused to receive the money "asserting proudly and obstinately that they were not the subjects of any one, and that they would take the pay of no man, except that of the Pope, or of some King, or great Prince." They seemed to have formed a more accurate estimate of Stuckley than had either Fitzmaurice or the Bishop of Killala. Dr. O'Gallagher presided over Down and Connor, a very short time; he died about the end of 1581. Dr. W. M. Brady says, that he was slain by some English soldiers, but he seems to be confounding his death with that of Dr. Redmond O'Gallagher, who was killed in O'Kane's country in 1601.

CONCHOBHAR O'DUIBHEANNAIGH, A.D. 1582.

Conogher O'Duibheannaigh, whose name has been modernised in O'Donovan's translation of the *Four Masters* into Conor O'Devaney, was born about the year 1533. Cardinal Moran (*Introduction to The Analecta of David Rothe, Bishop of Ossory*) says: "The O'Devany sept in the old Celtic times dwelt on the southern banks of Lough Neagh, in the county of Armagh; but I have found no record of the birth-place of our prelate. We only know that at an early age he embraced a religious life in the monastery of Donegal." It is probable that the martyred prelate was a native of Donegal; for the name Devenny in that county is so prevalent that on the present Parliamentary Register of Voters there are in it 75 voters of that surname, while in Tyrone there are 13, in Derry 5, in

Antrim 5, and in Down 0.* Archdeacon Lynch, in his *M.S. History of the Irish Bishops*, written in 1672, and O'Sullivan Beare, in his *Historiæ Catholicæ Ibernix Compendium* (Lisbon, 1618), tell us the little we know of the early life of Connor, or Cornelius O'Devany. The former writes :—

“In ætatis flore nomen ordini minorum dedit in quo ætatis, eruditionis, et pietatis maturitatem consecutum Gregorius XIII. ad Episcopatus Dunensis et Connorensis dignitatem, 17^o Aprilis, 1582, evehit.” O'Sullivan Beare also writes : “Cornelius vir haud obscuro genere natus, Seraphicæ Divi Francisci religioni sese teneris ab annis alligavit. Ubi mirifica pietate, longis orationibus, perpetuis poenitentiis, et omnium virtutum ornamento fulgens, doctrinam, eruditus, ingenio comis, et urbanus, sermone nequaquam rudis evasit” (*Hist. Cath.*, page 298). His appointment to the united Sees of Down and Connor is registered as follows in the Consistorial Acts of the 27th of April (new style), 1582 :

“Die 27^o Aprilis, 1582, Cardinalis Senonensis proposuit Ecclesias Dunensem et Connorensem unitas in Hibernia, in provincia Ultoniæ, sub Archiepiscopo Armachano, vacantes per obitum Donati, de persona religiosi viri fr. Cornelii O'Duibenei,” *Barberini*. “Pro fratre Cornelio Oduibenid fratre ord. Min. de Observantia, præsentem in curia, et omnibus annuentibus fuit cum eo dispensatum, et ipse præfectus dictis Ecclesiis in Episcopum et pastorem et cum expeditione gratis.”—*Corsini*.

Dr. O'Devany received episcopal consecration on the Feast of the Purification, 1583, and as soon afterwards as possible entered on the arduous duties of his episcopate. In 1587 he was one of the Irish prelates who met in the

* The surname *O'Devany* at times seems to have assumed the form of *Venny*. An Inquisition, taken at Lifford, on the 12th of September, 1609, found regarding Tulloghdevany—“O'Devany's Hill,” in the parish of Raphoe—“that the half-quarter of Tulloheveny was auncientlie in the sept of Veneis.” *Inquisitiones Ultoniæ, Appenlix, Donegal*. Five persons named Venny are on the Register of Voters for the County of Down, Polling District of Ardglass. They are the only voters of that name in Ulster.

Diocese of Clogher and there solemnly promulgated the decrees of the Council of Trent. We learn that from an appendix to the decrees of a synod held in Drogheda, February 19th, 1614:—

“What has come to our knowledge, on the testimony of trustworthy persons, regarding the promulgation and reception of the Council of Trent in this province is this:—That some of our prelates in the year 1587 met together in the Diocese of Clogher, namely, Redmund (O’Gallagher), Bishop of Derry; Donald (McGonigal), Bishop of Raphoe; Cornelius (O’Devany), Bishop of Down and Connor; Edmund (MacGauran), Bishop of Ardagh; Richard (Brady), Bishop of Kilmore; Cornelius (MacCardel), Bishop of Clogher; and Eugenius (O’Harte), of Achonry, and they published there, before a large number of the clergy, the Council of Trent, ordering also that the decree on the reformation of marriage should be received in each parish.”—See *Collections on Irish Church History*, by Dr. Renehan, p. 435.

Some time after this one of the officials of the Government succeeded in arresting the bishop, but he soon afterwards made his escape. He was again, however, seized and thrown into the dungeons of Dublin Castle. The Lord-Deputy, Fitzwilliam, writing from Dublin, October 26th, 1588, to Lord Burghley, laments that the law does not enable him to execute the prisoner, and acknowledges that the exercise of spiritual authority was the only crime that could be charged against him.

“It may please your Lordship. There is a prisoner in the Castle, one Cornelius, Bishop of Down and Connor, who, having lately escaped, had, upon his apprehension, found upon him a commission, the copy whereof your Lordship shall receive enclosed, sent from the Bishop of Derry, authorising him, as the Vice-Primate, to grant pardons and indulgences, who, albeit a most pestilent and dangerous member and fit to be cut off, yet, being informed that we cannot here otherwise proceed against him than in the course of Præmunire, I humbly beseech your Lordship’s directions and assistance for some other means whereby we may be rid of such an obstinate enemy to God and so rank a traitor to her Majesty as he no doubt is.

The document found on the Bishop was a letter from Dr. O'Gallagher, Bishop of Derry and Vice-Primate, delegating to Dr. O'Devany for one year certain faculties. The letter is dated from Tamlaght,* a church in the Diocese of Derry.

"Nos Redmundus, Dei et Apostolicæ Sedis gratia, Derensis Episcopus ac totius Hiberniæ Vice-Primas, Reverendo Domino Confratri Nostro Cornelio, Dunensi et Connerensi Episcopo.

"Quoniam propter imminetia pericula ac discrimina interitus vitæ, personaliter terras illas visitare nequimus, ad dispensandum cum omnibus cum quibus si præsentibus essemus Brevis Apostolici auctoritate ac Primitialis dignitatis, vices nostras ad annum integrum a tempore datæ præsentium tenore hujus scripturæ committimus; ac potestatem absolvendi omnes ac singulos ad te concurrentes a casibus tam episcopalibus quam papalibus in foro saltem conscientiarum, injuncta eisdem pro modo culpæ salutari poenitentia, ad prædictum tempus concedimus et indulgemus. Datum in Ecclesia parochiali de Tamlar, 2º Julii, 1588.

After the bishop had lain more than two years in the Castle of Dublin, he presented, on the 11th of November 1590, a petition praying "that he maie be sett at liberty to goe and lyvt amonge his poore friends, the rather for nowe he is ready to starve," &c. The petition which will be afterwards given was endorsed by the Lord-Deputy Fitzwilliam, as follows:—

"Conoghor O'Devana. xiº Novmbris, 1590: Referred to the the Lord Chancellor, Lord Primate, and Lord of Meithe to consider of this petition and to take suche order therein as to them shall be thought meete. W. Fitzwilliam." The three Protestant prelates to whom the petition was referred, viz., Adam Loftus, Archbishop of Dublin, Lord Chancellor; John Lancaster, Archbishop of Armagh; and Thomas Jones, Bishop of Meath, after mature consideration

* Among the parish churches of the Diocese of Derry there are three into the names of which Tamlaght enters, viz.: Tamlaght-ard, or Magilligan; Tamlagt-Finlagan; and Tamlaght-O'Crilly. In the last is a village of about 40 houses.

gave orders that the prisoner was to be set at liberty, by the following warrants addressed to "John Mapleston, gentleman, Constable of her Majestie's Castle of Dublin," which are preserved in the British Museum (Additional MSS., 19,831) :

No. 1. "By the Lord Chancellor.

"Where the righte honorable and verie good Lord the Lord Deputie hath referred unto us the petition of Conoghor O'Devana to be considered of and suche order to be taken for the sayd Conoghor as to us should seeme good, ffor as muche as the sayd Conoghor ys sworn upon his corporall oathe to behave himself as becomethe a dutifull subject and ys allso founde with suretyes to appear before us or others her Majestie's Commissioners for ecclesiasticall causes when he shall be thereunto admonished, These shall be to comande and authorize you to sett the sayd Conoghor at liberty receavying such fees as are by hym due to you. Dated under oure hands the xvith of November, 1590.

"Ad. Dublinianus.

"Io. Armachanus

"THOMAS MIDENSIS."

No. 2. Endorsed "The last warrant for the enlargement of Conoghor O'Devana, Bishoppe":—

"Where the right honorable the Lord Deputie referred unto myself, the Lord Primate, and the Lord Bushopp of Meythe the petition of Conoghor O'Devanna lately exhibited by the said Conoghor for his enlargdment, to be by us considered of. After which we directed our warrant unto you for his enlardgment paying you your fees and duties, and nowe understanding that the wief of Stephen Segar dothe in hir husbandes absence and behaulf clayme a debt of twenty poundes to be due by the said Conoghor which he utterly denyeth to be due, yet for the said Stephen's more securitie I have taken bondes with suerties of the said Conoghor for answering the said somme or so much thereof as shalbe justly proved to be by him due to the said Stephen at his retorne.. And do therefore require you hereby (according to my Lorde Deputies pleasure) upon sight hereof to sett at liberty owt of your custody the body of the said Conoghor O'Devanna, he paying you your fees and duties as beforesaide, ffor doing whereof I require you eftsomes not to faile. Geeven at St. Sepulchres the xviith of November, 1590.

"Ad. Dublinianus."

Among the charges made by the former Lord Deputy, Sir John Perrot, against Loftus, is one dated 17th September, 1592 :—

“Article 2. You did let out a Bishop out of the Castle, that was sent from Rome without good warrant, which Romishe Bishop doth wander up and downe, and dothe great hurt nowe in the northe.

“ANSWER.

“I answer that true it is that after the Romish Bishop mentioned in the article, whose name is Connor O'Devana, had a longe tyme contynued prisoner in her Majesties Castell of Dublin, being in extreme misery for want of relief he preferred a petition to the right Honorable the Lord Deputy whoe referred unto mee, the Primat and Bishop of Meithe to consider of the saide petition, and to take suche order herein as wee thought meet as more plainly appeareth by the true copie of the said petition and referment sent herewith, which Bishop being brought before us willinglie submitted himself not onely to take the oathe of supremacye but also took his corporall oathe ever afterwards to become her Majesties true and faithfull subject and especially in this that he sholde reveal unto the Lord Deputy and Councell from tyme to tyme anie forraign or domesticall practise against her Maj^{ty} or this state coming, his knowledge w^{ch} oathe he tooke with a moste earnest protestation of his good and true meaning to serve her Ma^{ty} for w^{ch} respect I and the reste weare moved to take compassion of his miserable estate and gave direction for his enlargement.”

It is obvious that Dr. O'Devanny did not take the oath of supremacy, for if he had done so the oath signed by him would have been sent by Loftus to the Lords of the Privy Council, but the only document which Loftus could forward was his own copy of the Bishop's petition :—

“PETITION OF CONOGHOR O'DEVANA.

“TO THE RIGHTE HONORABLE, &c.

“In moste humble maner maketh petition to yo^r Lordship yo^r poore distressed supp^t Conoghor O'Devana preest and prisoner in her Majesties Castle of Dublin. That wherein the government of Sir John Perrott Knight, yo^r supp^t was committed concerning matters of religion, and albeit yo^r supp^t cannot denye but in those

daies he comitted divers faults worthy of condigne punishment yet having receyved the hyer thereof being prisoner ever sithence, and hartely repenting him of his former wicked lief doth utterly denounce from hencefoorth ever to lyve in soe disordered a maner of lief and therefore moste humbly prostrating himself before yo^r Lo : mercyfully consideration beseecheth yo^r Lo, even for Godds cause that he maie be sett at liberty to goe and lyve amonge his poore friends, the rather for that he is nowe ready to starve for want of foode and hathe no friends to become bounde for him, whome yo^r Lo. woulde accept of, and that he utterly refuseth all favor or mercy from henceforth if ever he shall willingly transgresse her majesties proceedings in all causes of religion, and he shall pray, &c."

The words "proceedings in all causes of religion" is a mere legal and official phrase, and can only refer to temporal matters appertaining to the Government ecclesiastical courts, as it is obvious by the words in the first warrant that the prisoner had only promised obedience in temporal matters. There can be no doubt of Dr. O'Devanny's orthodoxy. When Cardinal Allen received authority from the Holy See in September, 1591, to grant special faculties to the bishops remarkable for their piety and zeal, he selected Redmond O'Gallagher, Bishop of Derry; Richard Brady, Bishop of Kilmore; and Cornelius O'Devany, Bishop of Down and Connor. His commission to them, preserved in Trinity College, Dublin, begins:—"Cum de vestra pietate, doctrina ac zelo domus Dei, multa audivimus, vobis facultatem damus, &c." (*See Letters and Memorials of Cardinal Allen, London, 1882.*)

The Government spies discovered, or pretended to have discovered, that Dr. O'Devany had been sent by Hugh O'Neill, Earl of Tyrone, on some private mission to the Pope and the King of Spain.

"Upon Tuesday last, the 8th inst. (April, 1606), (thus writes Sir Richard Greames to Sir Arthur Chichester) a man arrived from the

North with intelligence that the Earl of Tyrone had very lately sent one Conohore O'Duberike, a friar, and a Bishop called the Pope's Bishop of Down, unto the Pope and the King of Spain, upon divers great occasions, requesting their favors." A few months later (Nov. 12th, 1606) Sir John Davys writes to the Lord Deputy lamenting the sad condition of the Protestant Church in Ireland "so faulty, so deformed, and so out of all order, that I am doubtful lest I should seem to bewray an ill nature in discovering the faults thereof too bitterly, for, in troth, if a man should discover all the truth, his report might be thought incredible, and rather seem a libel than a true relation; and he further laments that the various sees were filled with Bishops appointed by the Pope, one of whom, "Connor O'Doveny hath the name of Bishop of Down and Connor; he liveth in Tyrone; we saw him in our last journey when we were near Ulster, for he was brought into the camp in the habit of a Franciscan: Cormack Mac Baron, the Earl of Tyrone's brother, is his chief reliever." (*Calendar of State Pap., Ireland, James the First*, vol. ii., p. 18.)

George Montgomery, the Protestant Bishop of Derry, also exhibited his zeal to have the good Bishop of Down and Connor immured in the Castle of Dublin, or consigned to the hangman's halter. In a letter to Sir Arthur Chichester from Derry on the 4th of March, 1607, he speaks about two friars:—

The friar O'Mulerky had been straggling (he says) contrary to his (Montgomery's) caveat and his promise, and is fallen into Captain Philips's hands at Coleraine. It would not be good to enlarge him hastily. The other friar, Prior O'Loon imprisoned there for saying a Mass and enlarged by Chichester's warrant in hopes of his conformity, he (Montgomery) had thus far prevailed with, that he was contented to forbear for ever afterwards from saying of Masses upon pain of being hanged if it should be proved against him." He then comes to Bishop O'Devany, who fortunately for himself was again in the company and under the protection of O'Neill: "O'Doveny was brought thither to him by the Earl of Tyrone, on his way towards the Castle of Dublin, late at night, and earnestly entreated in the morning that he might go with him, promising to come back within one se'nnight and to bring O'Doveny with him, which he did not, but, passing home another way, wrote his

excuse. He (Montgomery) had expostulated with the Earl desiring that he (O'Doveny) might be sent unto him, and had dealt with O'Cahan to the same purpose. He had found him (O'Doveny) obstinate and he would either confine him upon security or commit him as soon as he could find him. Some courses had been used there to discourage and draw back the Priests, wherewith the Earl was charged, especially in Raphoe, which he disclaimed; of which he (Montgomery) would say more thereafter. As he was thus writing (he says), notice was given him that O'Doveny, because he so earnestly sought for him, was gone up to the Pala. He would do much evil if he were permitted thus to range." (*Calendar of State Papers, Ireland, 1606 to 1608.*)

Montgomery's spies had reported truthfully to him the great zeal of the holy bishop; he went about from place to place, fearlessly administering the sacraments to his faithful people, who everywhere as fearlessly flocked to him. The words of Dr. Rothe in the *Analecta* are:—"Iruunt certatim ad sacrum signaculum, contemnentes periculum suum, contemnentes et discrimen episcopi, si vel ipse vel ipsi comprehendantur ab adversariis nostræ Religionis." Dr. Rothe also relates that the venerable bishop, though worn down by years and labours, made a pilgrimage in 1610 to Monahincha, the celebrated "insula viventium," on the borders of Tipperary and Queen's County, famous even in the days of Giraldus Cambrensis, and there went through the accustomed rounds, and observed the penitential rules. The bishop, for a considerable time before his arrest, busied himself in collecting the names and the history of the sufferings of the martyrs who were put to death for the Faith in Ireland since the introduction of Protestantism. He sent a copy of this *Index Martyrialis* to Dr. Rothe, who several times refers to it in the commencement of the Third Part of the *Analecta*. Another copy he sent to a Jesuit then on the Irish Mission, who,

in a letter written to the General of the Society, declared that he was convinced, when first he heard that the bishop was seized, that "he would be honoured with the crown of martyrdom, since he himself had evinced so much care for the memory of the martyrs."

In the month of May, or, it may be, in the month of June, A.D. 1611, when the bishop was engaged in administering the Sacrament of Confirmation in an island in one of the large lakes of Ulster, he was seized by some soldiers, who carried him off a prisoner to the Castle of Dublin. His faithful people, maddened by his seizure, would have resisted the soldiers, but they were commanded by their bishop to desist. There had been published on the 4th of July, 1605, a Royal proclamation commanding all the titular bishops and "Jesuits, seminary priests, or other priests whatsoever," to depart from the kingdom before the 10th of December following, under penalty of being thrown into prison, there to receive the punishment due to their offence. At that period the bishop enjoyed the protection of Hugh O'Neill, Earl of Tyrone, and that of Cormac MacBaron, who was the Earl's brother, and father of the afterwards celebrated Owen Roe. Under the protection of these two O'Neills, Dr. O'Devany was secure from the effects of the Royal ordinance. When, however, the spirit of the Ulstermen was thoroughly crushed by the flight of the Earls and the forfeiture of their lands, this proclamation was again renewed on the 13th of July, 1611. The Protestant historian, Cox, referring to this proclamation, says :—"I find mention only of the titular Bishop of Down and four friars to have been apprehended thereupon." *History 11, p. 17.* A Report to the King, dated the 7th of October, 1611, signed by Chichester and Loftus, tells

that they had "caused the proclamation sent hither by the King in 1605, for banishing priests, &c., to be once more published, with some additions declaring the cause of reviving it. By virtue whereof the titular Bishop of Downe and some few other Popish priests of note within the Pale have been apprehended." They then add that they "will proceed against the said titular Bishop of Downe and some of the priests now in prison, by course of law, this next term in the King's Bench." *Cal. State Papers, Ireland, 1611-1614, p. 142.*

The second part of the *Analecta* was written in December, 1611, while Dr. O'Devany was in prison awaiting the trial which was to award to him the martyr's crown. Dr. Rothe addressed it to him and his fellow-sufferers for the Faith, exhorting them to persevere, and by their heroic fortitude to set an example which all Catholics might emulate. Well did the holy Bishop correspond to this fervent exhortation. After seven months' detention he was arraigned on Tuesday, the 28th of January, before Sarsfield, Chief Justice of the King's Bench, on a charge of high treason. Father C. P. Meehan.* *Fate and Fortunes of Tyrone and Tyrconnell* thus describes the trial :—"The jury empannelled to try the prisoner being composed of eleven Scotchmen and one Irishman, O'Devany challenged

* Rev. C. P. Meehan—Priest, Poet, Patriot, and Historian—was born on the 12th of July, 1812, in No. 141 Great Britain Street, Dublin, but his childhood was spent at Ballymahon, Co. Longford, the home of his ancestors. He entered the Irish College in Rome in his sixteenth year, and was ordained in that city in 1835. After officiating for a few months in Rathdrum, he was appointed to the Church of SS. Michael and John, in Dublin, where he continued to officiate as curate for 55 years. He died on the 14th of March, 1890, and was interred in Glasnevin.

the array, objecting that not one of the eleven was qualified to be a juror. This plea, however, being overruled, the bishop asked for counsel, but this was inhumanly refused by the frantic bigot who then disgraced the bench. There were sixteen counts in the bill found against him, and among the rest that he had assisted the traitor, Tyrone, during his wars, and also in making his escape from Ireland. Thrown upon his own resources, O'Devany made the best defence he could ; denied that he had taken any part in Tyrone's wars against the Queen's Government ; appealed to the Act of Oblivion ; and after protesting against the competency of the jurors, denounced the mockery of trial to which he had been subjected. Sarsfield made a long, rambling reply to the bishop's objections, and when commenting on his demand to be tried by an ecclesiastical tribunal, reminded him that Christ received sentence from Pilate. Hearing this the venerable prelate bowed his head, white with the crown that eighty winters had set upon it, and thanked heaven that he was found worthy of being arraigned before one who so fitly represented the Roman Proconsul. The Irish juror refused to sanction the verdict ; but the eleven "good men and true" found the bishop guilty on all the counts ; and Sarsfield, with assumed solemnity, sentenced him to be hung and quartered on the 1st of February immediately following."

A pious matron who ministered to his wants in prison, having asked him how he felt, received the following answer, which has been preserved by O'Sullivan Beare :—

"I assure you, my child, that for ten years I have not been so well, either in bodily strength or in joy of mind. I have only one great anxiety, that God would deign to lead me by the path of martyrdom to His heavenly kingdom and to His divine presence, instead of permitting me to be worn out with old age and to die of

decay in prison. You, my child, have conferred many and singular favours upon me, for which I am truly grateful, and would make some return were it in my power to do so: but I know that God will bestow the reward. I pray you to add this one to your many merits in my regard, that when I am put to death, and may God grant that it be soon, you will make sure to have me shrouded and interred in this (holding up the Franciscan habit which he wore under the secular dress): for I prize far more this rough habit than any Episcopal insignia or family armorial tokens."

On the 11th of March, 1612, the bishop and a fellow-martyr, one Father O'Loughran, who was tried and condemned along with him for the same pretended crimes, were led from the Castle of Dublin to the place of execution, which was on the opposite side of the river, probably, says Cardinal Moran, where George's Hill Presentation Convent now stands. After the execution the remains of the martyrs were interred in the same place, and during the day were guarded by the military, but at night they were silently translated with due honour to a neighbouring chapel which had not as yet been defiled by heretical rites. "The various contemporary narratives mention how the devout citizens had prepared fine linen, that when the bishop's head was struck off the blood might be preserved, and not fall to the ground. Many years ago, when I had occasion to consult some documents referring to the Jesuit Missions in Ireland in the 17th century, which were then preserved at the Gesù in Rome, I was shown by F. Borero, S.J., the Procurator-General of the Society, a small, folded paper which was inscribed 'ex sanguine Cornelii Episcopi Dunensis et Connorensis,' and in it was preserved a piece of linen tinged with the Martyr's blood." *Card. Moran's Introduction to the Analecta.*

The circumstances of his martyrdom, and the universal

belief of the people that he was a real martyr, will be best understood from contemporary writers.

Sir Arthur Chichester, the Lord Deputy, writes to Salisbury, 6th of February, 1611 (Feb. 16th, 1612)—

"The bearer, Sir Richard Cooke, is so well acquainted with all matters that come before them, and can so well impart them to him, that he (Chichester) might be silent at this time were it not to accompany him with the testimony of his care and ability to do the King's service. He is to relate to his Lordship at his leisure how obstinately the cities and corporate towns have of late demeaned themselves, how the Priests abound everywhere, who sway and carry this people at their pleasure; how a titular Bishop and a Priest being lately executed here for treason, are notwithstanding thought Martyrs by them and adored for Saints." *Calendar State Papers Irel.*, p. 244).

The following narrative is from the pen of an Englishman, who was an eye-witness of the scene, and blends much truth with falsehood, enlivening the whole with humorous touches, which show that his hatred of the Catholic faith was gratified in beholding the bishop's sufferings. This individual was Barnaby Rich, "Gentleman, servant to the King's Most Excellent Majesty." His book was published in London in 1612, and is styled by him—

"A Catholic Conference between Sir Thady MacMorall, a Popish Priest of Watertord, and Patrick Plaine, a young student of Trinity College, by Dublin: Wherein is delivered the manner of execution that was used upon a Popish bishop and a Popish priest that for several matters of treason were executed at Dublin, the 1st of February last, A.D. 1611." The following is his narrative:—

"On the 28th of January, the Bishop and Priest, being arraigned at the King's Bench, were each condemned for treason, and adjudged to be executed on the Saturday following; which day being come, a priest or two of the Pope's brood, with holy water and other holy stuffs, were sent to sanctify the gallows whereon they were to die. About two o'clock p.m., the traitors were delivered to the sheriffs of Dublin, who placed them in a small car, which was followed by a great multitude. As the car progressed the

spectators knelt down; but the Bishop, sitting still like a block, would not vouchsafe them a word, or turn his head aside. The multitude, however, following the car, made such a dole and lamentation after him as the heavens themselves resounded their outcries. Being come to the gallows, whither they were followed by troops of the citizens, men and women of all classes, most of the best being present, the latter kept up such a shrieking, such a howling, and such a halooing, as if St. Patrick himself had been going to the gallows, could not have made greater signs of grief; but when they saw him turned off from the gallows, they raised the *whobub* with such a maine cry as if the rebels had come to rifle the city. Being ready to mount the ladder, when he was pressed by some of the bystanders to speak, he repeated frequently, '*sine me quæso*' (Do not disturb me, I beseech you). The executioner had no sooner taken off the Bishop's head but the townsmen of Dublin began to flock about him, some taking up the head with pitying aspect, accompanied with sobs and sighs; some kissed it with so religious an appetite as ever they kissed the Pax; some cut away all the hair from the head, which they preserved for a relic; some others were practisers to steal the head away, but the executioners gave notice to the sheriffs. Now, when he began to quarter the body, the women thronged about him, and happy was she that could get but her handkerchief dipped in the blood of the traitor; and, the body being once dissevered into four quarters, they neither left finger nor toe, but they cut them off and carried them away; and some others who could get no holy monuments that appertained to his person, with their knives they shaved off chips from the hallowed gallows; neither could they omit the halter with which he was hanged, but it was rescued for holy uses. The same night after the execution a great crowd flocked about the gallows, and there spent the forepart of the night in heathenish howling and performing many Popish ceremonies. And, after midnight, being then Candlemas Day in the morning, having their priests there in readiness, they had Mass after Mass till, daylight being come, they departed to their own houses. The Bishop was invested by the Pope for those Balaamite be fit instruments to spread the Pope's doctrine, especially in Ireland, where the poor people are so infested with this locust vermin of priests and friars that they would sooner believe an ass that comes from Rome with a Pope's bull than an angel from heaven that should be sent with God's Word."

The following is an extract from a letter of some Jesuit

to the General of the Society, F. Claudius Aquaviva, preserved in a Stonyhurst MSS., A.D. 1612 :—

“ Cornelius Devanny, consecrated Bishop of the Church of Down, was condemned with another Priest in the month of January, and executed on the Calends of the following February. Regarding those two noble soldiers of Christ, this would be the proper place for weaving a narrative, but that the illustrious contest and the invincible firmness of soul which they exhibited justly claim a chapter from the hands of some person connected with our Institute. I may, however, state that the holy Bishop, a short time before he was taken by the soldiers, transmitted unto us the names and the day of the death of all those Bishops and Priests whom he had known to be put to death in this kingdom by the Protestants from the demise of Primate Creaghe, in order that we might closely investigate what had been done and rescue their names from the gloom of oblivion. This circumstance had the effect on us that, when a year ago the rumour reached us, living as we were at only a short distance from him when he was captured by the soldiers, we at once believed he had been honoured with the crown of Martyrdom, since he himself had evinced so much care for the memory of the Martyrs ”

The illustrious Archbishop of Cashel, Dr. O’Kearney, who about that time suffered so much for the Faith, forwarded to the Irish Seminaries in Spain, in the year 1612, an account of the state of Ireland, signed by himself and other distinguished Irish ecclesiastics. The document is published in full in the *Specilegium Ossoriense*, Vol. I., p. 119. The following is the part which refers to the martyrdom of Dr. O’Devany :

“ The wickedness and cruelty of these people may be seen in the Martyrdom inflicted the 1st of February this year, 1612, on the Bishop of Down, Cornelius O’Doveny, of the holy Order of St. Francis, at the age of eighty years and thirty of episcopacy, together with his chaplain, an Irish priest. In this Martyrdom they did not observe the ordinary course of justice ; for though the jury should be composed of natives, out of the twelve there was only one Irishman, and he declared that he did not understand what was said, nor agree to the verdict, and the law is that if all do not

agree the verdict is null and void. But notwithstanding all this they were condemned to be dragged at horses' tails and hanged, to have their hearts and bowels burned, to be quartered, and to be left on the roadside to become the prey of the birds of the air and the beasts of the field. They could not find a native to act as hangman, in spite of the rewards they offered, and so an Englishman had to perform the duty; nor did any Irishman take part in the proceeding.

"The reason they assigned for the death of the Bishop was that he was an accomplice of the Earls O'Neill and O'Donnell and others, who, with the authority and approbation of the Pope, took up arms in defence of the Faith, aided and assisted by the Catholic King—an old artifice of persecutors to get up charges of treason and conspiracy against the Christians to cover their own malice and wickedness, and their hatred of the Church, of which the cruel decrees and edicts issued here are more than ample proof.

"They made enticing promises of wealth and honours to the holy Bishop if he would acknowledge the supremacy of the King, and attend their sacriligious meetings and ceremonies, to which, like another Polycarp, he answered:—'How do you ask me to offend God, now in my eightieth year, when I have served Him so long, and He has always showered blessings on me in innumerable ways? On other occasions He rescued me from your hands, and brought me out of the prisons in which I have lain several times. A very little life now remains to me, but if it were ever so long it is all due to Him, and I offer it to Him now with whatever kind of torments you may be pleased to deprive me of it.' At the gallows he delivered a devout and fervent discourse, with a serene and peaceful countenance. The people went on their knees to get his blessing, which he bestowed on them, and then they struggled to get a bit of his garments, which the blows of the soldiers could not prevent them from seizing; and they would certainly have rescued him from their hands if he had not prayed them not to deprive him of the crown he had so long earnestly desired, and to remember that his rescue would entail evils on them and do him no good. He exhorted them to perseverance in the Faith and in obedience to the Roman Pontiff, through torments, loss of property, and even death, and placed before their eyes the eternal reward, the end of all sacrifices. When he was mounting the scaffold the people raised a terrible wail, and shed copious tears, and uttered such

tender laments that even the executioners were softened. At that moment the clouds opened, and the sun appeared with a resplendent ring of reddish colour, which lasted till the butchery was over. That same night the Lord was pleased to honour his body with a miracle, which was wrought on a paralytic, who, as best he could, crawled to it with reverence and faith, and as soon as he touched it was cured. In the end the Catholics carried off the body in spite of the soldiers."

Only the year is given when this circular was addressed to the Spanish Colleges, but another letter of Archbishop O'Kearney to the rector of the Irish College of Salamanca, written on the 18th of July, 1612, refers to it, and thereby proves that it was written immediately after the martyrdom of Dr. O'Devany. The letter says:—

"When I was over there among you (in the College at Salamanca) I gave you a full account of the state of this our native country, and of the troubles and dangers with which we are surrounded. These have since become palpable in the cruel death inflicted on our brother, the Bishop of Down, and his chaplain, the 1st day of February of the present year, *which we have already detailed to you.*" (*Irish Eccles. Record*, August, 1874, vol. x., p. 531.)

The Rev. Richard Conway, S.J., rector of the Irish College in Santiago, before the close of the year 1612, wrote the following detailed account of the bishop's sufferings:—

"In the month of May, 1611, the English heretics in Ireland seized in an island, which is in a large lake in the province of Ulster, the Bishop of Down and Connor, an old grave man, a friar of the Order of St. Francis, and brought him to Dublin, the capital of that kingdom, where the Court resides, and locked him up in the Castle. At the same time, or the June following, they seized, in the city of Cork, a priest called Patrick Loughran, and brought him to the same city and Castle of Dublin. From that time to the end of January, 1612, the Ministers of the King did their best to induce the Bishop and the priest to abandon the faith, sometimes with praise and promises, other times with threats, and again with the offer of bishoprics and benefices; but, seeing that nothing of all

these things moved these servants of God to accede to their desires, they fulminated charges against them, accusing them of treason to the Crown of England, and with assisting the Catholics at war by saying Masses and administering the sacraments to them ; but they could find no other crime in them. Sentence of death was pronounced against them, and the 1st of February of the present year they were brought to the scaffold. The Bishop was in a vehicle drawn by horses, and he said he went much more comfortably to death than his Master, our Lord Jesus Christ, who had to walk on foot and bear the weight of His cross.

“ Along the road by which they went there was a multitude of people of all degrees, such as was never seen at such a spectacle before ; and the Catholics, despising the danger, cast themselves upon their knees to ask the Bishop’s blessing, which he gave them to satisfy their devotion, and the blows and kicks of the heretics were not sufficient to deter them.

“ Two heretical ministers went along with the Bishop preaching to him, and persuading him to submit to the mercy of the Viceroy. He answered them again and again that he was too old, and had not a high enough estimation of their religion to allow himself to yield to their wishes, and abandon God, from whom he had received so much good. They arrived at the place of punishment, where the heretics had everything prepared. They made the Bishop mount the scaffold, and on every step of the ladder he paused to pray, and then he addressed the multitude, and the ministers of justice interfered with him, that he might not pervert the people. The heretical ministers told him to confess that he died for treason to the King, and not for his religion ; he answered that he could not lie, and that he died because he would not abandon the Roman Catholic faith, and in proof of this that they had offered him his life and property if he would become a heretic. At this the ministers clamoured that he should be despatched at once, and prevented him from talking. At this moment a courier arrived from the Viceroy, demanding of the Bishop to confess before the people that he died a traitor and not for his religion, but he gave him the same answers as he had given the ministers.

“ When he was thrown off, the whole multitude gave one great shout of anguish, and then the place became as silent as if there were not a man in it.

"They took him down very soon, and from the cheerfulness of his countenance, they thought he was still alive ; then they cut off his head, opened his body, and burned his bowels, and cut him into four quarters.

"The head disappeared, so that the heretics could not find it, and such a crowd seized his clothes in defiance of the ministers of justice that they did not leave a scrap for the hangman, nor toe nor finger on the feet and hands of the dead ; and even a great quantity of flesh was cut off by the Catholics, and was kept, as also his blood, and the earth moistened by it, as relics.

"The day was cloudy and dark, and as soon as the Bishop got to the first step of the ladder the heavens opened, and the sun appeared the colour of blood, and continued so till the Bishop was quartered, and then the heavens closed and became more obscure and murky than before.

"The priest was all this time in view of the spectacle. From the bad treatment he got in prison, and because he was sick, he appeared very thin ; but he gathered so much firmness and courage that one would think he was never sick ; and he commenced to exhort the people, and he was immediately stopped and put on the scaffold, to his great joy ; and he said that the only crime they found in him was the exercise of his functions among the faithful, and for that he died. They cut short his speech, and he was thrown off, and, while yet half alive, his head was cut off, and he was quartered. The faithful collected with great daring his blood and garments, and did not leave a single hair on his head or face, without the heretics being able to prevent them. Their quarters were left there that night, and were guarded by the Catholics, and that night a Catholic, with a lame arm, was cured by touching the dead. The next day the city was emptied of people, who went to see them, and commended themselves to them, to the rage of the heretics, and the Viceroy ordered them to be buried in that place. The following night twelve Catholic youths disinterred and brought them to a decent place, where they are buried with other martyrs.

"The Viceroy and Council heard of the grief of the people, and how they regarded them as martyrs. 'If the people venerate them as such,' said the Viceroy, 'I will soon give them plenty like them. This short relation I got from some fathers in Ireland, and from a person who was present and saw with his own eyes what passed, and was of the twelve who disinterred them ; he told me in

this College of Santiago, where he is at present a student, on the 19th of this month, 1612." (*Spicilegium Osoriense*, vol. i., p. 123).

Among the MSS. in the Burgundian Library at Brussels there is a contemporary narrative entitled—"Compendious History of the Martyrdom of the Right Rev. Cornelius O'Doveany, of the Order of Friars Minors, Bishop of Down and Connor, and of his Chaplain, extracted from Letters sent from Ireland to the Irish Friars Minors in Louvain." MS. 2167. p. 421. The following extract adds some interesting details to those already given:—

"During the whole time the Archbishop was in prison he almost daily said Mass, making use of vestments secretly conveyed into the prison by some Catholics. He was often seen by some of ours, bathed in tears, in mental prayer, and was heard by his fellow-captives in his prayer to break out into these words: 'O Lord God, through Thy great mercy, grant me, Thy servant, to lay down my life for Thee, as Thou didst lay down Thy life on the cross for me, Thy wretched creature; and grant me to end my days for the confession of Thy name, either by the sword of the heretic or in this prison.' He often said to noble Catholics who visited him, that he would prefer life in prison to freedom, were it not for the good of his flock. . . . The Bishop and priest were placed on two separate carts, and as they went the Bishop frequently called out, 'Hasten, my friend, to receive your crown, and the priest answered, 'Behold me, I will not waver nor delay. The people thought themselves happy if they could get near the cart to receive the Bishop's blessing, which he lovingly gave. For many years his face had not been so fresh-coloured, nor his countenance so cheerful and amiable as it was from the time he left the prison door to the moment of his death. When they came to the place of execution, there were between five and six thousand people there. The place of execution was on a hillock, and the two, getting down from the carts at the foot of the hillock, knelt down and prayed fervently. Then, to the admiration of all, the old man, with strong and eager step, walked up to the gallows and embraced and kissed its beams, as did the priest. All were astonished to see such strength in so old a man (he was about eighty years old), and one worn out with prison. Then he asked that the priest might go first (for he

had a fatherly solicitude for his companion); but it was refused, and the priest said: 'Go, then, before me, reverend father, and truly without delay will I follow you.' He mounted the ladder without assistance, the executioner going before him. When he had mounted four or five steps, he blessed all the Catholics, praying that liberty might be granted to them, and then prayed to God that he would forgive the injustice that was done to him, and that for his part he freely and willingly forgave it. So also did the priest. Then the Bishop, taking for his text the words of St. Paul: 'Though an angel from heaven should preach to you another gospel than you have heard from us, believe it not,' began to address some words of exhortation to the people; but the officials who stood round ordered him to be stopped, and immediately thrown off. Then, gently smiling, he kissed the cord, and himself fitted it to his neck, and covered his face with a cloth, and held out his hands to the executioner to be bound."

A Franciscan Father of Dundalk, named Thomas Fleming, writing about two months after the execution, to a friend on the Continent, supplies a few additional circumstances. When the bishop was being led forth from the prison, on observing the cart he said—Shall I go to execution carried in a vehicle, when my Lord carried His cross? On arriving at the gallows he reverently kissed it. From the Castle gate to the gallows he was continually pestered about religious matters by several ministers, but principally by one Challiner, who even asked him to acknowledge that he was condemned, not for religion, but for treason. "On the contrary," replied the bishop, "that man who is present, and who was intermediary between the Viceroy and me, can tell you, if he wishes, that if I had but once gone to that church (pointing to a church within sight), not only would my life have been spared, but I would have been enriched with church livings." "Let us say a prayer together," said another minister. "Shall I," replied the bishop, "pray along with you who have neither faith,

conscience, nor piety? Do not, I beseech you, trouble me any more." At the scaffold the bishop commenced to address in Irish the immense crowd, but Chaliner called on the magistrates not to permit him any longer to delude the people. When the bishop's head was cut off, it was immediately carried away by some of the people, and the Government, though a large reward was offered, could never recover it. Robin Dinell, one of the soldiers, bought from the executioner for 10d the bishop's coat, but the Catholics tore it from him and divided it among themselves as relics; they even carried the fingers and toes of the body, and long afterwards retained them as the sacred relics of a true martyr. "I myself," says the writer, "saw various parts of the flesh which persons carried about with them in shrines." The following are the words of Father Fleming:—

"Cum coram Judicibus accusaretur, ac ut moris est nominaretur nullo titulo honoris addito, nihil respondit, de quo admonitus ait: Verum est me eo nomine in baptismo vocatum, placuit tamen divinæ bonitati postmodum me in sanctam D. Francisci familiam asciscere, deinde sacerdotem, ac demum Episcopum creare, quare si me vultis respondere, eo nomine quo Deo placuit me honorare, vocate, quod præstiterunt. Cum ad supplicium esset ducendus, videretque carrum in porta præstolantem, petiit ad quid ibi esset; ut eo veharis, inquit quidam: egone ait ille ad supplicium curru pergam cum Dominus meus crucem suis humeris portarit? Accesserunt ad eum ministri non pauci, quorum uni Proregis ministro cum ei molestus esse non desisteret, Mallem inquit Episcopus tot mihi demones adversantes conspiciere, quam vos: illos enim uno crucis signo abigerem, non ita vos. Non defuit vir primarius Dubliniensis, qui se in media platea, in genua conjiceret, ut efus acciperet benedictionem. Fuit et mulier primaria quæ per milites usque ad carrum, in quo sanctus senex jacebat, perrupit, petitura eius cinguli particulam, cui ipse lubens totum concessit: milites insolentes ut solent matronæ improperebant impudentiam, dicebantque merito, ipsam una in carrum coniiciendam (hoc infamias

genere notantur quæ in adulterio aut fornicationeprehenduntur) quibus illa : maximo honori ducere si cum tanto viro in carro circumducerer. Multa alia brevitatis causa prætereo. Ubi ad aliquot passus prope patibulum esset, petiit in terram deponi unde flexis genibus usque ad patibulum reptare et unam patibuli columnam in ulnas arripiens maximo pietatis sensu illam est osculatus. Eodem cum ipso martyrio coronatus est sacerdos, quem S. Episcopus, eius defectionem timens, non destitit animare, voluitque ipsum prius patibulum conscendere, sed non est passus : cui cum Episcopus animum addere non desisteret, Præcede Pater, inquit, ego te sequar, ne dubites. Comitata est ipsum ministrorum turma, inter quos unus Chalinerus nomine, vestro Michaëli bene notus, illi molestissimus fuit, cui cum iam scalas conscendisset, ait : Fatere te non propter fidem sed læsæ maiestatis crimen morti adiudicatum. Contrarium, inquit Episcopus, clare constat, quod si veli iste præsens, qui internuntius inter me et Proregem fuit, testari potest, constat enim quod si ego vel semel illud templum (stabat e regione) vel semel adirem, non tantum vita mihi concederetur, sed et ecclesiastico redditu auctus abirem. Mentiris, inquit Chalinerus, et omne mendacium est peccatum mortale, ergo tu mortaliter peccasti : Ego non mentior, inquit Episcopus (latine enim loquebantur) sed veritatem dico, sed tu ipse mentiris. Una, inquit miniater, oremus : egone inquit Episcopus vobiscum orabo, qui neque fidem, neque conscientiam, neque pietatem habetis ? Desine quæso mihi ulterius molestus esse. Episcopum, textum quem ex S. Paulo citavit cum vellet hibernice reddere, interpellavit Chalinerus, regios ministros monens ne ulterius eum permitterent populum, qui confertissimus erat, seducere. Id valde etiam ab ipsis adversariis est observatum, quod paulo antequam e scalis deiiceretur, cum toto die ne semel sol luxisset, tum ipso suo casu tanto calore et splendore suos radios in Episcopum direxit, ut nunquam antea se tale quid vidisse Consiliarius quidam Regius, qui adstabat, affirmavit. Cum primum vero e scalis fuit deiectus, iterum subito se sol abscondit ut amplius illo die non sit visus. Abiecissum eius caput a Catholico quopiam ablatum fuit, et quamvis magna pecuniæ summa revelanti promitteretur, nunquam rescire potuerint quis illud abstulerit. Fuit ex militibus unus Robin Dinel nomine, qui Episcopi tunicam decem assibus a tortore emit, sed vix in manus eam recepit, cum Catholici hinc inde certatim suis eam in plurimas partes distraxerint, et quamvis ipse evaginato gladio se tueri conatus sit nihil tamen in tanta turba ei profuit, atque ita

tunicam et pecuniam amisit. De zelo Catholicorum nihil dico, cum aliquantulum discretionis limites excesserit dilaniando sacrum corpus, ut aliquid reliquiarum secum asportarent. Vidi ipse varias carnis partes, quas in theca quidam gestabant."

Father Mooney, O.S.F., who wrote in 1617 his "History of the Franciscan Order in Ireland," also records the martyrdom of Dr. O'Devany:—

"Ultimus Episcopus (Dunensis et Conorensis) fuit Fr. Cornelius Dovenius, ord. min. martyrio glorioso coronatus Dublinii, per Arthurum Chichester 1^o die Februarii (Anno Domini 1612), juxta computum Kalendarii veteris quod in illa parte Hiberniæ adhuc observatur, non autem ita juxta Calendarium Gregorianum."

Here O'Mooney enters the day on which the bishop was put to death, which, according to the corrected calendar, would be the 11th of February, 1612.

The narrative of the sufferings of Dr. O'Devany and his companion in the glorious martyrdom, Father O'Lochran, as given by O'Sullivan Beare, was gathered in Spain from the Irish he met there, and published in Lisbon, in 1618, in his *Historiæ Catholicæ Iberniæ Compendium*. He tells that the holy bishop bore the burden of the episcopate for thirty years:—

"Sacrosanctum Christi Jesu Evangelium exponens sacramenta ministrans, populum sibi demandatum in Christiana veritate confirmans, nihil quod ad boni Præsulis partes desideraretur prætermittens, ab hæreticis interdum captus, carcere, vinoulisque vexatus labores incredibiles sustinens, nullis calamitatibus fractus. Denique in hac Jacobi Regis persecutione ab Angliis militibus diu quesitus repente circumeuntes Junio mense (A.D. 1611) deprehenditur, cum ab equite Ibero exceptus hospitio Sacramentum Confirmationis celebrasset, et Dublinam delatus in caliginosum, foetidumque carcerem conjicitur." He then mentions the arrest, about the same time, of Rev. Patrick O'Lochran, who had just arrived from Rome, and adds:—"Ambo menses circiter septem variis miseriis concussi, in conventibus mense Januario sequente habitis, ne

hæreticis quidem ipsis majore pœna quam longi carceris detrimento coercendi videbantur. Aliud tamen Angliæ regis et consilii jussu (sic enim fertur) est decretum, læsæ majestatis crimine insimulantur." He then gives the details of the trial, and continues :— "Undecim alienigenæ nulla interposita mora Præsulem majestatis læsæ reum proferunt. Clamitat unus ille Ibernus et protestatur nec sententiam secum fuisse communicatam nec assensum se præbuisse. Quo tametsi sententia infirmabatur, tamen contra Episcopum firma legitimaque habetur. . . . Spectantibus hoc magnam admirationem movit, quod tortor miles robustus ætate florens, qui martyrum carnificio se vitam redempturum non ignorabat, quasi sui incompos in scalis titubabat, et Episcopus senex, debilis intrepide scalas ascendit, in eisque loquens stabat rubore perfusus, collo suo laqueum imposuit, sudariolo faciem cooperuit, junctas manus carnifici ut vincirentur porrexit. . . . Sanguinem e cruento corpore copiose fluentem Catholici linteis exceperunt, mortui vestimenta usque ad intimam tunicam et cilicium asperitum, diripuerunt, interque se diviserunt, frustra militibus hæreticis obnitentibus, coluntque digna veneratione."

"The Theatre of the Catholic and Protestant Religion" was published in Paris in 1620 ; the book was anonymous, but Archdeacon Lynch, in his *Manuscript History of Irish Bishops*, informs us that it was written by Father John Copinger, a priest belonging to the Diocese of Cork. He briefly says :—

"Connor O'Duanna, Bishop of Downpatrick and Connor, was apprehended in the month of July, 1611, and committed to the Castle of Dublin, wherein he lived in continual restraint many years before by the apprehension of one Master Smith, secretary to Sir Nicholas Bagnall. Being retaken this second time, he was hanged, drawn, and quartered on the 1st of February, 1612." And having given a long list of glorious Martyrs, F. Copinger concludes his narrative with the words : "All these forenamed persons except the good and most virtuous Bishop O'Duanna, with his chaplain, Brien O'Carolan and John Oonoan, Donagh Mac Reddy, and John Luneas, priest, who suffered under King James, all the rest suffered under Queen Elizabeth."

Dr. Thomas Fleming, Archbishop of Dublin, in a report presented to the Sacred Congregation of the Propaganda on the 4th of February, 1623, mentions among the bishops who had adorned the Irish Church by their sufferings for the Faith:—

“Cornelius O'Devany, a Franciscan Bishop of Down and Connor, who being almost eighty years of age, was crowned with martyrdom about ten years ago in Dublin, the capital of the whole Kingdom, giving a noble example to the whole nation.” (Archbishops of Dublin, i., 289.)

The Four Masters under the year 1611 (old style), in their *Annals of the Kingdom of Ireland* (“on the 22nd of January, 1632, this work was undertaken in the Convent of Donegal, and was finished in the same convent on the 10th of August, 1636”), thus record the martyrdom of one of the most distinguished of the Donegal Franciscans:—

“Connor O'Devany, Bishop of Down and Connor, who had been at first a friar of the Order of St. Francis, of the Convent of Donegal, but who was afterwards for his good qualifications elected to the Episcopal dignity, was taken prisoner by the English; and he was detained by them a long time in bondage and punishment; and they offered him riches and many rewards if he would turn over to their heresy, but he refused to accept of them, for he despised transitory riches for an everlasting kingdom. God released him from the English on that occasion; but he was again taken. Sir Arthur Chichester being at this time Lord Chief Justice of Ireland, he was put to death. He was first beheaded, and then his members were cut in quarters, and his flesh mangled in Dublin on the 1st of February. There was not a Christian in the land of Ireland whose heart did not shudder within him at the horror of the martyrdom which this chaste, wise divine, and the perfect and truly meek, righteous man suffered for the reward of his soul. The Christians who were then in Dublin contended with each other to see which of them should have one of his limbs; and not only his limbs, but they had fine linen in readiness to prevent his blood falling to the ground; for they were convinced that he was one of the holy martyrs of the

Lord. Gilla-Patrick O'Loughrane, a distinguished priest, was with the Bishop at the time. When the English had decided that both these should be put to death, the Bishop felt afraid that the priest might be seized with horror and dismay at the sight of the tortures about to be inflicted on his own body in his presence ; so that he therefore requested of the executioner to put the priest to death before himself. The priest said that he need not be in dread on his account, and that he would follow him without fear, and remarked that it was not meet that an honourable Bishop should be without a priest to attend him. This he fulfilled, for he consented and suffered the like torture to be inflicted on him with fortitude, for the sake of obtaining the kingdom of heaven for his soul."—*From O'Donovan's Translation.*

Dr. John Lynch, Archdeacon of Tuam, the author of *Cambrensis Eversus*, who was in the 13th year of his age when Dr. O'Devany was martyred, compiled in 1672 a History of the Irish Bishops,—*Lgnceus de Præsulibus Hiberniæ*,—which, unfortunately, has never yet been published. The little he tells us of the early years of Dr. O'Devany has been already given at p. 363. In the following account of the martyr's final incarceration and of his glorious death he adds not a little to what we know from other sources :—

"Insidias a ministris Regiis intentas effugere non potuit, qui, libertatis illi concessæ pœnitentia ducti, illius rursus comprehendi ansas omnes aucupabantur, quem denique Sacramentum Confirmationis in recessu gregi suo impendentem mense Junio anni 1611, deprehenderunt ac Dublinum raptum priori gurgustio incluserunt. Ab homuncione interim infimæ plebis fæce accusatur a Tironiæ Comitis contra Regem arma ferentis partibus stetiisse et eum Comitem fugam capessantem consilio et comœatu juvisse. Accusatoris autem criminationem hanc effutientis os, pallor, labia, totumque corpus tremor inedit, quibus indicium in calumniæ suspicionem venit pluribus, eum pollicitatione mercedis ad hanc accusationem instituendam subornatum fuisse credentibus. Re-

spondit Episcopus se quidem in Ultonia belli tumultibus tum vehementer agitata commoratum gregibus suis monitorum et sacramentorum pabulo reficiendis vacasse, belli strepitus tam a vitæ suæ instituto quam ab animi studio plurimum abhoruisse, nullam ei gerendo se opem tulisse. Si se istius belli societate Tyronæo junxisset ad poenam ideo se vocari non debere affirmavit quod Rev Jacobus delictorum gratiam omnibus iis fecerit qui belli istius fœdere sociabantur. Præterea se testes adducturum esse dixit qui longo locorum intervallo a Tyronæo se tum dissitum fuisse, cum ille se fugæ accingeret, assererent. Index vero hac purgatione non placatus rem ad duodecim viros excutiendam retulit. . . . Nec Episcopo profuit detrectare ut ab iis ejus causa decideretur quod non sui ordinis viri fuerint cum lege lata nullus in diribitorum ejusmodi numerum referatur qui non sit ejusdem cum reo fastigii. Se quoque virum Ecclesiasticum et Episcopum non ad profanum tribunal sed ad Ecclesiasticum cum sisti debere contendebat; sed Iudex retorquet: Cum de Christo judicium Pilatus tulerit æquo sibi animo ferendum est laici iudicis sententiam subire. Tum Episcopus per me licet (inquit) ut tu Pilatum, ego Christum imiter, . . . Dum autem Kalendæ Februarii supplicio indictæ expectarentur plures Episcopum adierunt, non solum poenæ condonationem sed amplum in Anglicana Ecclesia grandum et plurimas opes polliciti, si nuntio Catholicæ fidei remisso Protestantium religionem amplecteretur. Sed omnes in hac postulatione repulsam ab eo passi sunt asserente se mente captum fore si senex pæne jam octogenarius ab avita fide quæ a Christo passo ad suos dies perseveravit ad aliam sua memoria natam et a pessimæ notæ hominibus excogitatam deficeret, et voluptatis exiguo tempore quo superates futurus erat percipiendæ causa poenas æternas prudens et sciens sibi compararet. Itaque illo flecti non volente sententia mortis in eum jam ante lata confirmatur. Verum die illius supplicio destinata illucescente nullus ad Episcopum eo supplicio mulctandum adduci potuit. Nam tortor ejusmodi ministerio fungi consuetus fuga se proripuit ne cæde Pontificis contaminaretur, nec eorum qui de capite periculabantur saltem unus ex fæce populi reperiebatur qui sacrilegas manus in unctum Domini plectendum, quacumque poena, quocumque præmio injicere, et carnificis vice defungi tentaret. Tandem scelestus quidam Anglus morti jam addictus impunitatem ea lege nactus est ut

lectoris munus obiens Episcopum in crucem ageret. Episcopus autem carcerem in quo menses octo claudebatur egressus est et in traha sternendus, O me nimis honore affectum (ait) qui tanquam in curru triumphans ad patibulum vehor cum Salvator meus cruce in qua pendit humeros suos oneraverit. Deinde non multum in via progressus infinitam Catholicorum multitudinum obviam habuit quæ in genua provoluta supplicii ministris indignantibus benedictionem ejus imploravit et impetravit. Ad scalam furcæ admotam ubi accessit, circumfusæ multitudinis gemitibus locus personabat innocentem Episcopum morte affici querentis. Adstans minister Chalinerus (cujus improbitas in Britannomachia describitur) monendi Episcopum ansam arripuit ut populo ediceret se non alia de causa quam læsæ Majestatis reum ultimo supplicio affici, addens Episcopum dedecere ut animam suam moriens mendaciis inquinaret. Atqui (inquit Episcopus) tu tibi potius cave ne tuam animam labe mendacii macules qui nuntius mihi salutis extitisti si meam religionem vestra mutarem. In scalam deinde sublatus circumstantes ad constantiam in fide Catholica fovendam paucis hortatus est, stipante satellitio eum plura loqui vetante. Mox a scalis a lictore trepidante veniamque demisse deprecante dejicitur; ubi autem paululum pendit sol nube ad eam horam obductus in ejus vultum radios evibravit, et prioribus se nubibus denuo involvit. In terram postea nondum exanimis demittitur, ubi caput ei amputatum quidam ex adstantibus e vestigio adeo tecte surripuit ut exinde nunquam sciri potuerit quis faerit.”*

It is probable that the vicar-general appointed by Dr. O'Devany before, or during his imprisonment, continued to administer the diocese after his death; but of this we have no record. The Holy See, on the 27th of February, 1614, appointed Dr. Patrick Hanratty Vicar Apostolic for Down and Connor. Cardinal Moran published in the *Specilegium Ossoriense*, vol. 1, p. 127, the following docu-

* Nearly the whole of this account of Dr. O'Devany is taken, almost word for word, from Cardinal Moran's Introduction to the *Analeceta* of Dr. Rothe.

ments, preserved in the *Secreteria Brevium*, in Rome:—

(FROM THE SECRETERIA BREVIUM, ROME.)

“Feria quinta, die 27^a Februarii, 1614. In Congregatione generali Sanctæ Romanæ et universalis Inquisitionis habita in Palatio Apostolico apud S. Petrum coram Sanctissimo D. Nostro D. Paulo divina Providentia Papa V. ac Illustrissimis et Reverendissimis DD. Cardinalibus, &c. Sanctissimus D. noster Papa deputavit Patritium Henratinum, Sacræ Theologiæ Doctorem et Presbyterum Hybernum ex hac curia in patriam revertentem, Vicarium Apostolicum Dunensis et Connorensis Diœcesium in Hybernia, cum facultatibus solitis,” &c.

The Brief for Dr. Hanratty’s appointment was expedited on the 7th of March, 1614, and the following is the minute of it preserved in the *Secretaria Brevium*:—

“Dilecte fili, Salutem et Apostolicam Benedictionem.

“Ecclesia Romana fecunda mater filiorum, quæ quos per Evangelium genuit, alit, instituit, et propriis admotis uberibus modo lac modo cibum subministrans omnes Deo lucrificare intendit, in Hiberniæ Regnum prospiciens et in Civitatibus et Diœcesibus Dunensi et Connorensi pastore destitutis propius intuens, eorundem populorum saluti, non minus quam propriæ invigilat. Quapropter ne grex ille dispersus et aberrans luporum faucibus penitus exponatur, de tua fide, prudentia, atque experientia plurimum in Domino confidentes, te in Ecclesiis et Diœcesibus Dunensi et Connorensi Apostolica auctoritate invincem aut alias perpetuo unitis in spiritualibus et temporalibus Vicarium Generalem et Officiale in Nostrum et Sedis Apostolicæ Commissarium ad Nostrum et dictæ Sedis beneplacitum auctoritate Apostolica tenore præsentium facimus, constituimus, et deputamus,” &c.

From these documents we learn that Dr. Patrick Hanratty, an Irish priest and Doctor of Theology, who was returning from Rome to his own country, was appointed by Pope Paul V. to the dignity of Vicar Apostolic of Down and Connor. It was no doubt through the influence of Dr. Lombard, the Primate, who at that time was residing in Rome, that Dr. Hanratty was appointed.

The following incidental passage in a letter of Dr. Rothe, Bishop of Ossory, and Vice-Primate to Primate Lombard, dated December 18th, 1615, tells us how faithfully he discharged his arduous duties in Down and Connor :—

“By your letter of last January to Patrick Hanratti, I understood that you weare then to write to myself of the same subject which you have written to him, and granted to him in *contrahendis* the same faculties which he before received of your lordship in *contractis*. He deserveth well to be encouraged in his charge, for he attendeth it the best he can with labour and diligence, and not without danger.”—*Mem. Irish Hierachy*, p. 415.

Dr. Hanratty seems to have been a native of the Diocese of Armagh, where his surname is yet of frequent occurrence, while at present there is not outside Belfast in Down and Connor any of that surname on the List of Parliamentary Voters. Dr. Hanratty appears to have administred the diocese till the appointment of Dr. Dungan, after which he seems to have been transferred to the administration of Dromore, for there can be little doubt that he is “*Patritius Hanrachteus Dromorensis Vicarius Apostolicus*,” who, with the other prelates of the province, signed the decrees of the Provincial Synod of Armagh, held in Kells, on the 22nd of March, 1642. On the 22nd of March, 1625, a petition was presented to His Holiness on the part of the Earls of Tyrone and Tyrconnel, and of Florence Conry, Archbishop of Tuam, who was at that time residing with the Earls in Brussels. It stated that the late Pope had intended to appoint bishops to some of the sees of Ulster and Connaught, in which provinces there was not at that time a bishop, but that the death of the Pope had prevented the appointments. The petition prayed that some bishops should be appointed as soon as possible.

BEATISTIME PATER,

Ex parte comitum Tyroniae et Tyreonalliae et Archiepi. Tuamensis humiliter proponitur Sanctitati Vestrae qualiter ad instantiam istorum et aliorum de clero et populo Hiberniae jussit fel. rec. Gregorius Pont. praedecessor vester aliquot Praelatos promoveri pro dicto Regno et specialiter pro Provinciis Ultoniae et Connaciae in quibus ad praesens nulli sunt. Verum morte ejusdem Sanctissimi Domini res mansit infecta et absentia Illmi. Card^{l^a}. Veralli Hyberniae Protectoris et morte, sollicitatio dictae promotionis cum V. S^{ta} dilata hujusque et impedita est. Tandem de mandato S. V^{ae} nuper facta est informatio de statu dictae nationis et maxime praedictarum duarum Provinciarum per Illmos. DD. Nuncios Franciae et Belgii qua constat ad fidem conservandam et promovendam summe necessarium esse quod Praelatos habeant, et quidem, ob gravissimas causas, originarios, quibus nunquam a prima conversione caruerunt, et quorum defectu jam ab aliquot annis gravissima passi sunt spiritualia damna in mediis persecutionum fluctibus, solatio pastorum deficiente.

Quibus aliisque multis motivis quae proferentur mature perpensis supplicatur humiliter S^{ta}. V^{ae}. dignetur communi omnium Ecclesiarum sollicitudine et peculiari suae Hyberniae, mandare, ut dicta promotio pro consolatione dictarum Provinciarum cito expediatur, in qua praefatos supplices de S. Sede optime meritos, ejusque causa gravia quaeque perpeccos speciali beneficio, dictasque Provincias suae constantiae honore debito afficiet S^{ae}. V^a. Quam, etc.

In such an afflicted state was the Church of Ireland at that period, that in the whole of the North of Ireland—the ecclesiastical provinces of Armagh and Tuam—Dr. Thomas Dease, of Meath, who resided in the house of his relative the Baron of Delvin, was the only resident bishop. Dr. Lombard, Archbishop of Armagh, was on his death-bed in Rome, and Dr. Florence Conroy, Archbishop of Tuam, was in Brussels, but durst not return to Ireland, All the other sees were vacant. Dr. Thomas Fleming, Archbishop of Dublin, before his departure from Louvain,

pressed on the Holy See the necessity of supplying pastors to the widowed churches of Ireland. He represented to the Secretary of the Sacred Congregation the wants of the Diocese of Down and Connor, and on the 24th of June, 1624, he added his attestation to the testimony of the President of St. Peter's College, Louvain, that "Edmund Dungan, a native of the Diocese of Down, had attained to the highest honours, and to the degree of Master of Arts in that University; and that he had subsequently, in the College of Pope Andrian VI., pursued his studies for seven years, distinguished alike by his piety, meekness, integrity, and zeal." The subsequent career of Dr. Dungan proved how justly Dr. Fleming had appreciated his merits.—*Cardinal Moran's Archb. of Dublin.*

DR. EDMUND DUNGAN, A.D. 1625.

Dr. William M. Brady, *Episcopal Succession*, vol. I., p. 269, gives the following consistorial entry:—

"Die 9^o Junii, 1625, referente Card-Francisco Barberino, Hib. protectore, providit ecclesiis Dunen et Connoren, invicem unitis, vacantibus per obitum bonæ memoriæ Fratris Cornelii Dunensis ob fidem Catholicam ab heretecis obtruncati, de persona, R. D. Edmundi Dugani, Presbyteri Dunensis, omnia requisita habentis, ipsumque, etc."—*Corsini and Paris, Latin 12, 569.*

Dr. Edmund Dungan was, therefore, on 9th of June, 1625, appointed to fill the see vacated by the martyrdom of Cornelius, its last Bishop.

In the month of July, 1626, there was a solemn assembly of the Irish prelates in the town of Drogheda. On which occasion Dr. Thomas Fleming, Archbishop of Dublin, consecrated in St. Peter's Church three Bishops lately appointed to Irish sees:—Dr. Hugh MacMahon, for

Kilmore ; Dr. Boetius Egan, for Elphin ; and Dr. Edmund Dungan, for Down and Connor.—*Cardinal Moran's Archbishops*, p. 394.

Dr. Dungan was beloved by his contemporaries on account of his meekness and many virtues, as would appear from the various letters sent in to persons having influence at the Papal Court on the occasion of the vacancy in the Archdiocese of Armagh, caused by the death of Primate Peter Lombard, in 1626. One of these documents, preserved among the St. Isidore MSS., is in the handwriting of Father Luke Wadding, and seems to have been a copy of a letter addressed by him to the Cardinal Protector of Ireland. It speaks of Dr. Dungan as one of those suitable for the See of Armagh in the following terms :—

“Next, his lordship Edmund Dungan, also in the province of Armagh, born of respectable and Catholic parents. He is a Doctor of Theology. For some years he has laboured in the work of the vineyard of the Lord, and at present is the Bishop of Down and Connor, a suffragan see under Armagh.”

The petition of the clergy of Armagh to his Holiness—also preserved among the St. Isidore MSS., now in the Franciscan Convent, Merchants' Quay, Dublin—uses almost the same words regarding Dr. Dungan. A memorial of Fr. Bonaventura Magennis, O.S.F., on the same subject, presented to the Cardinal Protector of Ireland, which also is preserved among the St. Isidore MSS., says of Dr. Dungan :—

“He is a Doctor of Theology, a man of the purest life and of rare virtue, and held in great veneration by the clergy, nobility, and people.”—*Specilegium Ossor*, vol. I.

A memorial, presented on the same occasion to the Sacred College, by John, Earl of Tyrone (also preserved

amongst the St. Isidore MSS.), says :—

“Of the secular clergy I only know one who could be promoted to this dignity, and he is Edmund Dungan, an Ulsterman, a Doctor of Sacred Theology, lately created Bishop of Down and Connor, in Ulster; but Father MacCaghwell is considered far superior even to him in age, learning, and experience of business.”—*Appendix to the Flight of Earls, by Fr. Meehan.*

Dr. Dungan, according to Father Luke Wadding's letter to the Cardinal Protector of Ireland, was on the Mission for some years before the end of 1625. He must have laboured in some part of the county of Down, as appears from an entry in the fee-book of Dr. Thomas Arthur. That distinguished physician, who then resided in Dublin, came to the North of Ireland on a professional tour, in January, 1624-5. He entered in his fee-book the name of his patient, the disease, and the fee received.

“I was sent for to Lady Amey Conway, widow of Fulke Conway, who lived at Lysnagearugh (Lisnagarvey, now Lishurn), in Ulster, who for herself and her lady's-maid, Alisia Tutes, gave me, the 20th January, £20.

Simon Richardson, living in the same place—Jan^y 22nd—10/-

Sir Arthur McEnnis, Viscount of Iveagh, suffering from *hepatitis discrasia calida*—Jan^y 25th—£1.

Edmund O'Downegaine,* Doctor and Bishop-elect of Down, suffering from *Dysentria à retorrída bile*—Jan^y 27th—10/-

Thomas Fletcher, before-mentioned, at Newry—Jan^y 29th—10/-
—*Kilkenny Archæol. Journal.*

*The proper orthography of Dr. Dungan's name was not O'Downegaine, but MacDonegan. The surname appears frequently among ecclesiasties of the Diocese of Dromore. Florence “MacDonegan” was Bishop of Dromore A.D. 1809. The death of Patrick “MacDonegan” vacated, A.D. 1437, the vicarage of Clonallan (*Primate Swayne's Register*). Clement “McDonogan,” A.D. 1442, was vicar of Kilbroney (*Primate Prene's Reg.*). The Bishop was probably the first who corrupted the ancient name. Ecclesiastics who studied on the Continent Latinised their names. MacDonegan became *Dunganus*; McCawell became *Cavellus*; McLorinan became *Lorinanus*; McAlea became *Lea*, &c., &c. MacDonegan has now completely disappeared from the surnames of County Down. The Mac is omitted, and a few of them write their name *Dunigan* or

From the dates and the residences of the patients, it would seem that Dr. Dungan's parish was not far from Rathfriland, but obviously in the Diocese of Down. The physician must have re-written his fee-book after the 9th of June, when Dr. Dungan became Bishop elect. It has been already mentioned that he was consecrated in July, 1626, after which he seems to have set out almost immediately for Rome, for he and his brother Anthony,† a Franciscan, were present in the Convent of Araceli at the death-bed of Dr. Hugh M'Cawell, Archbishop of Armagh,‡

Dumigan. On the Lists of Parliamentary Voters in the West and South Districts of County Down there are at present two voters named Dunigan and six named Dumigan. McDonegan is pronounced McConegan, and by dropping the Mac they have actually made it into Cunningham, in imitation of a name introduced among the Scotch Settlers. In the West and South Districts of Down there are 195 Parliamentary electors surnamed Cunningham. Some of these are Presbyterians, the descendants of the Scotch Settlers; but there are 80 of that surname registered to vote at Kilkeel, nearly all of whom are Catholics, and should be named *MacDonagan*. I suspect that Dr. Dungan officiated in Kilkeel. At that period, the better to avoid the priest-hunters, priests were appointed to parishes near their native places.

† V.A.P. Fr. Dungan, at a Chapter held August 15th, 1629, was appointed Guardian of the Franciscan Convent of Down.—See Vol. I., p. 263.

‡ Father Hugh MacCawell, or MacCaghwell, wrote his name *MacCathmhail*, and the variations in spelling arise from attempts to convey in letters the pronunciation of the name in its original Irish. Among those of Kinel-Owen, who in the 14th century had come from Tyrone to occupy the lands of Down and Antrim without the consent of the King of England, and very much against his will, were the MacCathmhails. They were the principal family of the Kinel-Feradhaigh, one of the chief branches of the Kinel-Owen, and were seated in the barony of Clogher. In modern times the fine old historic name of MacCathmhail (pronounced MacCawill) has been Anglicised into Cawfield and Campbell, and but for their hereditary attachment to the Catholic Church the family would be confounded with those of English and Scotch descent bearing those names.

who died on the 22nd of September, 1626. Turning to the Bishop of Down, the dying Primate calmly said—"I have always been weak of body, and am now about to leave this world. To you, then, I bequeath my cross and ring, and to you, brother, I leave this poor habit, all that I have to give." (*Irish Hierarchy in the 17th Century*, by Fr. Meehan.) On the return of Dr. Dungan to his diocese he laboured zealously for the spiritual welfare of his flock, but in less than two years he was arrested for the faithful discharge of his sacred ministry. The Archbishop

Father Hugh MacCawell, who wrote his Latin works under the name *Cavellus*, was born in the Diocese of Down about the year 1571. That he was a native of that diocese we are assured by his great friend and fellow-labourer, Father Luke Wadding, who commences his account of his friend in these words:—"Hugo Cavellus, Hibernus Dunensis vir æque pius ac doctus." At an early age he crossed over to some classical school in the Isle of Man. Another account says in Anglesea. Both places are named in Latin Mona. From that place he was recalled by Hugh O'Neill, to be tutor to his sons Henry and Hugh. Under such a master the noble youths made most rapid proficiency, and the work of their teacher was every day more appreciated by the Earl, their father. Towards the end of the century he sent his son Hugh and Father MacCawell on a mission to the King of Spain, in order to induce that monarch to assist the Irish in their war with Queen Elizabeth. The mission was eminently successful; but in Salamanca, where the Court then was, Father Hugh renounced the world and entered the novitiate of the Franciscans. At the close of his novitiate he was ordained priest, and a few years afterwards was appointed to teach Theology in the University of Salamanca. His superiors next sent him to profess Philosophy in Louvain, and to aid in the erection of St. Anthony's. In obedience to his superiors, he travelled from Louvain to Rome in the year 1623. There he was appointed Definitor-General of his Order, and Professor of Theology in the Convent of Aracoeli. He possessed the greatest influence with Pope

of Cashel wrote from Dublin, on the 12th of August, 1628, informing the Sacred Congregation that Dr. Dungan had been arrested and was still detained in prison, being accused of high treason on account of having exercised his sacred functions. The good bishop merited to die for the Faith in the dungeons of Dublin Castle. Archdeacon Lynch, in his manuscript *History of the Irish Bishops*, says little about him, merely telling, that Primate Hugh Cavellus, dying in September, 1626, bequeathed to him his cross and ring, and that he had heard he was a Doctor of

Urban VIII., who so warmly commended to Cardinal Ludovici the project commenced by Father MacCawell and Father Luke Wadding of founding in the City of Rome a college for the education of Irish secular priests, that the Cardinal founded and endowed that institution, which in her darkest days conferred such benefits on Ireland. At the same time, in conjunction with Father Luke Wadding, he was the means also under God of giving to the Irish Church St. Isidore's, the college of his Order in Rome. The Diocese of Down is proud that its children of Bangor gave in the 7th century colleges to the nations of Europe; and proud, also, it should be that its sons, Father MacCawell and Father Magin, procured for Ireland in the 17th century colleges in Rome, Louvain, and Paris, which averted from its own shores errors and a paganism darker than its sons had ever encountered among the Vosges Mountains or in the valleys of the Longobards. Father MacCawell wrote for the benefit of his countrymen serving in the continental armies a little treatise in Irish — *The Mirror of Penance* — published at Louvain. At the urgent request of John O'Neill and Albert Hugh O'Donnell, the exiled Earls of Tyrone and Tyrconnell, Pope Urban VIII. promoted Father MacCawell to the Primacy of Armagh, vacant by the death of Dr. Peter Lombard. He was consecrated at Rome on the 7th of June, 1626. He asked and obtained permission to select and bring with him to his mission six priests of his Order; and among the special privileges which he obtained from the Pope was a plenary indulgence for those who should visit the Church of SS. Patrick,

Sacred Theology, and died in the Castle of Dublin, but he did not know in what year. *Lyncæus de Præc. Hib. I.*, p. 218. The following account of his death may be true, though it is written by Robert Ware :—

“Anno 1623, upon the 2nd of November, being Sunday, at night, the titular Bishop of Down and Connor died in the Castle of Dublin. He was accused by one Patrick O'Mulvany, a Popish priest, of a conspiracy to bring in foreign powers. The Tuesday following, at four o'clock in the morning, he was brought forth and buried in St. Warborough's (Werburgh's) Churchyard.”—Ware's *Hunting of the Romish Fox*, p. 195. Dublin, 1683.*

Brigid, and Columbkille, in Down. Alas! the old abbey church was then a roofless ruin. Primate MacCawell lived not to labour for religion in his loved native land. When he had all ready for his departure from the Eternal City he was seized with a violent fever, and died in his poor cell in the Convent of Araocoli, at the age of 55, on the 22nd of September, 1626. When the Pope heard of his death he said—“We have lost, not a man, but an angel.” He was interred in the Church of St. Isidore, and on his monument was inscribed :—

D. O. M.

Illustrissimo et Reverendissimo Domino

Fr. Hugoni Cavello,

Ordinis minorum stritioris observantiæ

Lectori Definitori Generali,

&c.—See *Eccl. Rec.*, Vol. VII., p. 204.

* Robert Ware was the son of the learned and judicious Sir James Ware, but most unlike his father was Robert. Contemporaneously with the revelations of Titus Oates, he began in 1678 to forge his historical documents in harmony with the monstrous stories of the *Popish Plot*. These he wrote on blank pages left in the transcripts of historical documents collected by his father, which were then in his possession. His various narratives, drawn, as he pretended, from his father's collections, are, like his account of Dr. Dungan's death, full of minute details of places, persons, and dates, which enabled the Rev. T. E. Brigett, C.M.H.R., to detect and expose most of the forged stories. It is quite possible, at a period when the Irish Government, in order to prevent the King from granting to his Catholic subjects “the graces,” were inventing all sorts of alarms that the son of Hugh O'Neill was ready to land on the coast with an army, a bad priest who was punished for some canonical offence might have retaliated by accusing his bishop of treasonable offences. It is obvious, however, that the Roman authorities knew that Bishop's only offence was the exercise of his sacred functions.

After Dr. Dungan's death, or perhaps during his imprisonment, Down and Connor was administered by Dr. Thadeus O'Clery, who was appointed Vicar-General by Dr. Thomas Dease, Bishop of Meath and Vice-Primate. At that period it was customary for the senior bishop of the province to assume the functions of Vice-Primate during the vacancy of the See of Armagh, or when the Primate was outside the country without having appointed a delegate. In a letter of Dr. John O'Cullenan, Bishop of Raphoe, to the Pope, dated November 15th, 1641, recommending Dr. O'Clery for the See of Derry, a sketch of his life is given. He was a Doctor of Sacred Theology, and, on his return to Ireland, he was appointed by the Bishop of Meath, then Vice-Primate, to be Vicar-General of Down and Connor. He afterwards held, during three years, the position of Vicar-General in Raphoe by the appointment of Dr. O'Cullenan. After this he was sent out by the prelates of Ulster to be their proctor in Rome; but he was detained in Flanders by the Earl of Tyrconnel, who appointed him principal chaplain to the army of the King of Spain in Belgium, and after being for some time Vicar-General in Catalonia, "about five years ago he returned a second time to his native land, in which he has laboured much in promoting the present war in defence of the Faith." (*Specil. Ossor.*, Vol. I., p. 317.) The vacancy caused by the death of Dr. Dungan was the only vacancy at which Dr. Dease could have exercised the rights of Vice-Primate in Down and Connor.

DR. BONAVENTURE MAGENNIS, A.D. 1630.

In answer to inquiries regarding the vacant see the following letter was written to the Secretary of the Sacred Congregation :—

Most Rev. Lord,—On last Monday your Most Rev. Lordship commanded me to inform your Lordship what churches of my province should be provided for, so that the other vacant churches might be the more easily assisted. In order, in as few words as possible, to satisfy your Lordship's request, not only in my opinion, but even in that of all, the first and principal church is that of Down, which is vacant for few a months by the death of its prelate; both on account of the extent of the diocese, and because it is contiguous to two other most extensive dioceses—namely, Derry and Dromore—which are also vacant. But if His Holiness wishes to give us a fourth bishop, the second church which in my opinion should be provided for is Clogher, to which is contiguous the See of Clonmacnoise, which is likewise vacant. But whether anything general be determined on for the entire kingdom or not, undoubtedly we hope, that through the bounty and zeal of your Most Rev. Lordship, the Church of Down will receive a prelate, and that without delay. By this your Most Rev. Lordship will do what is pleasing to God and most useful to the province of Ulster. May God, &c.

From the Penitentiary of St. John Lateran,

Saturday, last of June, 1629.

Your most humble servant,

FR. BONAVENTURA MAGENESIUS,

Penitentiarius Lateranensis.

The spiritual wants, not only of Down and Connor, but even of Scotland,* to which Dr. Dungan had extended his pastoral care, demanded that the see should be filled with as little delay as possible. A short memorandum, presented on the 7th of August, 1629, to the Sacred Congregation, says:—

The diocese of Down is 80 Italian miles in length, and in some places it is about forty miles in breadth. So near is it to the king-

* Cardinal Moran (*Archb. of Dublin*, p. 363) gives a most interesting account of the Highland Mission. In 1618 Pope Paul V. sent three Franciscan fathers from the Irish College of Louvain to

dom of Scotland that from some parts of it the passage over can be made in four or five hours. Moreover, *de facto*, all the missionaries of that tract of Scotland are Irish, and of Ulster origin, and ordinarily from the Diocese of Down. The said See of Down is now vacant by the late death of its bishop, who happily closed his days in prison for justice and in defence of the Papal authority. It therefore seems very expedient that that succession be continued, especially because the nobility, clergy and people very much desire it. And there continues the same necessity, if not greater, which moved his Holiness and the most illustrious the Cardinal Protector, five years ago, to provide for the said church.—*Specil Ossor*, Vol. I., p. 223.

On the 7th of September, 1627, the Archbishop elect of Armagh, Dr. Hugh O'Reilly; the Archbishop of Dublin, Dr. Thomas Fleming; and the Bishop elect of Kilmore, Dr. Eugene Swiney, wrote to the Pope soliciting him to appoint Father Bonaventure Magennis. The sign, with the three episcopal seals, and say *datum in loco mansionis nostræ*, instead of mentioning their place of abode (*Brady's Episcopal Succession*), the letter so beautifully describes the undying attachment of Ireland to the Chair of Peter

cultivate the vineyard of Scotland, which for many years had been overrun with heresy. Dr. Lombard, the Primate of Ireland, was appointed by the Pope also Primate of Scotland, and took the greatest interest in that mission. In a petition to the Pope in 1618 he says that the Primate of Ireland was formerly primate of Scotland, and is the most ancient metropolitan in all the British Isles. In January, 1649, the Franciscans, under whose charge the Scotch mission was placed, sent to it from Louvain Fathers Edmund Canna and Patrick Brady, with a lay brother, John Stewart, a native of Scotland. Father Edmund, after two years of incessant labour, was seized and sent into banishment. The other two continued their labour of love till, in 1623, Dr. Fleming, Archbishop of Dublin, became the immediate superior of that mission, and sent

that we feel called on to give it here from *Card. Moran's Archb. of Dublin*.

Most Holy Father. To the pious solicitude and providential care with which the Roman Pontiffs, from the time of St. Celestine I. (from whom our glorious apostle received his mission to preach the faith of Christ to our forefathers), to the present day have cherished this our Kingdom of Ireland, and to the so often repeated benedictions, which the Holy Apostolic See has granted to our island, she is indebted for that peerless sanctity, which, in former ages, won for her throughout the universe the title of "Island of Saints," and for that so invincible attachment and reverence for the Roman Pontiffs and the Holy See that she can justly be styled the "Roman Island;" and in fine, for that wondrous constancy in the faith and devotedness to the Chair of Peter, which she has displayed in our times, to the admiration and edification of the surrounding nations, clinging immoveably to the Catholic faith, and dauntlessly combatting against its enemies. And in order that the blessings may not hereafter fail, but rather be daily increased, and our countrymen be rendered more courageous in enduring adversity for the Faith.

. . . We humbly implore your Holiness to continue the zealous care and watchfulness of your predecessors for this your vineyard of Ireland, which being planted by your predecessors, and irrigated by St. Patrick, has extended its branches from sea to sea throughout all Europe, and has yielded an abundant vintage for the heavenly

out Fathers Cornelius Ward, James O'Neill, and Patrick Hegarty, while the old veteran, Father Cana, still continued to brave the penalties of the law. Father de Burgo, writing from Dublin, November 17th, 1624, says—"God has already performed great things in Scotland through the labours of our Franciscan fathers. They could have even effected more were it not for the great poverty and wretchedness of the country." The Nuncio in Brussels writes, January 3rd, 1626:—"I send to your excellency a letter which I received from the Archbishop of Dublin, together with a Relatio, written by Father Cornelius Ward, one of the missionaries to Scotland, which will assuredly be a great consolation to you."

Master. Above all, however, at the present time, we pray your Holiness to remark how all the efforts and all the snares of our enemies in the Faith are now directed to this one scope, to lessen, forsooth, the esteem of the prelates of this kingdom, and check them in the exercise of their ministry; but we look to heaven, and we feel assured that, sooner or later, it will not be wanting to us; and no more defences can we find against their present attacks than in the appointment to the sees of this kingdom of worthy pastors, who, by the example of their lives, and by the truth of the Gospel, will instruct the faithful entrusted to their charge, and who, moreover, will be the foremost, if needs be, in the path to martyrdom.

We deplore the vacancy of none of the widowed churches more than that of the Diocese of Down and Connor, which lost its two glorious champions, Cornelius and Edmund, both of whom consecutively attained the martyr's crown. We, after mature deliberation, have convinced ourselves that none can be found more worthy of said see than our beloved Father, Brother Bonaventure Magennis, Franciscan, and Penitentiary of the Lateran by your Holiness's favour. He comes of a noble race, has many most influential connections in this province, sufficient learning, piety, and dignity of manners. We, then, most humbly implore your Holiness to appoint said Father to the Church of Down and Connor, and make him its spiritual spouse and bishop. By doing so we will receive great aid and comfort in discharging our office; and thus kissing your feet, we rest your humble servants in Christ,

HUGH REILLY, Archb. Elect Armagh;

Br. F. FLEMING, Archb. Dublin and P. of Ireland;

EUGENE, Bishop Elect of Kilmore.

From our dwelling-place, Sep. 7th, 1629.

The original Latin of the above letter is given in the Appendix to *Memoirs of the Irish Hierarchy* by Father Meehan, where also is given the following recommendation from the exiled Earl of Tyrconnel. Both documents are now preserved among the Franciscan Papers in Dublin.

"O'Donnellus comes Tirconalliae, baro Lefferensis, Dominus prov.

Inferioris Connaciæ et Sligo, ordinis Alcantaræ eques, etc., etc.

“Veritati testimonium perhibere, publicoque Ultoniensis nostræ provinciae utilitati cupiens consulere, et Dominum præ oculis habens veritatis hujusce testem præsentibus litteris manu nostræ et sigillo insignium subsignatis, fidem facio Rdum. Prem. Bonaventuram Magnesium, O. M. S. F. S. O., nobilissimo stemmate in provincia nostra Ultoniæ oriundum, mihi et plerisque proceribus ejusdem provinciae consanguinem, comitis Tironiæ consobrinum, et nepotem vice-comitis de Iveagh equitis aurati Raffilensis, atque hujus antiquissimæ familiæ Magnesiorum capitis; esse etiam magnæ expectationis et pietatis, nec minoris opinionis in re litteraria, variarumque linguarum peritia, necnon prudentiæ et dexteritatis in rebus agendis, et ingentis zeli promovendæ rei Catholicæ; quem ideo cum aliis censeo idoneum qui ad qualemcumque dignitatem ecclesiasticam in eadem provincia præ aliis multis sublimetur, et omni tali honore dignissimum, et futurum maxime gratum et bene acceptum populo, nobilitati et clero, quos omnes beneficium singulare acceptum relatuos credo in eo quod prædictus ejusmodi dignitate donetur, egoque id tanquam in me ipsum collatum gratus agnoscam; quamque enixe possum humiliter fio supplex. Sedi Applicæ. id conferre non dedignetur.

“Actum Bruxellis, die 26 Dec., A. 1629.

“O'DONNELL, comes Tyrconallia.

“O'Donel, Earl of Tyrconnel, Baron of Lifford, Lord of the province of Lower Connaught and Sligo, Knight of the Order of Alcantara, &c.

“Anxious to bear testimony to real worth, solicitous for the welfare of the province of Ulster, and having before my eyes God, who witnesseth the truth of what is asserted in these presents, signed with my own hand and seal, I certify that the reverend Father Bonaventure Magennis, of the Order of St. Francis, descends from a most noble family of our province of Ulster—that he is related to me and many of the noblemen of the same province—cousin-german of my brother the Earl of Tirone, and nephew of the Earl of Iveagh, Knight of Rathfriland, and head of the most

ancient house of the Maginnises. I further declare that he is a man of great promise and piety, well versed in literature, gifted with knowledge of many languages, possessing prudence and capacity for the management of public business, and great zeal for promoting Catholicity. Conjointly therefore with others, I deem him not only fit for any ecclesiastical dignity in the foresaid province, but also worthy of being preferred to every one else, and most deserving of such high honour. And I further declare that the appointment of him will be a subject of congratulation to the people, nobility, and clergy, all of whom will regard it as a special benefit conferred upon themselves, should the foresaid Father be invested with such an august dignity. For my own part I will regard the appointment as a favour granted to myself and country, and will gratefully acknowledge it as such. With most earnest entreaty, therefore, I humbly beg the Apostolic See not to refuse the granting of my prayer.

“O'DONEL, Earl of Tyrconnel.

Given at Brussels, Dec. 26, 1629.”

Father Bonaventure Magennis was preconized for Down and Connor on the 8th of April, 1630, and appointed on the 22nd of April. His appointment was again proclaimed on 28th June, 1630. These dates are from the Consistorial Acts, as given by Dr. W. Maziere Brady. (*Episcop. Succession.*)

“Die 8^o Aprilis, 1630, Card. Bentivolus præconium fecit eod. Dunen, etc., per obitum R. Edmundi Duncani vac., pro R. Fratre Bonaventura Magnesio, Ord. Min. S. Franc. strictissimæ observantiæ, Lateranensis Basilicæ Penitentiarii.”—*Barberini*.

The provision was made on the 22nd of April.

“Proponente Card. Torres pro Card. Ludovisio.” And again—
“Die 28^o Junii, 1630, referente Ludovisio, providemus eccl. Dunen., etc., de persona fratris Bonaventuræ Magnesii.”—*Barberini*.

Hugh Magennis entered the Order of St. Francis, *strictioris observantiæ*, and in religion was called Bona-

venture. Of Sir Hugh Magennis and his wife, Lady Annabella O'Reilly, the eldest son was Arthur Roe, created in 1627 Viscount Magennis of Iveagh, who married Sarah, daughter of Hugh O'Neill, Earl of Tyrone. Arthur died April 17th, 1629, and was succeeded by his son, Hugh Oge, the second Viscount. Sir Hugh had another son, Evis Boy, the father of this Hugh called in religion Bonaventure, who was consequently the nephew of the first Viscount and the cousin of the second Viscount. Some interesting facts connected with his early life are given in a volume of poems, composed in his honour, and published in Rome, by Christopher Chamberlain, on the occasion of his consecration as Bishop of Down and Connor.

The Holy See had been several times solicited to raise Father Bonaventure to the Episcopacy. Dr. Callanan, President of the Irish College, in Rome, and agent of several of the Irish prelates, when the See of Armagh was vacant by the death of Dr. MacCawell, in 1626, petitioned for his appointment, as "conspicuous for learning, piety, prudence, and zeal for souls, and very much beloved by the clergy, people, and nobility of Ulster." The petition adds that he was nephew of the Earl of Rathfriland, and a near relative of the Earl of Antrim, and other noblemen, who still enjoyed their ancestral domains, "by whose influence and constancy the Catholic faith is preserved whole and inviolate in the Province of Ulster, more than in all the other provinces of Ireland." (*Quorum auctoritate et constantia Fides Catholica in Provincia Ultoniæ præ aliis omnibus Provinciis integra et inviolata conservatur.*) It further states that he is "the nephew of the most excellent Earl of Tyrone, who had better deserved of the Holy See than all the princes, I will not say of all Ireland, but of all

the northern parts." At this time, also, the clergy of Armagh forwarded a petition to His Holiness, in which they say, that when the O'Neill princes and the people of Ulster were fighting for their religion against the forces of Queen Elizabeth, their interests were much injured by the appointment of Archbishops of Armagh, who were not natives of the province; thus, that during the fifteen years war waged by Hugh O'Neill the primate was a Munsterman, and, consequently, that the people were deprived of the sympathies of their chief pastor; that when that war was ended, and James had ascended the throne, while a terrible persecution raged in Ulster, when the violence of the Protestants had to be resisted in a special manner by the inhabitants, their Archbishop was a Munsterman, who continually resided in Rome; that these extern archbishops, when any of the suffragan sees fell vacant, sent, or caused the Holy See to send, extern vicars-general to those sees, who only visited them once each year, and at times not so often; that neither those archbishops, nor the vicars-general appointed by them, knew the wants of the people, nor were the people known to them; that, probably on account of those very things, the Holy See, last year, appointed Hugh MacCawell, a man certainly according to our heart and the hearts of all the nobility and people of our diocese, and who, had he lived, would have been undoubtedly of great advantage to the diocese; but, as he died so soon, before he could be of advantage, we, prostrate at the feet of your Holiness, supplicate that one of the following be substituted in his place." They then submit the names of Father Robert Chamberlain, O.S.F.; Father Bonaventure Magennis, O.S.F.; Edmund Dungan, Bishop of Down and Connor;

and Father Henry O'Mellan, O.S.F. Of the second on the list they say—

“Father Bonaventure Magennis, also a Minorite, was born in the Province of Ulster; a cousin of the Earl of Tyrone, a relative of the Earls of Tyrconnel and Antrim, and a nephew of the Viscount of Rathfriland; very commendable in life, morals, and learning; at present Penitentiary in the Church of St. John Lateran, in Rome.”

At this very time Father Bonaventure presented to Cardinal Ludovisius, Protector of Ireland, a memorial, showing that only an Ulsterman should be selected for the See of Armagh. The following is a summary of that interesting document:—

1° Ulster was always opposed to the other provinces, and the traditions of these old hostilities are still preserved, so that to send a prelate born in an other province to the Ulstermen would be like to sending a native of Savoy to Genoa, or *vice-versa*. The Angelic Doctor says:—“He who is of the bosom of the Church is usually more useful, because he more loves the Church in which he was born.”

2° Supposing that at other times an extern might be as useful as a native, at present an extern could not reside in Armagh; for neither the nobles nor the people dare receive an ecclesiastic into their houses, except under pretence of relationship. Ecclesiastics have frequently to hide in woods and mountains, and there assemble the people for the reception of the sacraments and for instruction, and the people have to carry to those places food and requisites for their ecclesiastics. Under what difficulties would such circumstances place both pastor and people? Moreover, it is certain that an extern, if appointed, would not reside in Ulster, as is proved by the example of those who were appointed in our times.

3° It may be said, that it is sufficient if the prelate reside in a neighbouring province. The answer is—Ulster will consider herself deprived of her pastor if the archbishop does not reside in the province. And why appoint an extern, who will not reside in the province, unless that extern have some prerogative not to be found in an Ulsterman? If nobility, conjoined with morality and learning,

be sought, in Ulster will be found the most noble and most learned. If merits of ancestors be looked for, there is no comparison between externs and Ulstermen.

4 A third, and in our judgment a most weighty reason, is that the promotion of any but a native to the See of Armagh must inflict serious detriment on the Province of Ulster. Experience has shown that, owing to the carelessness of externs, Ulster, which at one time was the seminary of all the virtues, lost much of its splendour and fair repute. When Peter Lombard was promoted to the See of Armagh, Ulster had seven native bishops, while the other provinces, then in the gripe of heretics, were entirely destitute of prelates. But when the Ulster bishops died, such was the foresaid Peter Lombard's dislike to the Northerns, that, for an interval of seventeen years, Ulster was bereft of the consolation she would have derived from native bishops, while he was instrumental in promoting eight or ten prelates in his own and the neighbouring provinces. Furthermore, when a few years ago his Holiness assented that certain bishops should be elected in the province of Ulster, Peter Lombard took the matter so much to heart that he wrote to the Southern prelates—his own special friends—telling them to have no part in consecrating those elected to Northern sees. Then again, the colleges founded for Irish students in France, Spain, and Belgium, without distinction of provinces, would hardly open their doors to any Ulster youth, so much so that very few of them obtained admission to these institutions. What, then, are we to think of any extern but that, instead of promoting the good of Ulster, he will rather be disposed to impede it? It seems to us that those who have rendered greatest service to the Holy See are, on that account, entitled to its peculiar consideration. Reasonably might we murmur were we denied a favour so well earned, and our complaint would be juster than the Greeks against the Jews.

5 The fourth reason is taken from the merits of the Ulster princes, both secular and ecclesiastical. It is certain that that province, more than all the provinces of the North (of Europe) deserved well of the Holy See; for it cherished and kept untouched the Faith throughout all Ireland. In it the Council of Trent was first re-

ceived ; in it alone, of all Ireland, is kept the new computation of time, while the other provinces, conforming themselves to the heretic, kept the Old Style ; but neither in this, nor in anything else, would Ulster swerve an inch from the customs of Holy Mother Church. Moreover, the Princes of Tyrone and Tyrconnell had well deserved of the Holy See. It was while the sceptre was held by their ancestors that Ireland received the Faith ; and their fathers, in a war undertaken at the bidding of the Holy See, and continued for fifteen years, turned against their own breast the sword of Elizabeth, raging for the blood of Catholics. Their ancestors founded and endowed monasteries and churches, amongst others, that of Armagh. For these and many other reasons their petition ought of right to be received.

6 It is also denied that the merits of Ulster's ecclesiastical princes were not equally conspicuous ; for no Ulster prelate in those most trying times was found to desert his post or surrender his arms. A witness of this is the Most Rev. Edmund MacGawran, Archbishop of Armagh, who, at the call of Clement VIII., roused to arms the Earls of Tyrone and Tyrconnell, with their subjects, in defence of the Faith, and in that same war the same prelate filled a martyr's grave. A witness of this is the Most Rev. Edmund Gallagher, Bishop of Derry, a glorious martyr, taken and slain by the English. A witness of this is Fr. Richard Brady, Bishop of Kilmore, often taken by the English, but who, after twenty and more years of labour, finished his years in peace and a fine old age. A witness of this is Fr. Cornelius O'Devany, Bishop of Down and Connor, who, about sixteen years ago or thereabouts, died a martyr's death in the metropolis of Dublin. A witness of this is the Most Rev. Cornelius (Nial) O'Boyle, Bishop of Raphoe, who, always watching and present, staid with his flock. All these, so far from leaving the kingdom through fear of persecution, scarcely left the province, except to succour other dioceses that were deprived of pastors. I omit many of the lower order of clergy, who, in numbers greater than in other provinces, proved their Faith by martyrdom. Safely, then, may the Apostolic See trust the care of their province to provincials who can show more than others many examples of faithful administration.

7 The reasons given, unless I am mistaken, are sufficiently persuasive that no one except a real Ulsterman should be appointed to Armagh, and if they be strong against the appointment of any not Ulstermen, they are stronger still against the appointment of a native of Meath. That little province is different in political matters from all the other provinces of Ireland, and, although in spiritual matters it is subject to the Archbishop of Armagh as its metropolitan, from the province of Ulster in temporal affairs it is most different, and to it it is more opposed than is any of the other provinces ; for it has been a sort of cave and receptacle of Englishmen, and those sprung from them, who hate Ulster with a deadly hatred, on account of the gallant resistance which it offered to them. And, although they are Catholics, for the greater part, they are so wound up with Protestants, that they do not wish even to see those who could give offence to the English. This daily experience shows, especially from the fact that they have always taken the side of, and are always ready when occasion occurs to take the side of the English, fighting against the Catholic faith. Excluded, therefore, from the government of the churches of Ulster should all Meathmen be ; and excluded, consequently, should be the Provincial of the Dominicans, who is a Meathman, and if appointed he could not, because he was hateful to the Ulstermen, fix his residence among them.

8 It may be said that there are now three Franciscans, bishops in Ireland, and consequently it would be but fair to promote the forementioned father to the episcopacy. In answer thereto—It may be expedient to promote him to the episcopacy, but not in Ulster.

The memorial of Father Bonaventure after this meets some objections of his opponents. Ulstermen are hateful to the English, and consequently it would not be prudent to appoint an Ulsterman to Armagh. Against this he argues that there are already two Ulstermen bishops in Ireland, and Eugene Mathews (MacMahon) was an Ulsterman, and a relative of the Earls of Tyrone and Tyrconnell, yet he was Archbishop of Dublin for nine years, with the

greatest advantage to the Church. The appointment of Ulstermen serves rather as a restraint on the English, for the more the Protestants fear the Catholics, the milder they become, as was evident when they feared that the Catholics would invite the King of Spain to invade Ireland. He concludes by recommending a selection for Armagh to be made from amongst Edmund Dungan, Bishop of Down and Connor; Hugh O'Reilly, Bishop of Kilmore; Father Chamberlain, and Father O'Mellan. The strong feeling of provincialism that pervades this memorial testifies how the memories and traditions of the O'Neill wars, intensified by the forfeitures and plantation which followed, rankled at that period in the minds of the Catholics of Ulster.

Dr. Magennis was consecrated in Rome, and no doubt hastened home to his church as soon as possible. He was present in the Provincial Synod of Armagh, which was held in the Diocese of Ardagh. It commenced its sessions on the 10th July, 1632, and held its last session on 14th of July. The prelates present were the Primate, the Bishops of Meath, Raphoe, Kilmore, and Down and Connor, together with the Vicars-Apostolic of Clonmacnoise and Clogher. The decrees are thirty-nine in number, besides four petitions, which were addressed to the Holy See—(*See Card. Moran's Archb. of Dublin, p. 399, and Irish Hierarchy, p. 436*), one of those was the following, in which they prayed his Holiness to appoint to the See of Clogher Father Francis MacDonnel, a son of the Earl of Antrim:—

“*BEATISSIME PATER*—Non mediocri afficimur lætitia videntes quod ingrata non sit quæ in gratiarum actiones, et continuas ad Deum pro Va. Beatitudine preces quotidie resolvantur in Hybernia, animadvertens quanta fidei, et Christianarum virtutum suscepit

incrementa, et in dies suscipiat cura et vigilantia eorum, quos S. va. ad episcopales in hoc regno dignitates evexit. Et certe jure merito id facit Hybernia, quæ cum non ita multis ab hinc annis vix (proh dolor) haberet qui panem filiis frangeret, nunc habeat per Dei gratiam, et vestram clementiam, episcopos non paucos, aliosque operarios frequentes; ita ut si Deus Opt. Max. conservet (quod ex animo, ut debemus, nos omnes optamus) Vm. B. speremus reipsa brevi comprobari, et manifestari propheticum illud Di Patricii de futuro Hybernorum in fide statu somnium quo sibi visus est videre omnem Hybernæ ignem pene penitus extinctum rursus excitari ad tantum incendium, ut regio tota conflagraret. Et hinc est quod nos Ardmachanæ provinciæ episcopi, qui firmam de vestra solita clementia spem animis concepimus, desiderantes assumere nobis aliquem in partem solitudinis, non vereamur B. Væ cum sacro pedum osculo, ac quam humillime supplicare pro Rdi. P. Fratris Francisci M'Donnell promotione ad episcopalia munia in diocesi Clocherensi subeunda. Etenim multis ad hoc movemur argumentis; ejus quippe hominis (in quem tam paterna, quam materna procreatione, sincerus antiquorum Hybernæ principum defluxit sanguis) dignitatem, et idoneitatem notant, qui cum illustrissimi domini comitis Antrimensis, viri in Anglia, Hybernia, Scotia, illustris nominis, et maximæ autoritatis, filius esset omnia propter Christum reliquerit, et se a teneris annis Franciscanæ strictioris observantiæ addixerit militiæ; sub cujus disciplina tantum in probitate et doctrina fecit profectum, ut etiam nunc temporis huic regno sit utilitati, et suo ordini gloriæ, et honori. Præterea ipsius diocesis Clogherensis incolæ, præsertim optimates, et viri nobiles omnes pene consanguinitate illi, vel affinitate conjuncti, ipsum intime amant, eumque sibi præfici desiderant. Quid quod illustrissimus comes pater ejus in Hybernia profecto nulli in protegendo fidem Catholicam, et bene merendo de ecclesia secundus, id ardentissime cupit, ut in Domino possit gloriari, quod filium procreavit dignum, qui assumatur ut in vinea Dominica laboret. Non ignorat enim sapiens comes propter filiorum merita, parentibus multa a Deo concedi. Est et aliud denique non exigui (nostro judicio ponderis argumentum scilicet, quod si forte in nos ferventius (quod Deus avertat) persecutionis rabies grassetur, ipse propter patris sui magnam cum Anglis et Scotis viris principibus, et magnatibus necessitudinem, liberius quam ullus

nostrum alius suam exerceret functionem. Hæ sunt atque alie rationes et causæ, quibus episcoporum hujus provincie Ardmachane mota est congregatio; de quibus vestram Beatitudinem reddere certiozem equum judicavit, ut eas approbatas si ita visum fuerit, juxta solitam clementiam et singularem in hanc patriam affectum secundet atque effectuet Va. Beatitudo. Quam Deus Opt. Max. ad sui nominis gloriam conservet incolumem.

“Datum ex loco nostri refugii in Hyberia, 22 Julii, 1632

“Hugo Reilly, Armachanus.

“Thomas, Medensis.

“Joan. Cullinan, Rapotensis.

“Eug. Sweeny, Kilmorensis.

“Bonaventura, Dun. et Connor.”

“MOST BLESSED FATHER—We are filled with joy at hearing that our continuous prayers for your holiness, and our hearts' thanks for benefits conferred on Ireland, have not proved unacceptable. Ireland acknowledges the increment of faith and Christian virtues she has already received, and is every day receiving, from the zeal and vigilance of those whom your holiness has raised to bishoprics in our country. A few years ago this island had hardly anyone to break bread to her children; but now, by God's favour and your clemency, she has a fair number of bishops, and very many energetic priests; so much so, that in a short time hence we hope to see realized the prophetic vision of St. Patrick, who in a dream beheld all the fires in this land nearly quenched, and then suddenly flaring into a magnificent conflagration. Hence it is that we bishops of the province of Armagh, relying on your wonted clemency, and desiring to have a partner in our pastoral charge, have not hesitated to supplicate your holiness to advance the reverend father Francis M'Donnell to the see of Clogher. We have been moved by good reasons to make this request. He for whom we postulate derives from father and mother the best blood of the ancient Irish princes. Again, his fitness and deservings will be the more apparent when we state that he, although son of the earl of Antrim*—a personage of

* Sir Randal MacSorley MacDonnell, of Dunluce, advanced to the earldom of Antrim 1620.

vast influence in England, Scotland and Ireland—left all things for Christ, and while yet a stripling took the habit of St. Francis, in a convent of the Strict Observance. His virtues and learning are appreciated by his country and order, to both of which he is an ornament. Furthermore, the inhabitants of the Diocese of Clogher, the nobility and gentry especially, who are allied to him, either by consanguinity or affinity, love him and long to have him appointed their spiritual chief. We may add that his noble father, who is a zealous protector of religion, and has deserved well of the Church, ardently desires to be able to glorify the Lord, for having given him a son worthy such a grand office. The sage earl knows that the merits of the children incline God to deal mercifully with their parents. Another consideration, and in our opinion of great moment, can be urged in this man's behalf. Should persecution—may heaven avert it—come more fiercely upon us, he, owing to his sire's connexions with many of the principal families of Scotland and England, will be comparatively free in the exercise of his sacred calling. *These are amongst the motives which have urged the bishops of the province of Armagh to supplicate your holiness," etc., etc.

"From the place of our refuge in Ireland, 22nd July, 1632.

"Hugh Reilly, Armagh.

"Thomas, Meath.

"John Cullinan, Raphoe.

"Eugene Sweeney, Kilmore,

"Bonaventure, Down and Connor.

Some letters of Dr. Bonaventure Magennis written after he became Bishop of Down and Connor, have been published in the *Specilegium Ossoriense*, Vol. 1. The first of these, which is to the Cardinal Protector of Ireland, ter-

* Father Francis was not promoted to the see of Clogher; he died 26th August, 1636. His decease is recorded in the Franciscan book of obits:—"Die 26th August, decessit, R. P. Franciscus M'Donnell, illmi comitis, de Antrim filius. Guardianus emeritus in Hibernia et ex diffinitor, hujus collegii St. Antonii Guardianus." See vol. iv., p. 24, for other particulars regarding Father Francis.

minates as follows:—"As to the present state of the kingdom, although indeed the open profession of the orthodox faith and provision for ecclesiastical functions is not granted, nevertheless—praise be to God—there is a great cessation from the rage of persecution.—Given from the place of our refuge this last of June, 1633. Fr. Bonaventura, Eps. Dunen. & Connoren." The King was then desperately in want of money, and the Irish were prepared to grant him large sums provided they obtained some relaxation in the cruel laws which pressed on them with such severity—hence 'the cessation from the great rage of persecution.' The Catholics in the parliament of 1634 granted the supplies with a most generous hand, six subsidies of £50,000 each, when Wentworth only expected £30,000 in all. They relied on the promises of the King, which Wentworth resolved should not be carried out; nevertheless that infamous Minister in some instances endeavoured to conciliate the Catholics and to check the fanatics. Hence Dr. Magennis again writes:—

As regards the state of this kingdom, matters as yet tranquilly proceed with us; but day by day the report goes on increasing that a dreadful storm of bitter persecution will soon overwhelm us, unless God in His mercy preserve us from it. Would to God that by my own individual sufferings I might be allowed to expiate whatever yet remains of our fathers' guilt, that thus the remainder of His people might devote themselves without obstacle to the service of God, &c.

Given 12th September, 1636, *Stylo veteri*.

Fr. Bonaventura, Eps. Dunen et Connoren.

In the month of May, 1637, Dr. Hugh O'Reilly, Archbishop of Armagh, celebrated a provincial synod, at which were present, amongst others, the Bishops of Kilmore, Meath, and Down and Connor. Some of those, who were

censured at its deliberations, accused the Primate of plotting against the State. He was cast into prison in Dublin Castle, where for six weeks he was confined in its damp dungeons.

The Sacred College, in 1637, required the bishops of Ireland to state the name of each diocese, that was able to support the dignity of a bishop, and what adjoining dioceses could conveniently be united, until the circumstances of the Catholics would be improved. The bishops of Ulster, consisting at that period of Dr. Hugh O'Reilly, the Primate; Dr. Thomas Dease, of Meath; Dr. John Culenán, of Raphoe. Dr. Eugene Sweeney, of Kilmore, and Dr. Fr. Bonaventure Magennis, of Down and Connor, assembled in Synod on the 15th of May, 1637, and, two days afterwards, forwarded a joint letter to the Sacred College, in which they said—
“There is indeed no diocese in this Province of Armagh, in the present state of things, able to support a bishop, considering the dignity of a bishop, in the most moderate and humble manner. No diocese of the Province is worth 600 Brabant florins per year, calculating all the emoluments and the ordinary gifts of the people; for each diocese of this Province, after the native inhabitants, who alone contribute to the support of ecclesiastics, have been expelled by English and Scotchmen, is growing worse as to emoluments every year; so that a diocese, which was worth 600 (florins) two years ago, is this year scarcely worth 400, and very likely, if things go on as they are going, it will not produce 200 in another two years. In the whole Kingdom there is nothing left of tithes, first-fruits, or ecclesiastical lands, which has not long since been applied and appropriated to the uses of the Protestants. In the Province of Armagh, the dioceses considered, calculating by a common rule, less able to support

their prelates, are Dromore, Raphoe, Ardagh, and Clonmacnoise. . . . On account of co-extension and vicinity of territories, the dioceses of Meath and Clonmacnoise ; Kilmore and Ardagh ; Armagh and Clogher ; Derry and Raphoe ; Down and Connor, long canonically united, and Dromore ; would specially suit to be under the jurisdiction of one.”—*Specil. Ossor. Vol 1., p. 220.*

Dr. Bonaventure Magennis was, shortly after his consecration, entrusted by the Holy See, at the request of Dr. Fleming, Archbishop of Dublin, with the immediate charge of the Mission to the Highlands of Scotland. In consequence of this, Father Cornelius Ward, after returning from Rome through Spain, presented himself before the Bishop of Down and Connor, in November, 1635, to receive his blessing, and then hastened to his missionary labours in the Hebrides. Within two months he had received into the church fifty in the island of Sgiahanach (Sky). In the islands of Eustia and Benimhaola two hundred and three were converted ; and, within a month, he converted fifty in the islands of Barra, Forray, and Barnaray. From the last named island, where a Protestant Minister had taken out a warrant to arrest him, he fled to the mainland of Scotland. There on the mountains of Muidheart and Arasoig he gained over, within two months, two hundred and six converts. He adds :—

“The missionary labours in those barbarous and remote districts is indiscribable and incredible to those who have not witnessed them. Oftentimes the Missionary Father has passed six months there without being able to procure any drink, save water and milk, and in Summer they seldom have bread. In the Hebrides and the mountainous districts of Scotland there is no city, nor town, nor school ; neither is there anything like education ; and none can be found to read, except a few who received instruction in distant

parts. At length, when the missionary's supply of altar-breads and wine for celebrating Mass was exhausted, he went on foot with great labour and hardship—an immense journey—to the City of Edinburgh. When he returned thence to the mountain districts, with wine and altar-breads, he fell into a most dangerous sickness."

Notwithstanding these difficulties, between the 8th of September and Christmas, he received back to the Catholic Church one hundred and thirty-nine persons in the districts of Locheabar, Muidiurt, Sleibhte, and Gleansilge. Similar success attended the Missionaries in 1637, but so numerous were the invitations made to them from various districts to go and instruct them in the Catholic faith, that they were not able to comply with a third of them. In all those wild districts there was then only one native priest, a poor old worn-out man, named Reginald MacDonnell, of whose wretchedness Father Ward draws the following portrait :—

"Labouring with his own hands in cultivating the earth, and fishing, or collecting shell-fish, he seeks to procure sufficient food. He visits, from time to time, the inhabitants of the island, to strengthen and confirm them in the faith ; but he states he will not be able to continue there much longer, through the absolute dearth of every thing, as all the islanders can give is required for the tithes and tribute to the Protestant Minister, which, whether they like it or not, they are compelled to give to him."—*From Card. Moran's Archb. of Dublin.*

With Father Ward's *Relatio* Dr. Bonaventure Magennis sent to the Secretary of the Propaganda the following Letter, dated 28th of August, 1637. *Specilegium Ossoriense Vol. I., p. 224.*

Most Rev. Lord I do not doubt that some letters which I sent to your Most Rev. Lordship have been intercepted. For I have received no answer, which, as I am firmly persuaded, would not have occurred, if my letters had reached your hands ; and it is that

same thing which causes me to write less frequently, for I dare not commit to writing secrets which might become public by interception. The present occasion, however, of the Scotch Mission (the care of which has been committed to me by the Most Holy Father) compels me to trust the matter to the chance of fortune with all its dangers, full of hope that God, the Best and Greatest, will bring to a happy issue what has been commenced for the greater glory of His name. The case is as follows. Rev. Father Cornelius Ward, O.S.F., *de observantia*, who was a missionary before, got charge of the mission, and about two years ago, by my advice and permission, set out to the Hebrides islands, and the Highlands of Scotland, to sow the Word of the Lord, not solicitous what he would eat on the morrow, but depending on the divine clemency and relying on the aid of some whom he had formerly converted to the faith of Christ; and from that time to this very month he has worked strenuously in the great labours and sorrows of the Christian vineyard, not without illustrious fruit and great gain of souls to Christ, as any one can see from the summary of his stewardship there, which I, after approving of it, herewith transmit *ad urbem* (to Rome). Although otherwise Father Ward is every way worthy of credence, lest, nevertheless, perhaps he might in a matter of such importance be flattering to himself, I did not blindly give credit to him before that I had the matter proved by the relation and attestation of some of the Scotch nobility, who are held, both here and in their own country, as of unimpeachable authority and truthfulness. He has, however, compelled by poverty, which so often stands in the way, returned to his native land, and cannot any longer bear up against the heavy weight. The liberality indeed towards himself of his friends, whom he has lately converted to the faith, if it be not altogether exhausted, is considerably wearied out. On the Scotch he does not wish to be heavy, lest, perhaps, he would frighten the weak by the burthen; and at length this mission, a thing greatly to be lamented, has come to an end unless his Holiness, in accordance with his singular zeal for propagating the faith, will supply the necessary means to support it, namely, £20 (centum scuta) to each missionary, which sum daily experience teaches to be necessary.

Fr. Bonaventura, Ep. Dunen. et Conoren.

A letter, written by the Bishop, 20th of November, 1637, to the Sacred Congregation, throws a curious light on the poverty and pitiable position in which the Catholics of the diocese were at that period :—

Most Eminent and Most Rev. Lords,—If an opportunity of sending letters corresponded with the occasion, which the calamity of these times so often produces, frequent from these parts to the City would be letters, the messengers of our miseries ; and doubtlessly the reading of them would excite pity in the bosoms of your Eminences. For although none of us are allowed to be directly annoyed or molested for the profession of orthodox faith, nevertheless the free exercise of our religion is diminished by degrees through the contrivance (I will say nothing else) of the officials. Here, indeed, in the northern part of Ulster, they are punished with a severe pecuniary fine (I will not mention other things) who contract marriage before any other than a Protestant minister, or who bring their child for baptism to any but the minister. Moreover, new colonies, one after the other, of foreigners are brought over, who, after having expelled the native farmers, occupy almost all the land, so that very many of the pastors have not at all in their parishes as many parishioners of their own religion as would suffice for their decent support. And no hope of increase appears ; but, every day, the dread of a decrease is becoming stronger. Wherefore I have thought it important to inform your Most Eminent Lordships about this lamentable position of our affairs, because some families of regulars, who, though at one time they were here, have been long ago compelled to give up their monasteries ; but through a pious zeal, I firmly believe, solicit and importune me and the other prelates of this province to restore again their congregations. When we have arrived at that pitch of misery that even if their monasteries were standing still entire, which are nevertheless thrown down to the very foundations, or turned, some into palaces, others—oh, shame !—into stables, the country, on account of the troubles related above and many others which it suffers, could not support them and the other clergy, who, seculars and regulars, are already numerous. I have thought it

important to bring this matter under the notice of your Most Eminent Lordships that you might deign if it pleases you to treat with the Most Holy Father about an opportune remedy of inhibition, that no community of regulars, except those who have already habitations in the country, be admitted, until, by the grace of God, when the schism disappears, the kingdom advancing in good things of both sorts, may be able to give to the Church a sufficient income. It is true, indeed, God is my witness, that I do not hereby seek to inflict an injury on any religious order—nay, what I desire from my soul is, that every religious order, if otherwise they could be supported, in the dioceses committed to me, had residences in them, that the easier I might be able to bring back to the fold of Christ the sheep committed to my care. I have found out by certain experience, that our country otherwise sufficiently burdened, is utterly unfit to bear a further additional burden, and indeed, if we prelates would plan anything further in favour of religion, a people, at least rude and stiff-necked, might reclaim to the great scandal of the Church, and perhaps bring the case before the courts. I am certain that this trouble will soon, on account of your singular care for the propagation of the Faith, receive its proper remedy from your Most Eminent Lordships, whom may the Omnipotent God long preserve.

Given from the place of our dwelling in Ireland, 20th November, 1637, *Stylo Veteri*.—Your Eminences', &c., humble, &c.

FR. BONAVENTURE, Epus. Dunensis et Conerensis.

The oppressive fines inflicted on Catholics, which are referred to in this letter, were strictly enforced, because the minister had a monetary interest in their infliction. A letter written from Dublin in March, 1623, says :—

All, of whatsoever condition they may be, are made liable to an arbitrary fine, fixed in each diocese by the Protestant Bishop, or his ministers, should they be guilty of allowing their children to be baptized by the priest, or of celebrating marriage in his presence (and this they style a clandestine marriage): and such as are unable to pay the fine are obliged to stand in the stocks in the public square, whilst they are at the same time, through ridicule, dressed in linen

garments; and in like manner they have to stand at certain hours in the Protestant churches, whilst papers are attached to their foreheads, with the inscriptions in large characters—"for marriage (or baptism), against the injunctions of the King."—Card. Moran's *Archbb. of Dublin*.

Dr. Plunkett, in a letter of the 14th of May, 1672, says :—

It is the custom here that for the baptism of Catholic children two guilts (1/-) should be paid to the priest and four guilts (2/-) to the Protestant minister. This latter payment is commanded by law, and although a great grievance, yet it has been tolerated and paid. But, in addition to this, the said Chancellor (of Clogher), whose name is John Linsy, cited to the tribunals and prosecuted poor Catholics for bringing their children to the priest to be baptized, and thus procured the ruin of many poor Catholics in the diocese referred to.—Card. Moran's Life of Dr. Plunket.

The minister generally gave a large commission to the sexton for collecting these fees. From Dr. Magennis's letter we learn that Scotch colonists so late as 1637 were still pouring into Down and Connor.

The character of these colonists is thus drawn by one of their own ministers, Rev. Andrew Stewart, of Donaghadee :—"From Scotland came many, and from England not a few; yet all of them, generally the scum of both nations, who for debt, and breaking and fleeing from justice, or seeking shelter, came hither hoping to be without fear of man's justice in a land where there was nothing, or but little as yet, of the fear of God. And in a few years there flocked such a multitude of people from Scotland that these northern counties of Down, Antrim, Londonderry, &c., including five other counties of Ulster, were in a good measure planted." The Rev. George Hill, Unitarian Minister, the learned

writer of *Macdonnells of Antrim*, is not very eulogistic when he says—*Plantation Papers*, p. 19 of them—"The original lot, with rare exceptions, had evidently parted with their auld respected mithers (Scotland) very much for her respectability and peace." At that period we have the pleasing spectacle of the Bishop of Down endeavouring not only to preserve the Faith in his own diocese, but even to replant it in Scotland. He writes to the Secretary of the Sacred Congregation :—

Most Rev. Lord—To your letters, two of which I received, one in October, another on the last of February past, up to this I was not able to reply, both on account of sickness, and on account of the scarcity of trustworthy letter-carriers; for it is ascertained that interceptors of letters are so numerous, that scarcely anyone knows what way he could safely send a letter. Moreover, through the British sea navigation is not very free on account of the rebellious factions of the Scotch against the king. That interception and long malicious detention of letters occur are evident to me, because some letters to me from his Eminence, of good memory, Cardinal Ludovisius, only reached my hands after three years; and above all I am persuaded, that very many of my letters are intercepted; for instance, I have written many to your Most Eminent Lordship, and to others in the city, to which no answer was sent that came to me. As to the mission to the Islands of the Hebrides, and the Highlands of Scotland, nothing that was in my power has as yet been omitted, and I have delivered the faculties sent by the Sacred Congregation to Father Hegarty, but the labourers can do very little in that vineyard for the want of the daily hire by which they can there support life. Wherefore, if the Sacred Congregation expects more abundant fruit of gospel preaching in those parts, it is worth its while to supply that annual provision, about which mention is made in your letter. If that is done the old missionaries, or failing them new and suitable persons will be sent. Whether there should be a bishop appointed for that place, and on whom that lot should fall, I have instituted a deliberation and consultation, and at length the con-

clusion is, that there should be a bishop there. And certainly, after omitting other reasons, on the occasion of disturbed times, which beyond doubt are now imminent throughout all Scotland, a bishop appointed there could much advance the prosperity of the mission, provided that the Sacred Congregation would provide for his support, and it is very probable, that with the army against the Scots, the chiefs of our people will be sent into that country, who would be very much comforted by the presence of a Catholic bishop. But indeed Father Patrick Hegarty is pointed out by the finger of all for that position ; and in my opinion most appropriately. I have known the man excellently well. He is a person remarkable for probity, endowed with learning, celebrated for the gift of preaching, fervent with the zeal of religion ; and on account of his prudence and exemplary conversation, on the most friendly terms with many noblemen, especially with the most illustrious lord, the Earl of Antrim, who is the chief man in my Diocese of Connor, which is very near Scotland, and he is powerful both in England and Ireland ; he desires the promotion of Father Hegarty. In working out this matter your Most Rev. Lordship could make use of the assistance and care of the illustrious Mr. Duyer, who, as I hope, will willingly undertake the task, which from my soul I commend to the protection of God, the Best and Greatest.

From our dwelling-place in Ireland, 16th April, 1639.

To the Most Rev. &c.,

With affection and obedience,

Fr. Bonaventura, Eps. Dunen & Conoren.

The *Specilegium Ossoriense*, Vol. I. p. 244, contains an interesting letter apparently to the Secretary of the Sacred Congregation by Father Patrick Hegarty, Superior of the Mission in the Scottish Islands. It is dated "Bunmargy, in Ireland, this last day of October, 1639." After giving a general account of the state of the mission he says :—

This year the God of all consolation has deigned, by means of my so vile labour, to convert to the Catholic faith about 700 Scots, very

many of whom belong to the principal families of the Islands and Highlands of Scotland. All these, after confession of their sins, and after reception of holy Communion, the Most Rev. the Lord Bishop of Down and Connor fortified in our monastery of Bunamargy with the holy Sacrament of Confirmation.

Bunamargy presented great facilities to the Highland Catholics for the reception of the Sacrament of Confirmation ; the Bishop apparently was on a visit with his relative the Earl of Antrim, and the Highlanders appeared to be coming to the great fair of Ballycastle ; thus all suspicions were lulled. It is probable that the place where Confirmation was administered and where Father Hegarty resided was not the ancient monastery of Bunamargy, but the *Locus Refugii* of the Franciscans on the banks of Sheesk, in the townland of Ardagh. There to this day are the ruins of "the Friars' House," and some fertile spots along the Sheesk are said to have been the flower and fruit gardens of the friars, and are now called "the Vineyard." A list of "Suspected Men in Ulster" in the reign of Charles II., contained in the *Carte Papers*, Vol. XXIV., p. 230, has "Hugh O'Dornan, chief of the friars of Glenwalch (a mistake for Glenshesk) in ye barony of Carry, and ye rest of ye friars there." Hugh O'Dornan was at that period Guardian of Carrickfergus. Bunamargy in the time of Father Hegarty belonged to the Third Order of Franciscans and became a convent of Franciscans *Stricteris Observantiae* only after the General Chapter, August 15th, 1687. Ardagh became the *refugium* of the Franciscans of Carrickfergus and of Bunamargy ; it was situated about three miles from the latter at the head of Glenshesk in one of the quietest places in the world ; exactly such as "suspected men" would select.

Dr. Bonaventure Magennis died on the 24th of April, 1640, as we learn from the following letter from Father Hegarty, 4th December, 1640 :—

Most Rev. Lord—I have understood from the Rev. Mr. Eugene Colgan, who lately came here from Rome, that your Most Rev. Lordship complains much of me, that I do not oftener inform you about our progress, and moreover about the advancement of the Catholic faith propagated through us, missionaries, in Scotland. Either my letters, frequently sent to you, have been intercepted on the way, or if you have received them, you have no cause of complaint. For now about eight years by commission of the Sacred Congregation, as Guardian I am over this convent of the Scotch mission, called Bunamargy, in which I labour in converting the Scotch not less than if I were actually in Scotland. For all those converted, or to be converted by us, flew to me from Scotland like bees to a hive, as you may know from the *Relatio* of last year sent to you and approved by the hand of the Most Rev. Lord, of pious memory, Fr. Bonaventura Magnesius, Bishop of this diocese, who fell asleep in the Lord on the 24th of April of this year. In that *Relatio* a thousand persons were mentioned as having been received, during four consecutive months, into the bosom of our Holy Mother, the Catholic Church, by me and my brethren in this same house, and by the hands of the same most Rev. Bishop confirmed with the holy Sacrament of Confirmation. Amongst these was the noble and very illustrious lord, Alexander M'Donnell, Lord of Largy, who, in a month afterwards, in the greatest special sweetness, rested in peace. At his example many other magnates and chiefs were encouraged to receive the orthodox faith. To speak in a word, in every one of these eight years I receive five hundred to the faith, and I strengthen in the faith as many more, except this year, on account of the civil war between the Scotch and the King by a royal edict, a free passage is prohibited from Ireland into Scotland, and from Scotland into Ireland; nevertheless this year I have received two hundred.

Fr. Patrick Hegarty, O.S.F., Prefect of the Scotch Mission.

The following letters already referred to, or translated,

in treating of the episcopate of Dr Fr. Bonaventura Magennis, are taken from the *Specilegium Ossoriense Vol. I.*

REVERENDISSIME DOMINE.

Die lunae praeterito mandavit mihi V. D. Revma. quatenus eam certiozem redderem de Ecclesiis Provinciae meae quibus scilicet providendum sit ut facilius reliquis vacantibus, subveniri possit. Et ut paucis desiderio Revmae. Dnis. Vrae. satisfaciam, iudicio non solum meo, sed etiam omium Prima et praecipua est Ecclesia Dunensis quae a paucis (i.e., sex) mensibus per mortem sui Antistitis vacat, tum propter magnitudinem Diaecesis, tum quia contigua est aliis duabus amplissimis Diaecesis, Derensi videlicet et Dromorensi quae etiam vacant. Quod si quartum Episcopum nobis dare voluerit S. Sanctitas, secunda Ecclesia cui providendum iudico est Ecclesia Clogherensis, cui contigua est Sedes Cluanensis quae identidem vacat. Caeterum sive aliquid Commune toti Regno statuatur, sive non, munificentia et zelo Revmae. Dnis. Vrae. haud dubie speramus Ecclesiam Dunensem recepturam antistitem, idque absque dilatione. Quo facto et rem Deo gratam et Provinciae Ultoniae utilissimam praestabit Rma. Dtio. Vra. Quem. Deus, &c.

Ex Poenitentiaria S. Ioan. Laterani,

Die Sabbati ultimo Junii 1629.

Humillimus servus

FR. BONAVENTURA MAGNESIUS.

Poenitentiarius Lateranensis.

EMME, &c.,

Posteaquam mihi renunciatum est de obitu Emi. D. Card. Ludovisii b. m. nuperi nostri Protectoris, viri de hoc regno, et de ipso me magnopere (quod nunc illi Deus ad animae refrigerium retribuat) optime meriti, coepi, secundum humanae conditionis sortem contristari, et dolore affligi. Verum enimvero cum intellexi nostratis Ecclesiae. curam V. E. Dnis. tutelae commissam esse, abstersa est ab oculis meis lacryma, et tristitia mea versa est in gaudium: statim scilicet ante meos mihi oculos liquido apparuit, quantem in fide emolumenti, quantum incrementi in virtutibus ex vestra protectione huic regno sit obventurum. Etenim quamquam cum Romae agerem (tunc temporis Poenitentiarius) V. E. Dnis.

ignotus omnino fuerim, eam ego tamen exacte noveram : cujus actiones, quas vel ipse videram, vel ex aliis audieram, admiratione, et imitatione (si quis eas imitari posset) dignissimas animadvertens, studebam quam penitissime in V. R. Emtiae. notitiam irrepere, et penetrare. Tunc notavi ego diligentissime ferventem illum, et plane ebullientem in propaganda fide vestrum zelum, qui nunc conjunctus potentiae, et auctoritati, qua apud SSum. Patrem Patrum omnium vestra valet Emtia, magnam huic afflictæ insulae spondet firmiter consolationem unde quod ad me ipsum spectant, non existimo operæ pretium esse, ut me, measque res commendem ; certo namque scio solertissimam V. E. Dnis, prudentiam toti universitati ita evigilaturam, ut quod singulorum est, non negligat ; quamquam fortassis potiori jure favendum, et subveniendum foret mihi, utpote inter comprovinciales juniore, et Dunen. et Coneren. Ecclesiarum earumque post metropolitanam dignitate præcipuarum, sollicitudinem gerenti : cui ponderi mei quam sint impares humeri, ipse non ignoro. Porro quod ad presentem hujus Regni statum attinet, etsi quidem aperta orthodoxæ fidei professio, et functionis ecclesiasticæ permissio concessa non sit, magna tamen (Deo laus) est a persecutionis rabie cessatio ; quæ quamdiu sit duratura, nescimus, meliora tamen speramus a Deo, idque vel præcique in gratiam D. V. Emae., quam, &c.

Datum ex loco nri. refugii hac ultima Jun. stylo vet. 1633.

FR. BONAVENTURA, Eps. Dunen. et Coneren.

EMI. ET REVMI. DD.

In Synodo Provinciali Ardmachana habita die 15^o Maii hujus anni 1637, perlecta fuerunt decreta Ema^{rum}. Vestrarum de numero Eporum. in provinciis Hyberniæ minuendo, de modo subveniendi et providendi aliquousque necessitatibus Eporum. hac tempestate in Hybernia existentium ; et pariter propositum fuit Ema^s. Vras. velle se certiores fieri de Diaecesibus quæ in Provincia supradicta aptæ et sufficientes existant ad alendos et sustentandos Epos. ac dein quæ Diaecese in administrationem convenientissime possent conjungi durante horum temporum schismate : et vero quoad decreta nos ea accurate cum responsionibus quas quatuor Regni Hyberniæ Archiepi. jam antea conceperant et suis Dominationibus Ema^s. transmiserant absque nostro interventu, tempori consulentes, cum

nos propter varias difficultates non valuerimus adesse universim, contulimus iisdemque responsionibus exacte consideratis sumus contenti, ut quibus consideratis considerandis aptiores in eo proposito non advertimus fuisse excogitandas. De reliquo nulla profecto *Diaecesis* in hac Provincia Ardmachana secundum praesentem rerum statum sufficit Epo. sustentando, respiciendo quantumcumque moderate et modeste dignitatem Epi. Nulla siquidem *Diaecesis* Provinciae illius valet annue sexcentis Florenis Brabanticis, calculatis omnibus emolumentis et fidelium ordinariis largitionibus; quaelibet namque *Diaecesis* ejusdem Provinciae per Anglorum et Sootorum Colonias expulsis indegenis Hybernis qui soli in Ecclesiasticorum sustentationem conferunt, singulis annis in emolumentis deficit, adeo quod *Diaecesis* quae valuit suo Praelato sexcentis ante biennium, hoc anno vix quadrigentos conficit et verisimilius intra biennium procedentibus ut modo procedunt rebus non sit confectura ducentos et in toto Regno nihil decimarum, primitiarum, nedum praediorum aliorumve solidiorum fructuum Ecclesiasticorum relictum est quod jampridem non fuerit applicatum et appropriatum Protestantium usibus. Caeterum in Provincia Ardmachana, *Diaeceses* minus sufficientes ad sustentandos suos Praelatos reputantur communi calculo Drummoresis, Rapotensis, Ardaghaden, Cluanen. Reliquae autem *Diaeceses* accommodatiores, ob latitudinem et amplitudinem districtuum et quod inde consequitur ob numerosiores populos quorumque utrumque caeteris Provinciae praefatae *Diaecesibus* est aut aequale aut in eo modicum sese excedunt et sustentationis illud aliquale supra insinuaturn suppeditant. In administratione vero propter co-extensionem et vicinitatem territoriorum praecipue convenirent sub unius regimine *Diaecesis* Midensis et Cluanensis; Killmoresis et Ardaghaden; Ardmachana et Clogheren; Derensis et Rapoten; ac Dunensis denique et Connorrensis jamdudum canonice unitarum et Drummoresis. Atque cum his acquiescimus, DD. VV. Eminentissimarum, quibus Deus opt. max. omnia prosperet, effectu et obsequio servi,

Ex loco Synodi Provincialis, hac 17^o die Maii, 1637.

HUGO, Archiepus. Armacanus, Tot. Hib. Primas.
THOMAS, Midensis.

JOANNES CULENAN, Epus. Rapotensis.

EUGENIUS, Kilmorensis.

FR. BONAVENTURA, Dunen. et Connorren.

REVME DNE.

Litteras aliquot quas ad. V. Rmam. D. dedi interceptas non dubito, quia nihil mihi rescriptum est quod, ut mihi firmiter persuadeo, non contigiasset si meae ad vestras pervenissent manus et idipsum est quod me in scribendo rariorem facit, quia non audeo quae aliquando secreta habeam tabellis committere ne interceptione communia fiant. Verum tamen praesens missionis Scotiae (ejus mihi a SSmo. Patre cura est demandata) occasio cogit ut iterum periculiter et fortunae aleae rem committam, spei plenus quod Deus Opt. max. negotium ad majorem sui nominis gloriam coeptum ad felicem perducet exitum. Res hoc sese modo habet. Rev. P. Cornelius Vardaeus O.S.F. de observantia, qui ante meam in Missione provinciam Missionarius fuit, annis abhinc duobus meis suasu et permissu in insulas Hebridias et montana Scotiae profectus est ad Seminandum verbum dei non sollicitus quid in crastinum manducaret sed divinâ nixus clementiâ et quorundam quos ibi ad fidem Xti antea converterat fretus auxilio; et ab eo tempore ad hunc usque mensem operam maxime strenuam in ingentibus laboribus et aerumnis Xtianae Vindemiae navavit non sine egregio fructu et magna animarum Xto lucrificatione ut ex suae illic villicationis Summario (quod ego approbans, hic inclusum ad urbem transmittito) quis percipere postest. Sed et quamvis alias P. Vardaeus fide dignus est ne tamen fortassis in re tantâ sibi blandiretur fidem ipsi non adhibui prius quam Scotigenarum quorundam magnatum hic et in suo Regno magnae aestimationis famae relatione et attestatione rem exploratam habuerim. Sed penuria quae magnis saepe rebus obstat coactus nuper in patriam rediit nec ultra pondus sustinere valet; propinquorum siquidem in ipsum liberalitas, si non omnino exhausta aliquatenus tamen defessa est et, quos ipse nuper ad fidem convertit, Scotis gravis esse non vult ne forte tali gravamine infirmos deterreat; et tandem profecto Missio haec (quod maxime dolendum foret) missa fiet nisi S. Sanctitas pro suo singulari de propaganda fide zelo necessaria ad sustentationem suppeditabit; cuique nimirum Missionario per annum scuta centum, quam summam necessariam esse quotidiana experientia docet. . . .

FR. BONAVENTURA, Ep. Dunen. et Conoren.

EMI. AC RMI. DNI.

Si occasionibus, quas horum temporum calamitas frequentes parit, tabellariorum corresponderet opportunitas, ex his ad Urbem partibus crebrae forent literae, nostrarum miseriarum nunciae, quibus intellectis Vrae. procul dubio ad commiserandum Emae. commoverentur Dominationes. Nam etai quemquam nrum. ob orthodoxae fidei professionem directe inquietari, aut molestari non liceat, quae nostrorum Principum magna est clementia, nrae, tamen Religionis exercitium quorundam siquidom in Septentrionali Ultoniae tractu, gravi pecuniaria (ut caetera taceam) mulcta puniuntur, qui matrimonium contrahunt coram alio, quam protestante Ministro, et qui prolem alii quam protestanti baptizandam offert. Praeterea novae et novae alienigenarum coloniae adducuntur, qui expulsis genuinis colonis, omnem pene terram late occupant, ita ut pastorum plerique minime in suis paroeciis tot suae Religionis habeant subditos, qui eorum honestae sustentationi sufficiant. Et non augmenti spes affulget, sed in dies decretionis metus ingravescit. Porro existimavi ego esse operae pretium, VV. EE. Dnes. de lamentabili hoc nostrarum rerum statu certiores reddere, propter quasdam Reglres. familias, quae (quamquam olim hic floruerint) sua coenobia longo jam tempore deseruerunt coacti; at nunc (zelo, ut mihi persuadeo firmiter, pio) me, aliosq. hujus Provinciae Prelatos sollicitant, et fatigant ad suas rursum congregationes restaurandum, cum tamen hic eo miseriarum ventum sit, ut etsi eorum monasteria extarent adhuc integra, quae tamen aut funditus diruta, aut partim in palatia, partim (proh! dolor) in stabula versa sunt, eos, et reliquum Clerum, qui tam, saecularis, quam regularis jamjam praeexistit numerosus, patria nullatenus alere possit, propter recensitas, et multas alias, quas patitur, aerumnas; existimavi, inquam, operae pretium esse EE. VV. Dnes. hac de re certiores reddere, ut dignentur (si placeat) apud SSmm. Patrem agere de opportuno inhibitionis remedio, ne qua scilicet regularis familia ultro eas, quae jam in patria domicilia habent, admittantur, donec (per Dei gratiam) evanescente schismate Regnum in utriq. bonis proficiens sufficientes possit Eccliae. proventus elargiri. Verum enim vero, Deus est mihi testis, quod non in ullius religiosi caetus detrimentum sic expostulem, quin imo, quod ex animo cupiam, quod quivis religiosus

ordo, si alias commode sustentari possit in Dioecesibus mihi commissis, mansiones haberet, quo facilius oves mihi creditas ad Xti. caulam reducere valeam; sed quia certa experientia comperi patriam alias satis onustam ulteriori ferendo oneri esse prorsus ineptam; et profecto si nos Praelati secus in favorem Religiosorum aliquid moliremur, plebs saltem rudis et durae cervicis cum magno Ecclesiae. scandalo reclamaret, et fortassis rem in jus vocaret, cui incommodo non dubito quin pro sua circa propagandam fidem singulari cura mature succurrent VV. EE. Dnes. Quas Deus O. M. diu incolumes conservet.

Datum ex loco nrae. mansionis in Hibernia 20 Nov. 1637, stylo veteri.

EE., &c.,

Hunius, &c.,

FR. BONAVENTURA, Epus. Dunensis et Conerensis.

RME. DNE.

Vestris literis, quas binas accepi, unas mense Octobri, alias Febr. elapsi ultimo, hactenus respondere non potui tum propter, adversam corporis valetudinem, tum propter raritatem fidelium tabellariorum; tot enim compertum habetur esse literarum interceptores, ut vix quis sciat, qua via tute literas transmittere possit; praeterquam-quod per Britannicum oceanum navigatio jam temporis non sit valde libera, propter rebelles Scotorum contra regem Angliae factiones. Et quod literarum contingat interceptio, et diuturna malitiosa detentio vel inde mihi constat, quod quaedam Emi. Dni. bonae memoriae Cardinalis Ludovisii literae ad me datae solum post triennium ad meas manus pervenerunt; et certo certius mihi persuadeo, quod pleraeque mearum literarum interceptantur; multas quippe et ad T. R. Dnem. et alios in Urbe literas dedi, quibus nihil unquam rescriptum est, quod ad me pervenerit. Porro quod ad missionem in insulas Hebridas et montana Scotiae attinet, nihil quod penes me erat, adhuc omisum est, et facultates a S. Cngne missas Patri Hegarty tradidi; sed operarii vix jam quidquam in illa vinea praestare possunt propter defectum denarii diurni, quo ibidem vitam sustentare queant: ita ut si S. Cngtio. uberiores evangelicae praedicationis in illis partibus fructus expectet, operae pretium est, provisionem illam annuam, de qua in vris. literis fit mentio, suppenditare; quod si fiat verteres Miss^{ae} aut (illis deficientibus) novi idonei in vineam mittentur.

An vero expediret ibi Epum. constituere, et in quem sors illa cederet, diligentem quanta potui maturitate deliberationem, et consultationem institui; et tandem resolutum est, esse instituendum ibi Episcopum. Et certe (omissis aliis rationibus) occasione tumultuosi temporis, quod toti Regno Scotiae procul dubio nunc imminet Praesul ibi constitutus plurimum poteri rem Missionis promovere, modo S. Cngtio. ipsi de sustentatione providebit; et verosimilius est, quod nostratium viri Principes cum exercitu contra Scotos in illam partem mittentur, qui maximopere praesentiae Catholici Antistitis confortabuntur.

Verum enim vero P. Fr. Patricius Hegarty communi digito sorti designatur, et meo iudicio aptissime: hominem ipse siquidem apprimè novi: vir est probitate insignis, doctrina praeditus, munere praedicationis clarus, zelo religionis fervens, et ob suam prudentiam, et exemplarem conversationem, non ultimus inter amicos multis Magnatibus, et praesertim Illmo. Dno. Comiti de Antrim, qui in mea Conorensi Dioecesi Insulis Scotiae valde vicina vir primarius, tum in Anglia, cum in Hibernia auctoritate potens, Patris Hegarty promotionem desiderat. Et in sollicitando hoc negotio uti opera et industria eximii Dni. Duyer, qui, ut spero, illam libenter provinciam suscipiet, poterit Vra. R. D^o quam ex animo tutelae Dei O. M. commendo ego.

Ex loco nrae. mansionis in Hibernia 16 Apr., 1639.

Rmae., &c.,

Affectu et Obsequio,

FR. BONAVENTURA, Eps. Dunen. et Conoren.

RME. DNE.

Missionis in Insulas Hebridias, et Montana Scotiae curam, quam mihi, longe licet impari, inferiori, S. Cngtio. de Prop. Fide committere dignata est, subire, etsi non ut par est, aliquousq. tamen possim, in propositis habeo (idq. monente R. D. Fr. Bonaventura Dunen. et Conoren. Epo. qui nuper ejusd. Missionis praefectura fungebatur) ad V. Rmam. Dnem. de rebus missionis, quoties daretur opportunitas, literas dare, cum ut S. Congregationi Status missionis innotesceret, tum ut V. Rmam. Dnem. consultam haberem, si quid, quod ad Missionis promotionem conducere possit, aggredi vellem. Porro quod nunc. scribendum occurrit, est, quod quia Xti.

vindemiam operariorum inprimis promovet industria, eor. existimen, quantum fieri poterit, selectum habendum adeoq. quamd. renovationem nunc esse parutilem, si non etiam necessariam: aliqui siquidem veteranor., qui multis jam annis in hac palestra animose desudarunt, rude nunc donandi a missione missionem obtinere debent, Pater namq. Patricius Bradaeus post multos in sua missione laudabiliter exantlatos 14 annor. spatio labores, jam senio confectus adeo est, ut corpore sit inutilis, et ineptus ad ulterius subeundum tam grave pondus. Sed neq. P. Cornelio Vardeo, strenuo quoq. multis annis operario, quamvis aetatis non nimium adhuc provectae, vires suppetunt, quia ejus corpus alias etiam tenerum, dinturnae incarcerationionis, quam per Xti nomen pertulit, aerumnae penitus debilitarunt, ita ut tam hic, quam ille requie indigeant, et alii sint in eor. locum suffiendi.

Quod vero ad suffiendos attinet Ven. P. Antonius Higueus Definitor Generalis in Urbe in Collegio S. Isidori residens hac de re consuli poterit; interea ego existimo, idq. de consilio multor. viror, discretor., quibuscum hac de re serio egi, Patres Fr. Io. Gormley- et Fr. Antonium Gerlonum, Seraph. Ord^{ia} strictoris obs. conciona, tores nostrates, esse aptos et idoneos ad eam provinciam per Dei gratiam subeundum; nam sunt corpore vegeti, ac probitate, doctrina, et zelo praediti, quos (si mittentur) gnavam navaturos operam non dubito, modo annua ista provisio, quam S. Cngtio. constituit, illis suppeditabitur, sine qua neq. ii, neq. alii pro hoc rerum statu Domini vineam in Scotia colere nequeunt; quamquam ipse ego, qui tamen ejusmodi nihil decem his elapsis proxime annis receperim, opportune importune instare operi suscepto non desii nixus solum post divinum auxilium, familiaritate et amicitia, quam cum Magnatibus quibusdam Scotis dudum inivi. Verum enimvero meor. laborum compensationem et consolationem non mediocrem praestiterunt, et majores ad alios subeundum faciunt animos, subsecuti Spiritu Sancto cooperante fructus. Nam (ut de reliqua mea retroacta villication sileam, cujus fidelia aliquot ratiocinia ad Urbem transmisi) hoc ipso anno septingentos vel circiter Scotos, quor. plurimi sunt ex illustribus insular. et Montanor. Scotiae familiis oriundi, Deus totis consolationis dignatus est per meam, quantumvis vilem operam ad fidem Cath. convertere, quos omnes,

post peccatorum suor. confessionem, S. communione in hoc nro. conventu de Bunmargio refeotos Rmus. D. Dunen. et Conoren. Antistes postea sancto Confirmationis Sacramento roboravit. Messis quidem multa, sed ut commodius digni mittantur operarii, operae pretium est ut ego quam primum intelligam, quid de renovatione, quid etiam de annua provisione sentiat V. R. Dnatio., quam Deus O. M. diu conservet incolumen.

Datum Bunmargy in Hibernia hac ultima Oct. 1639.

Rmae., &c.,

FR. PATRITIUS HEGERTY, Missionis Sooticae Praefectus

RME. DNE.

Intellexi a Rev^{do}. D. Eugenio Colgano qui hiae diebus Roma huc appulit V. Revmam. Dnem. multum de me conqueri quod non soepius certiores vos reddam de nostro progressu et profectu insupe, fidei Catholicae per nos missionarios in Scotia promulgatae; aut meae litterae soepius ad vos transmissae in itinere interceptae sunt aut si eas recipistis ansam de me conquerendi non habuistis. . . . Iam fere ab octo annis huc missionis Sootiae Conventui, scilicet Bunamargy, ex commissione Sac. Cngnis. praesum guardianus, in quo non minus in Scotis convertendis laboro quem si in ipsa Sootiae actualiter fuisset. Nam singuli per nos conversi aut convertendi ad me ex Scotia tamquam apes ad alvearea huc confluunt, prout ex relatione anni superioris vobis missa et approbata per manum Reverendissimi D. piaae memoriae fris. Bonaventurae Magnesii hujus Diaecesis Antistitis 24^o Aprilis hujus anni obdormivit in Dno. intelligere fas est: qua in relatione intimabantur mille personae continuis quatuor mensibus per me et meos fratres in hac eadem domo ad gremium S. Matris Ecclesiae receptae, et per manus ejusdem Rmi. Sacro Confirmationis Sacramento confirmatae ex quibus erat nobillimus et perillustis Dnus. Alexander M'Donnell Dominus de Largy qui uno post mense in summa speciali dulcedine requievit in pace, ad cujus exemplum multi alii magnates et proceres ad fidem orthodoxam suscipiendam animati sunt. Ut verbo dicam uno, singulis hiae octo annis quingentos ad infidem recipior et tantumden et ultra in fide confirmo, nisi tantum hoc anno ratione tumultus moti inter Scotos et regem, in quo edicto regio liber transitus prohibetur ab Hybernia in Sootiam et a Scotia in Hyberniam et hoc ipso tamen ducentos recepi. . . .

FR. PATRITIUS HEGERTY, O.S.F.,

Miss. Sooticae Praefectus.

DR. EMER MACMAHON

Dr. Hugh O'Reilly, Archbishop of Armagh, on 3rd July, 1641, wrote the following letter to the Secretary of the Sacred Congregation :—*Specil. Ossor. Vol. I.*

RME. DNE.

Scripti jampridem D. V. Rmae. de obitu Dni. Hugonis Epi. Dunensis et Connoren; annus nunc integre revertitur ex quo obiit. Ego tunc providi in locum ejus administratorem Vacarium generalem donec et ipse magis attente et studiosius considerarem de quibus promovendis ad illiam Vacantem Sedem informarem S. S^m. Exinde sollicito studio et singulari circumspectione determinavi, quos S^m. Sedi proponerem. In iis seligendis experientiam, doctrinam et modos procedendi in rebus agendis, ac patientiam in adversitatibus, aequae ac locorum Borealinum Prov. Ardmachanae in quibus sita est Diacesis Dunensis et Connoren. necessitates et populorum accolentiam affectus, et alias conditiones ponderavi aliaque varia eodem pertinentia studiose discussi.

Hi sunt vero quos propono: *P. Henricus Mellanus* aetatis circiter sexaginta annorum Religiosus ordinis S. Francisci minorum: fuit soepe in variis suae Religionis officiis, et nuper sui ordinis in Hybernia Provincialis. *P. Thomas Kiernan* aetatis circiter quadraginta sex annorum, functus in clero saeculari auctoritate Applicae, aliquot annis officio Vicarii Generalis in Diaecesi Clocherensi nunc Religiosus in ordine minorum S. Francisci et Conventus cujusdam in Hybernia guardianus. Denique *Emerus Matthaeus* aetatis supra quadraginta annos Sacerdos Saecularis jam multis annis S. Sedis Aplicae. in Diaec. Clogherensi Vicarius Generalis. Quivis horum oriundus est in ipsa Ardmachana Provincia et gratus populis Diaecesis Dunensis et Connorensis et optime aptus ad gubernationem Diaecesis ejusdem. Rme. Dne. non utor multis verbis in praedictis commendandis S. S^{tu}. Protectori nostrae gentis aut Sacrae Congnⁱ., nec ut uterer, duxi expedire aut meae aetati aut eorum dignitati, sollicitudini et prudentiae. Accidit etiam quod supponam S. Sanctitatem et Emos. DD. concipere facile de me eam opinionem quod non proponerem ullum eligendum Praelatum in provincia mea, his turbulentissimis temporibus, nisi quem scirem propria notitia et

experientia omnino idoneum. Divina et Apostolica dignatione promotus fui ad Episcopatum Kilmorensensem anno 1625 et subinde ad primatum Armachanum anno 1628, quo toto tempore resideo in provincia mihi commissa: incumbo juxta tenuitatem talenti mihi a Deo dediti utilitati populorum meorum ac conservationi et propagationi fidei nostrae Apostolicae contra inimicum hominem. Novi in time praefatos Henricum, Thomam et Emerum: operam eorum variis negotiis Ecclesiasticis frequenter impendi; industria eorum in pondre et aestu diei aut repellendo aut mitigando etiamnum quoties datur gravior occasio, utor: quo modo processerint et procedant in suis officiis respective, functionibus et territoriis ut plurimum adverti. Deus mihi testis est non considero in ullo ipsorum carnem aut sanguinem aliosve ullos humanos respectus sed solum doctrinam, experientiam, prudentiam, constantem zelum et alias qualitates, quibus pollent non mediocriter, necessarias ad gubernationis Ecclesiasticae onera sustinenda. Caeterum rogo obnixi ut suis aliis beneficiis et favoribus plurimis in nos collatis adjaciat assistentiam et favorem in aliquo praefatorum ad sedem Dunensem et Connoren. promovendo V. Revma. Dtio.: quam Deus opt. max. conservet ad multos annos incolumen nobis et S. Sedis Applicae. obsequia.

Datum ex loco mansionis nostrae mensis Julii tertio die 1641.

Rmae. D. Vrae. ad obsequia paratissimus,

HUGO, Archiepus. Ardmachanus,

totius Hiberniae Primas.

MOST REV. LORD,—I have written already to your Most Rev. Lordship concerning the death of Hugh, Lord Bishop of Down and Connor. It is now a full year since he died. I then provided in his place a vicar-general, until I would more attentively and carefully consider about what persons I should advise His Holiness to promote to that vacant see. Then I weighed with solicitous care and singular circumspection whom I should propose to the Holy See. In selecting these I have pondered over and carefully discussed their experience, learning, business habits, and patience in adversities, as well as the requirements, popular prejudices, and other conditions of the Province of Armagh, in which is situated the

Diocese of Down and Connor, together with the various other things pertaining to the same subject. These, then, are the persons whom I propose :—*Father Henry Mellan*, of about sixty years of age, a religious of the Order of Friars Minor of St. Francis. He has been frequently employed in various offices of his Order, and was lately its Provincial in Ireland. *Father Thomas Kiernan* about forty-six years of age. While a secular clergyman he discharged for some years by Apostolic authority the office of Vicar-General in the Diocese of Clogher. He is now a religious of the Order of Friars Minor of St. Francis, and is guardian of some convent in Ireland. Lastly, *Emer Mattheus* (MacMahon), above forty years of age, a secular priest, and now for many years Vicar-General of the Holy Apostolic Sees in the Diocese of Clogher. Each of these is a native of the Province of Armagh, and is pleasing to the people of the Diocese of Down and Connor, and very well adapted to govern that diocese. Most Rev. Lord, in recommending to His Holiness's Protector of our nation, or to the Sacred Congregation, those mentioned, I do not use many words, and to use them I do not consider suitable to my age or to their dignity, solicitude, and prudence. I may add that I suppose that His Holiness and their Eminences would easily conceive of me the opinion that I would not propose any person to be elected a Prelate in my province in these turbulent times, unless one whom by my own knowledge and experience I would know to be in every respect suitable. By Divine and Apostolic favour I was promoted to the Bishoprick of Kilmore in the year 1625, and thence to the Primacy of Armagh in the year 1628 ; during all which time I reside in the province committed to me. I apply myself according to the littleness of the talent given to me by God to the utility of my people and to the preservation and propagation of our Apostolic faith against the enemy. I have intimately known the forementioned Henry, Thomas, and Emer ; I have frequently employed their service in various ecclesiastical transactions ; I use their industry in the weight and heat of the day, either in repelling, or mitigating troubles, as often as any important occasion presents itself. I have frequently observed how they have respectively proceeded, or do proceed, in their duties, functions, and territories. God is my witness I consider not in any of them flesh, or

blood, or any other human respects, but only learning, experience, prudence, constant zeal and other qualities, in which they so much excel, that are necessary for sustaining the burthens of ecclesiastical government. But I most earnestly implore your Most Rev. Lordship to add to your other very many benefits and favours conferred on us your assistance and favour in promoting some one of the foresaid to the See of Down and Connor, and may God, the Greatest and Best, for many years preserve you to us and to the service of the Holy Apostolic See.

Given from our dwelling-place the 3rd of the month of July, 1641.

Your Most Rev. Lordship's most obedient servant,

Hugh, Archbishop of Armagh, Primate of All Ireland.

Heber, Emer, or Evir MacMahon, son of Turlough MacMahon and Eva O'Neill, was born in Farney, a barony of the County Monaghan, in the year 1600. His father had fought under the banners of Hugh O'Neill during all that chieftain's long war, and was severely wounded in the disastrous battle before Kinsale. When a mere youth, Heber set out for Douay, and entered the Irish College, in that old Flemish town, where he completed his philosophical course. In the summer of 1624 the Pastoral College, in the University of Louvain, was opened for the reception of students, and one of the first nine students to enter it was Heber MacMahon. This college had been commenced in 1622 by Dr. Eugene MacMahon, Archbishop of Dublin, and formerly Bishop of Clogher, who was a relative of Heber, and who was the first to write his name in Latin *Mathaeus*, and in English Mathews, a reprehensible custom, which to this day is followed by too many of that ancient race. On the 1st of August, 1624, Dr. Fleming, Archbishop-elect of Dublin, and Dr. Conroy, Archbishop of Tuam, wrote to the secretary of the Sacred Congregation, that they had just opened the new college in

a hired house, and that they had placed in it six students one of whom is "Emer Mathews, maintained by the bursæ founded by the late Archbishop of Dublin for the diocese of Clogher." The letter of the president of the new college, written to the same dignitary on the 4th of the following March, gives the names and ages of the nine students, the first on the list being "Emer Mathæus, 25 years of age." He was subsequently for some years superior of that college, and in 1637 he was appointed Vicar Capitular of his native diocese of Clogher. He and some others of the clergy were accused by spies of the government of carrying on negotiations with Cardinal Richelieu for a French invasion of Ireland. An order was issued for his arrest, but he contrived to conceal himself till the storm had passed. On the 14th of March, 1641, was held a private congregation in the palace of Cardinal Spada, at which the names of five bishops were approved of to be presented to the Pope for the then vacant Sees of Ireland. The Congregation resolved. (*See Dr. W. Mazier Brady's Episcopal Succession. Vol. I.*)

"Emerum Mattheum ad ecclesiam Dunen. et Connoren. etc., vacper obitum bonæ memoriæ fratris Bonaventuræ Magnesii, etc., promovendum esse." (*Propaganda*) "Die 10^o Martii, 1642, referente Antonio Barberino, fuit provisæ ecclesia Dunensis etc." *Barberini*. "Die 10^o Februarii, 1642, Antonius Barberinus præconium feoit ecclesiæ Dunen. etc., per obitum R. P. D. Bonaventuræ Magnesii vacantis, pro R. D. Emerio Mattheio, presbytero Cloherensi, S. Theol. doctor." *Barberini*. The following is the Processus :—

1642. Feb. 10. "Ego Card. Ant. Barberini etc., præconium faciam ecclesiarum Dunen. et Connoren. insimul unitarum, vacantium per obitum R. F. Bonaventuræ Magnesii, et in sequenti referam statum ejusdem ecclesiarum et qualitates R. D. Emeri Matthei, presbyteri Clacoren., ad eas promovendi.

Civitas Dunen. sita est in provincia Ultoniæ regni Hiberniæ. Extat in ea Cathedralis ecclesia, et suffragatur archiepis Armano.

Nonnulli in dicta civitate sunt Catholici, verum quia provincia ab hereticis gubernatur, et sacramenta fidelibus abscondite ministrantur, et ecclesia fructus ab eisdem hereticis occupantur, unde status ejus potius est deplorandus quam referendus.

Promovendus ex legitimo matrimonio, nobilibus Catholicis parentibus, ortus est in terra Fiernia dioc. Clocceren. Annum 40 circiter agit, sacerdos, et S. Theol. doctor, munus Vicariatus Apostolici in dioc. Cloccoren. per aliquot annos laudabiliter exercuit, vitæ integritate, doctrina ac morum probitate, spectabilis, cujus promotio valde utilis speratur. Fidei etc. Hæc omnia etc. Supplicatur etc." *Barberini*.*

The lot of the bishop-elect was cast in troublesome times, when endurance had reached its extreme limits, and the Catholics of the North, at last, were forced to appeal to arms, in what is commonly termed the insurrection of 1641. As soon as the "rising" assumed, in the minds of the clergy, the character of a general movement, he co-operated with the Primate and other prelates, who assembled at Kells and afterwards at Kilkenny, and signed the decrees of the national synod and of the General Assembly as "*Emerus Dunensis and Connorensis*," though he was not consecrated until after his translation to the See of Clogher. His signature in this form was attached to the decree of the Irish Bishops and clergy assembled in Kilkenny, May 1642, which declared that the war was undertaken in defence of religion, the king, and their own

* The city of Down is in the province of Ulster in Ireland. There is in it a cathedral church, and it is suffragan to the Archbishop of Armagh. There are some Catholics in said city, but because the province is governed by heretics, and the sacraments are administered to the faithful in a hidden way, and the fruits of the Church are occupied by the same heretics, it follows that its state is rather to be deplored than related. The person to be promoted was born in lawful wedlock of noble parents in the territory of Farney, in the diocese of Clogher. He is about 40 years of age, is a priest and a doctor of Sacred Theology, he has praiseworthy and with fruit exercised for some years the Vicariate Apostolic of Clogher, he is conspicuous for integrity, learning and good morals, and his promotion, it is hoped, will be very useful, &c., &c.—*Barberini*.

lives and properties, and amongst the last documents which he signed as "Emer Down and Connor" was the petition of the Supreme Council, Kilkenny, June 14th, 1644, praying Pope Urban VIII. to elevate Fr. Luke Wadding to the dignity of Cardinal.

On the 9th December, 1642, the Supreme Council sent to the Cardinal Protector the following letter:—*Specil. Ossor. Vol. I.*

EME. DNE.

Placuit Bmo. Patri ante sesquiannum promovere D. Emerum Matthaeum Vic. Aplicum. jam tum in Dioecesi Clocherensi ad Episcopatum Dunensem et Connoren. Et vero multae rationes movent nos ad supplicandum modo ut idem D. Emerus transferatur ex Dunensi et Connoren. ad Clocherensem Dioecesem. Atque inprimis praefatus Emerus ab initio nostrorum Communium Conventuum est membrum publicis occasionibus et conciliis apprime utile, cujus officiis et obsequiis uti non possemus ex Dioecesi Dunensi et Connorensi ntpote in anglo Regni remotissimo sita. secundo Dioecesis Dunen. et Connoren. per Anglos et Scotos est totaliter vastata adeo quod perinde sit ibi Episcopum esse ac si esset apud Infideles titularis. Deinde supradictus Emerus oriundus est in Doeçesi Clocherensi et egit in ea Vicarium Generalem auctoritate Aplica. quindecim annis cum singulari sui commendatione unde et nobilitati et populo illius Dioecesis est omnino gratus atque acceptus. Dioecesis etiam Dunen. et Connoren. et Clocherensis sunt Provinciae Armachanae et supradictus promotus ad Dunen. et Connoren. nondum est consecratus. Atque his et aliis de causis rogamus enixe Emam. Vam. ut aliis suis in nos beneficiis et favoribus adjiciat praefati D. Emeri translationem ad Dioecesim Clocherensem.

Kilkenniae, 9 Decemb., 1642.

MOUNTGARRET.

MAURITIUS de Rupe et Fermoy.
HUGO, Ardmacanus.

GORMANSTOWN.

JOANNES, Epus. Clonfertensis,
&c., &c.

Most Rev. Lord—It pleased the Most Holy Father, a year and a half ago, to promote the Lord Emer Mathews, then Vicar Apostolic in the Diocese of Clogher, to the bishopric of Down and Connor,

and now, indeed, many reasons induce us to supplicate, that the same Lord Emer be translated from Down and Connor to the diocese of Clogher. In the first place, said Emer, from the commencement of our General Assembly, is a member particularly useful for occasions and councils, but we cannot make use of his duties and services, while he is in the diocese of Down and Connor; because it is situated in the remotest corner of the kingdom. In the second place, the Diocese of Down and Connor is totally laid waste by the English and Scots, so that consequently the Bishop is as if he were titular among the infidels. In the next place, foresaid Emer is a native of the diocese of Clogher, and acted in it as Vicar General by Apostolic authority for fifteen years with singular credit to himself, on which account he is entirely pleasing to, and beloved by, the nobility and people of that diocese. The dioceses of Down and Connor, as well as Clogher, belong to the province of Armagh, and the said elect of Down and Connor has not been yet consecrated. For these and other reasons we most earnestly beseech your Eminence to add to your other benefits and favours to us the translation of said Lord Emer to the diocese of Clogher.

Kilkenny, 9th December, 1642.

Mountgarret.

Maurice de Rupe and Fermoy.

Hugh Armagh.

Gorinanstown.

John, Bishop of Clonfert.

&c. &c.

A note of the proceedings of the Sacred Congregation given in Brady's *Episcopal Succession*, Vol. I. p. 255, informs us, that in consequence of the request of the prelates and nobles of Ireland, that the Bishop-Elect of Down and Connor be translated to the See of Clogher, in order that he might the more conveniently assist at the deliberations of the General Assembly, their Eminences decreed, June 2, 1643, that if it receive the sanction of the Pope the translation should be made with as little delay as possible:—

Die 2^o Junii, 1643, referente Card. Ginetto, litteras prelatorum et dominorum Hiberniæ præfectorum instantium R. P. D. Emerum Matheum electum Epis. ecclesiarum Dunen. et Conneren., etc., ad

ecc. Clocheren. etc., transferi, ut ille possit facillius negotiis gravissimis Regni Hiberniæ, cum prædictis aliis prælatis et Dominis assistere. Sacra Congregatio censuit, Si Smo placuerit, quia negotia præfata moram non patiuntur, præfatum R. P. D. Emerum transferendum, esse, ut petitur, et expeditionem factam per Breve, etc.

The secretary of Owen Roe O'Neill writes,—*Aphorismical Discovery*, edited by Dr. Gilbert, p. 78.

"In this verie Assemblie (1643) Edmond Dempsey, a Dominican frier, a son unto Terlagh Dempsie Viscount Clanmalyra, consecrated Bishop of Laghlin in the countie of Catarlagh. And soe was Everus McMahon consecrated Bishope of Clogher, having the fiat of Dune and Conor these two years past, though not consecrated untill now, ceding the former two united for this onely of Clogher."*

* Throughout all the changes that occurred in Ireland during all those eventful years the Bishop of Clogher was always found the attached and trusted friend of Owen Roe O'Neill and the Nuncio, Rinnucini. In order to avoid the jealousies that had sprung up among the military claimants after the death of Owen Roe, the chief command was, in an evil hour, conferred on Bishop Emer. At first a few unimportant successes cheered his hopes, but, on the 21st of June, 1650, against the advice of his officers, he gave battle to the forces of Coote and Venables near the ford of Scarriffhollis,* on the River Swilly, about two miles from Letterkenny. There the splendid Ulster army, that had been so often led to victory by Owen Roe, received a total overthrow; upwards of fifteen hundred common soldiers, and a vast number of officers, perished in this battle. Amongst the slain were George Russell, of Rathmullan, and several of the Antrim M'Donnells. Coote brought many of the prisoners to Derry, and there, after quarter given, executed them. The bishop, accompanied by Lieutenant-General O'Farrel and some squadrons of horse, fled from the bloody field, until he reached the

**Sgarbh-sholais*—'ford of the light or lamp,' so named, because it was one of those dangerous fords at which the old Irish maintained lamps for the guidance of travellers.

DR. ARTHUR MAGENNIS, A.D., 1647.

It is thought that the spiritual care of Down and Connor was continued with Dr. Emer MacMahon after his translation to Clogher, until another bishop would be appointed to the vacant See. From an entry in the Corsini collection we learn that Arthur Magennis, an abbot of the Cisterian Order, was præconized for Down and Connor on the 18th of February, 1647. *Brady's Episcopal Succession, Vol. I., p. 272*, and his appointment was made in the following month.

“Die 11^o Martii, 1647, referente, etc. Sfortia, providit ecclesiis Dunen et Connoren, insimul unitis, per translationem R. P. D. Emiri Mathei ad ecclesiam Clocoren. vacantibus de persona Abbatiss Arturi Magnesii Ord. Cisterce. expresse professi, eumque, etc.’ *Corsini*.

It was doubtless through the influence of the nuncio, Rinnucini, and the Bishop of Clogher, that Abbot Arthur Magennis, the nephew of their true friend and firm supporter, was appointed Bishop of Down and Connor. It would seem that Owen Roe, before he returned to Ireland, frequently made use of the prudence of his nephew in his transactions with the leaders in Ireland. One Henry Cartan, who had been quarter-master of Owen Roe O'Neill's

neighbourhood of Enniskillen, where they encountered a party of the enemy. O'Farrell escaped, but the bishop was wounded, and carried prisoner into the town. John King, afterwards created Baron of Kingston, the governor of that fort, used all his influence to save the bishop's life, but in vain. Coote peremptorily ordered him to be hanged. On the scaffold he exhorted all those who heard him to constancy in the Catholic faith, and died an edifying death. His head was spiked on the Castle of Enniskillen, but his body, through the kindness of Lieutenant-General King, was given to some Catholics, who interred it in Devenish Island.

regiment in Flanders, having been taken prisoner, was examined before Chief Justice Lowther, Feb. 12th, 1641-2. He says—"In October last the said Collonell Owen O'Neill sent one Art. McGennis, a fryar, beeing his nephew, into England, who at Dunkirke met with a Jesuite, who, as this Examine was tould, was a sonne of the Lord Viscount Netterfield's, which came together with him into England, and soe for Ireland." The examinant then relates that Owen Roe was kept well informed on all occurrences in Ireland, and that he had "directed the sending of the aforesaid Ever Roe (McMahon), titular Bishoppe of Downe, into France unto Rome and the Emperour, to sollicite their aides for the defence of the religion in Ireland. . . . And further that the Lordes and Commanders of the Catholique League in Ireland should send one Patricke Heggertie (see p.p. 428, 430), a fryar who had spent much time in Scotland, to sollicite for them there, and to putt the Scotts in mind, that they were for the most parte descended from the Irish, and that the Irish never drew any of their blood, and that therefore that they should not offer the Irish any injurie, but keep themselves quiet in their own countrie, not helping the one part or the other." The Examinant tells, how he himself was taken when he landed at Cork, and thinks that Owen Roe might easily be taken on his passage from Dunkirke. *Appendix to Aphorismical Discovery.* Dr. Magennis was consecrated by the Nuncio at Kilkenny; he was a member of the Supreme Council in which he distinguished himself, like Dr. Heber McMahon, by his steady devotedness to the policy of the Nuncio. His name appears attached to many documents, but their contents belong more to the history of Ireland than to that of Down and Connor. He was one of the bishops whose

names, with that of Rinnucini, were attached to the excommunication published, May, 27th, 1648, on the gates of the Cathedral of Kilkenny (*De Burgo Hib. Dom.*) against the abettors of the truce which the now degenerate Supreme Council, packed with the Ormond faction, had made with Inchiquin, while yet red-handed with the blood of the priests whom he had massacred on the rock of Cashel. Good reason had the Nuncio and the bishops, especially Dr. Fr. Arthur, of Down and Connor, to denounce that peace. They were convinced that it was for the blood of Owen Roe that the jealous Preston and the Anglo-Irish Ormondists were thirsting, and they saw that the cause of the church and people of Ireland was sacrificed to a faction whose only dread was the Ulster Army. The same archbishops and bishops had already, with Rinnuchini, on 27th of August, issued a protest declaring that, after carefully considering the entire circumstances, they found the truce tended to the ruin of the religion and people of Ireland, that it was therefore unjust, and no one with safe conscience could enter into it. (Specil. Ossor. Vol. 2. p. 31.) Dr. Magennis was present at the death-bed of his gallant uncle in 1649, and signed the decrees of the prelates present at Clonmacnoise, December 13th, 1649. These decrees call on the people to do penance for their sins which have brought such woes on the country; that they should not expect from the enemy commanded by Cromwell any assurance of their religion, lives, or fortunes, and ecclesiastics were required to use their endeavours to do away with divisions between Irishmen of different provinces and between the old English and the old Irish. Highway Robbers, commonly called "Idle Boys," and those who would succour them or buy cattle from them, were excom-

municated (*Specil. Ossor. Vol II., p. 42.*) The Synod also elected Dr. Magennis as its representative to proceed to Rome and lay before the Pope the miserable condition of the country. On the 24th of May, 1650, he wrote the following letter apparently to the Cardinal Protector of Ireland :—*Specil. Ossor. Vol. I.*

RME. DNE.

Si meo in Italiam destinato itineri (cujus suscipiendi necessitas grata tamen mihi advenit ex mandato Nationalis Hibernici Cleri Cngnis, apud Clonminknos celebratae 14 elapsi prox^o. Decembris) si (inquam) Superi favissent, quae ad V. Ill. Dnem. scriptis nunc admitto, coram agere jam possem; sed (quia nescimus, quid petimus), et qui scit quid petendum sit, navigationem in destinatum locum adhuc impediit; Quid ni optarem quoque meipsum non balaenae, ut Ionam post triduum evomendum, sed etiam terrae visceribus in ultimam tubam tradere, meis interea compatriotis, quibus nescio an adhuc 40 dies Ninivitas imitantibus, in cilicio et cinere, quo possunt justam ulciscantis jam numinis iram placare. Lagenia scilicet et Momonia peste et ferro pene penitus absumptae sunt. Conacia quidem grassantis pestis saevitiam patitur, sed ab hostili ferro tuta est, adhuc nullum siquidem externum gremio hostem habet Ultonia vero a peste, quae ceteras Regni partes foeda contagione molestat, adhuc illibata, hostilibus undequaque premitur armis. Sed quia non nescit concordia res parvas crescere, ipsa jam, quod olim omnibus votis optabamus, concors, et tota sibi et consentiens non desperat, sed ut nobilis palma quo magis premitur, eo rectius erigitur, et accepto in morte Illmi. D. Eugenii Onelli Avunculi mei bo: me: vulnere virescit ejus virtus, eductum jam ex Hibernis exercitem non spernendum peditum et equitum habet in castris sub auspiciis Rmi. D. Emeri Clogheren. Epi, qui electione proviciae in militare imperium meo successit avunculo. Magnam quoque fiduciam in vestro collocat favore Ultonia, et vestrum hactenus experta benignum affectum certo sibi persuadet Vestram R. D. consilio et auxilio, quantum fieri poterit, semper sibi adfuturam. Et nunc quidem opportuna sese offert occasio non tantum dilectae vestrae Ultoniae gratari, sed etiam toti (ut existimo)

Dei Ecclesiae. in hoc Regno praecipue. Rmus. D. Fr. Boetius Elphinensis. Epus. e vivis nuper excessit; in successorem omnibus votis optamus sapientissimum Dnum. ac Magistrum nrum. Carolum O'Kelly S. Theol. Doct., necnon Metropolitanae Tuamensis Ecclesiae Decanum, quem praeter egregias corporis et animae dotes, natalium splendor commendat, patre viro primario familiae Kelliorum in Connatien. provincia antiquitate et nobilitate celeberrimae; ipsum quoque, ut opinor, commendabit zelus ille viro Ecclesiastico dignus, quo multo rem invidiam, malevolentiam, et odia aspernans Illmi. D. Nuncii partes nuper constantissime secutus est, ad quas ejus ad Elphinensem Epatum. promotione accessio dubio procul fiat rebus Ecclesiae. in Ultoniensi etiam provincia magnae futura utilitati. His motus rationibus fidenter audeo Vestram interpellare, et obnixie rogare Rmam. D. ad sedulo agendum cum apud S. Sanctitatem, tum apud S. Cardinalium Cognem. de ejus viri ad dictum Epatum. promotione, quo facto ipsius et meas, et multorum alior. preces merebitur V. Rma. Dntio., cujus manus deosculor ego.

Ex Castris prope Niverium, Maji 4, a. 1650.

FR. ARTHUR MAGENNIS,

Dunen. et Conneren. Epus.

MOST REV. LORD,

I would have transacted personally with your illustrious Lordship the business which I now commit to writing, if God had favoured my purposed journey to Italy, the pleasing necessity of which came to me by the command of the National Assembly of the Irish clergy, held at Clonmacnoise, on the 14th of last December; but, because we know not what we seek, He, who knows what we ought to seek, prevents up to the present my voyage from its intended accomplishment. Why would I not wish to deliver myself over, not only to the whale to be vomited forth like Jonas in three days, but even to the bowels of the earth till the last trumpet, for my fellow-countrymen, who, I cannot tell, if they imitated for forty days the Ninivites in sackcloth and ashes, might assuage the just anger of the offended Deity. Leinster and Munster are almost entirely consumed with the plague and the sword. Connaught indeed endures the cruelty of the advancing plague, but she

is safe from the hostile sword, as yet she has no foreign enemy in her bosom. Ulster, up to this untouched by the plague, which troubles other parts of the kingdom with its foul contagion, is pressed on all sides by hostile arms, but because concord knows well how to make small things to increase, she now, what we long wished for in our innermost hearts, having but one mind and being in thorough agreement, despairs not, but she is like the noble palm, which, the more it is pressed down the more it raises itself aloft, and her valour begins to flourish from the wound that she received in the death of the illustrious Owen O'Neill, my uncle of happy memory. She has now in camp an army not to be despised of Irishmen—horse and foot—under command of the Most Rev. Lord Emer of Clogher, who, by the election of the province, succeeded my uncle in command. Ulster places a great confidence in your favour, and, having hitherto experienced your kind affection, she is firmly persuaded that your Most Rev. Lordship will always assist her with your advice and aid as far as you possibly can. And now indeed an opportune occasion presents itself to give joy to your dear Ulster. The Most Rev. Lord Br. Boetius, Bishop of Elphin, has departed this life; for his successor we unanimously desire the very wise gentleman Charles O'Kelly, Doctor of Sacred Theology and Dean of the Metropolitan Church of Tuam, whom, in addition to excellent gifts of body and mind, splendour of birth commends, his father having been chief of the Kellys, a family celebrated in the province for antiquity and nobility. That zeal worthy of an ecclesiastic will also in my opinion commend him by which despising the envy, malevolence, and hatred, he invariably took the side of the Most Illustrious Lord Nuncio. His promotion without the least doubt will much improve the affairs of the Church even in the province of Ulster. Moved by these reasons, I confidently venture to implore and urgently to beseech your Most Rev. Lordship to earnestly influence both his Holiness and the Sacred Congregation of Cardinals for the promotion of that person to the said bishopric. By doing this his prayers, mine, and those of many others will be earned by your Most Rev. Lordship, whose hands I kiss.

From the Camp, near Newry, May 24th, 1650.

FR. ARTHUR MAGENNIS, Bishop of Down and Connor.

Dr. Magennis and the other bishops received letters from Ormond requesting them to meet him at Limerick on the 8th of March, 1650, but, when the citizens of that city refused to obey the Viceroy, he changed the place of meeting to Loughreagh, where the prelates declared their conviction that the national loyalty, notwithstanding all that Irishmen had suffered, was still unshaken. When, however, the new King came not to Ireland, as he had promised, but threw himself into the arms of the Scotch and declared the peace made with the Irish null and void, the bishops assembled on the 6th August, 1650, in the Franciscan friary of Jamestown, County Leitrim, and solemnly pronounced the peace no longer binding, and threw the blame of the abrogation of the treaty and the other misfortunes of the nation on the perverse councils of Ormond. The Acts of the Assembly were signed amongst others by the Bishop of Down and Connor, who was on the 11th placed on a committee having full powers to act in the name of the bishops. On the following day the committee deputed the Bishop of Dromore and Dr. Charles Kelly with a message to Ormond, recommending him, as the "only remedy for the preservation of the nation and his Majesty's interest therein," to withdraw from the kingdom and to delegate the royal authority to some one in whom the people might have confidence. The commission appointed by the bishops delegated Dr. French, Bishop of Ferns, and Hugh Rochfort, to treat in the name of Catholics of this kingdom with any Catholic prince state, republic, or person, on matters that they may think conducive to the preservation of religion and the nation. This was signed by Dr. Magennis and the other Commissioners at Galway on the 5th of October, 1650. The Bishop of Down took part in the various abortive pro-

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by the Irish royalists, and many of them, both laymen and ecclesiastics, had taken up their abode in it. Dr. Magennis set sail from Innisboffin with Dr. Lynch, Bishop of Kilfenora, and many other ecclesiastics, who took that opportunity of escaping from the Cromwellians. The ship which bore them was pursued and fired into by a Parliamentary cruiser. The shot sent a shower of splinters over the head of the Bishop of Kilfenora, without doing material injury, but the shock was so felt by Dr. Magennis, who was already suffering from a violent fever, and worn down by old age and fatigue, that he died shortly afterwards. His body was committed to the deep, and his companions had not the poor consolation of seeing him interred in the land he loved so well.*

War, famine, and pestilence had at this period reduced Ireland to the lowest stage she had yet reached through all her history of woes ; she was now to experience Cromwell's mercy. The Act for the Settlement of Ireland deprived all the Catholic gentry of their hereditary estates, and permitted Commissioners to assign to such of them as were declared innocent of the rebellion certain allotments in Connaught or Clare, for the other three provinces were reserved for Protestants, but priests were excepted from

* It was rumoured among the Cromwellians that the Bishop of Down was amongst the slain at the battle of Scarriffholis, on the 21st of June, 1650, and Sir Charles Coote writing to Ireton, puts his name the second on the list. On the 18th of August, 1650, the bishop, with others, in a letter to Ormond from Cloughouter, testify to the bravery with which Sir Philim O'Neill defended Charlemont Castle until he could hold it no longer. The little that is known of the circumstances of his death is from *Lynch's MS. Hist. of the Bishops, and the Letter of the Bishop of Clonfert* published in *Specil. Ossor. Vol. I., p. 388.*

jects for investing the Duke of Lorraine with royal powers, under the title of Protector of Ireland, to prosecute the King's enemies, and restore the kingdom to the Church and the King. While these negotiations were going on, the Parliamentarians made themselves masters of town after town and fort after fort. The most of Cavan being still in the hands of the Irish, the bishops and clergy of province of Armagh assembled in synod at Clochoughter, on the 29th of July, 1651. The Bishop of Down and Connor was not present, but was represented by Nicholas Berne, his proctor ; and amongst the clergy was Father Dionysius "Meghy" (Magee) Guardian of the Franciscan Friary of Down. The Synod excommunicated plunderers and pillagers, and those who purchased the plunder from them ; also officers and soldiers, who being summoned to the army, remained at home ; every priest was commanded to warn such to return to their regiment, and every one was forbidden to harbour the delinquents. The synod publicly declared that the Nuncio was compelled to leave the kingdom, not by the Irish nation, but by a faction ; and it declared the Duke of Lorraine to be the Royal Protector of this kingdom. The decrees of the Synod were ordered to be published from the altars by all priests ; and the Bishop of Clonmacnoise, Nicholas Berne, Proctor of the Bishop of Down and Connor, and Anthony Geoghegan, Abbot of Kilbeggan, were commissioned to request the Bishops of the provinces to make similar regulations. (*Specil Ossor. from the Rinuncini MSS.*) In obedience to the commission from the prelates of Ireland, the Bishop of Down now prepared to set out for Rome ; and in preparation for his journey he retired to Innisboffin. That island, on the western coast, had been fortified, as an ultimate stronghold,

by the Irish royalists, and many of them, both laymen and ecclesiastics, had taken up their abode in it. Dr. Magennis set sail from Innisboffin with Dr. Lynch, Bishop of Kilfenora, and many other ecclesiastics, who took that opportunity of escaping from the Cromwellians. The ship which bore them was pursued and fired into by a Parliamentary cruiser. The shot sent a shower of splinters over the head of the Bishop of Kilfenora, without doing material injury, but the shock was so felt by Dr. Magennis, who was already suffering from a violent fever, and worn down by old age and fatigue, that he died shortly afterwards. His body was committed to the deep, and his companions had not the poor consolation of seeing him interred in the land he loved so well.*

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pardon of life or estate. The Irish soldiers, who accepted banishment on laying down their arms, numbered about 34,000 ; these entered into the service of the different States of Europe. The Government, finding the wives and children of those men, and countless others besides, reduced to a state of destitution, shipped them off in great numbers to the West Indies. Sir William Petty states that 6,000 boys and girls were transported, but the true number cannot be less than 10,000. Henry Cromwell, writing from Ireland to Secretary Thurloe, says :—"I think it might be of like advantage to your affairs there and ours if you would think fit to send 1,500 or 2,000 young boys, of 12 or 14 years of age, to the place aforementioned. We could spare them, and they would be of use to you, and who knows it may be the means of to make them Englishmen. I mean rather Christians." Thurloe answers—"The Committee of the Council have voted 1,000 girls and as many youths to be taken up for that purpose." In addition to these measures for getting rid of the Irish, the regicides opened courts for the trials of "rebels and malignants," and these did their work so well that the Irish termed them Cromwell's slaughter-houses. On the 6th of January, 1652-3, the Government by proclamation declared all Catholic priests to be guilty of high treason, and their receivers felons, allowing them, however, twenty days to reach the ports in order to be transported. A great amount of interesting and reliable information on the state of Ireland at that period is contained in Annual Letters of the Jesuits, some of which are preserved in the Archives of the Irish College, Rome. (*See Specul. Ossor.. Vol. I. and II.*) That for 1652 tells us that the wives of the soldiers sent to Spain and Belgium were transported to the West Indies to cultivate

tobacco, and that the population of Ireland was so far reduced that wolves increased to such an extent that the Government was necessitated to offer £5 for the head of a wolf, exactly the same amount which it paid for the head of a priest. The Annual Letter for 1654, after describing the transportation of children in shiploads, tells that when their enemies discovered that the Irish were prospering in the island of St. Christopher they seized on three hundred of the most prosperous of them and shipped them to a desert island, where all perished except one, who succeeded in escaping, and was the only one who survived to tell the tale of woe. A description of the state of Ireland (from the Rinnucini MSS.) says that from the most reliable sources it appears that "scarcely a sixth part of our nation in this year, 1654, is in existence, and out of this sixth part fifty thousand of our people are at present transported out of the island," and it adds that the gap in the population was filled up from the lowest scum of the population of England and Scotland, who were suddenly elevated into positions of profit and honour both civil and military—the noble ancestors of the landed gentry and ruling classes of Ireland! The poor inhabitants who remained were terrified by daily proclamations affecting their lives and liberties. A general arrest of justices of the peace was ordered, under which in April, 1656, the prisons in every part of Ireland were filled to overflowing. On the 3rd of May of that year the governors of the respective precincts were ordered to send them with sufficient guards to Carrickfergus, to be there put on board a ship to carry them to Barbadoes. Paul Cashin, an aged priest apprehended at Maryborough, fell sick on his way to Carrickfergus, and forwarded a petition to the Commissioners that he was unable to proceed, and that he could

not procure food. They, in reply, ordered him sixpence a day, and added that after his recovery he should travel to Carrickfergus in order to his transportation to Barbadoes. In July of that year, we learn from M'Skimmen's History of Carrickfergus, there were twenty-six priests and school-masters confined in the Castle of that town prior to their transportation. It would seem, however, that among the prisoners there were some renegades who preferred not to work as slaves in Barbadoes, for on the 23rd of September, 1656, Colonel Cooper, who had charge of the prison, reported that several would under their hands renounce the Pope's supremacy and frequent the Protestant meetings, and no other. He was directed not to transport such of them as he considered to be acting without fraud or design, and who would obtain Protestant security for their future good conduct. (See *Prendergast's Cromwellian Settlement*, p. 324.)

On the death of Dr. Arthur Magennis, Down and Connor passed under the administration of vicars general. Of these the list is by no means complete. Thomas O'Beirne was for several years Vicar-General; and on the 15th of March, 1657, he was appointed Vicar-Apostolic; he died in June, 1658. Patrick O'Mulderge, a Regular Canon of St. Augustine, who was titular abbot of the monastery of *De Deserto*, or Kells, was appointed Vicar-General of Down, and Hugh M'Lorinan, Licentiate of S. Theology, was appointed Vicar-General of Connor. On the 8th of October, 1660, a Provincial Synod of the province of Armagh was held in the parish of Killoe, Co. Longford. Over the synod presided Primate Edmund O'Reilly, and at it assisted the Bishop of Meath, and vicars and proctors representing the other sees of the province, amongst whom

was the Vicar-General of Down and two Vicars-General of Connor. At this synod it was ordained, that any pastor who neglected to preach, or catechise, each Sunday and holy day, should pay to the Ordinary 5s., to be expended in pious uses ; and any one neglecting for ten continuous weeks to give instructions was *eo ipso* deprived of his benefice. All priests, who had fled from the province during the persecution, are ordered to return within five months, or they are declared incapable of holding or receiving any benefice in the province. The decrees of the Council of Trent are declared published and received in the dioceses of Meath and Clonmacnoise, and in the County of Louth, as they had been already published and received eighty years before in the other parts of the province. Priests were to collect their stipends only at four times in the year, as had hitherto been customary ; music and dances were prohibited at wakes, and the clergy were exhorted to use their influence to prevent the continuance of the Irish Cry at funerals. For the establishment of burses in the Irish Colleges on the Continent, each parish priest was to pay annually a sum equal to one-fourth of what he paid as *proxies* to his bishop. The Primate promised to pay annually £3, together with whatever would be paid to him of *St. Patrick's Tax*, commonly called *Cíos Padraig*.* The Bishop of Meath undertook to pay annually £3 ; the Bishop of Kilmore £3 ; the Vicars Apostolic of Clogher and Derry, each £3 ; the Vicar of Clonmacnoise £2 ; the Vicar of Down and Connor £2 ; the Vicar of

* The Archbishops of Armagh, as successors of St. Patrick, from the earliest times received from the churches and peoples of Ireland certain oblations, called *Cíos Phadraig*, which seems to have continued down even to the year 1660.

Dromore £1; the Vicar of Ardagh £1; the Vicar of Raphoe £1. The Synod also decreed that any priest convicted of conspiring against King Charles II. would be suspended, and be incapable of receiving any preferment in the Province.

Several accusations having been made at Rome against the Primate by Peter Walsh and other agents of the English Government, who represented that he was a sower of disaffection among his people, and that he excited them to disloyalty, the Bishops, Vicars-Apostolic, Vicars-General, and other dignitaries of the province, forwarded to Rome a letter contradicting these statements, and testifying to the zeal of Dr. O'Reilly and the imprisonment and sufferings which he had undergone for the faith. That letter is dated December 31st, 1660 (old style), and is signed among others by "Patritius O'Mulderge, Vicarius-Generalis Dunensis, Abbas Monasterii de Desserto. Hugo Lorinanus, Vic. Gen. Connerensis, Sac. Theologiæ licentiatius . . . Fr. Hugo Magy O S.F. Guardianus Dunensis."* Dr. W. Mazier Brady, *Episcopal Succession*, Vol. II., p. 363, says: "in 1668 James Killyne was Vicar-General of Down." The source of most of the troubles of the Irish Church, at this most troubled period of its history, was Peter Walsh, a native of Mooretown, Co. Kildare, who took the habit in the Irish Franciscan Convent

* O'Mulderge has for more than a century disappeared as a family name—the families who were designated by it, because the last part of it sounded like the Irish word *forred*, translated it into 'Red,' which in Co. Antrim, at the end of last century, was pronounced *Reed*. Now O'Mulderge is Reed, or Read.—*Lorinanus* is the form into which M'Lorinan is Latinized.—Hugo Magy is written Dyonysius Magee in the list of the Guardians of Franciscan Convent of Down.—See *Down and Connor*, Vol. I., p. 263.

at Louvain. This refractory Franciscan was the confidant of Jansenius, and dedicated to him his philosophy Theses ; he even boasts that he was the first to read the celebrated Augustinus, as it came from the Press. During the confederation this restless friar was always the zealous partizan of Ormond, ever ready to libel the Nuncio and to encourage the Anglo-Irish Catholics to resist his authority. After the Restoration he drew up, with the sanction of Ormond, the Remonstrance. This address suited exactly the wicked designs of Ormond ; for while it pretended to be nothing more than a declaration of allegiance to the King, it was filled with the poison of Jansenism and contained expressions derogatory of the authority of the Pope. The bishops rejected the address, and in consequence the Primate was driven into exile, and the Catholics were subjected to a continuation of persecution. Walsh now brought forward a character, who played, on the troubled stage of the Remonstrance, a still more extraordinary part. This individual, also a Franciscan Friar, was named James Taafe, and was a brother of Lord Carlingford ; he forged a Bull of Clement IX., dated August 20th, 1667, empowering him to act as Vicar-Apostolic of all Ireland, to depose, as he should find necessary the local Vicars and the Bishops, and to make a general reformation in the disordered state of the Irish Church. So artful was the forgery, and so well was it supported by the devices of Walsh, that its authenticity was acknowledged, not only by Ormond and the English Government, but even by the Bishops of Dromore and Ardagh. Walshe's followers represented Taafe as a Papal Nuncio, and even asserted that he was just going to be created a cardinal. Taafe commenced his reformation by removing many of the Vicars-General and replacing them with

Walsh's adherents, and he deprived the Provincial of the Dominicans, substituting one of the same party in his place. He exacted from every Vicar-General, 100/-; from every pastor, 20/-; and from every religious community, 30/- He issued a commission to Father Ronan Magin to hold visitations in the Dioceses of Down and Connor, Dromore, Derry, and Raphoe. This clergyman, who was so duped by Taafe, was a brother of Father Patrick Magin, who procured the College of the Lombards in Paris for the Irish. Magin was arrested during the visitation, and being brought before the judge, he acknowledged that he was commissioned by the Vicar of the Pope, and in consequence Taafe had to fly out of Ireland to London. Dr. Talbot, Archbishop of Dublin when writing, March 15th, 1669, to the Internuncio in Brussels, sent to him the original commission of Ronan Magin, obtained from himself, which was in the handwriting of Walsh, and was signed by Taafe, and sealed with a seal purporting to be the seal of the Vicariate Apostolic.—*Specil Ossor. Vol. II.* The Archbishop of Dublin and the exiled Primate, Edmund O'Reilly, eventually succeeded in unmasking this iniquitous imposture. Taafe, after repeated summonses, at length went to Rome, and for many years led a retired life in the Convent of St. Isidore's. Walsh also repented towards the close of his career, and obtained absolution from the censures. It is also said that he exhorted Ormond to embrace the religion of his brothers and sisters, but Ormond replied, "that he wondered, that after an acquaintance of forty years, so good a friend did not admonish him sooner." Walsh died in London in 1687.

Primate Edmund O'Reilly died, A.D. 1669, in exile, and was succeeded by Dr. Oliver Plunket. The following letter, dated 8th of October, 1670, was sent to the Secretary of the

Propaganda, Monsignor Baldeschi, by the clergy of the province of Armagh assembled in Synod at Clones. It describes the untiring zeal of the new Primate :—

“MOST ILLUSTRIOUS AND MOST REVEREND LORD

When we send letters to your Excellency we regard ourselves as addressing the Apostolic See. We have not written sooner to your Excellency regarding our illustrious Primate ; for we waited till his merits would be known to us by experience. And now that we have had this experience we render exceeding thanks to the Apostolic See for having placed over us such a pastor and teacher. Since his arrival in the province of Armagh he has been unceasing in his labours ; to the great utility of the province he convoked Diocesan Synods, and instructed the clergy by word and by example, and in the ordinations which he held he promoted none but such as were worthy, and only after they had passed a rigorous examination. He celebrated a Provincial Synod in the town of Clones, in which many salutary decrees were made. He introduced the Fathers of the Society of Jesus into the diocese of Armagh to educate the youth and instruct the younger clergy, and built for them a house and schools at his own expense. In the dioceses of Armagh, Kilmore, Clogher, Derry, Down, Connor, and Dromore, although far separated from each other, he administered Confirmation to thousands in the woods and mountains, heedless of winds and rain. Lately, too, he achieved a work from which great advantage will be derived by the Catholic body, for there were many of the more noble families who had lost their properties, and being proclaimed outlaws by public edicts, were subsequently guilty of many outrages ; these, by his admonitions, he brought back to a better course ; he moreover obtained pardon for their crimes, and not only procured this pardon for themselves, but also for all their receivers, and thus hundreds and hundreds of Catholic families have been freed from imminent danger to their bodies, and souls, and properties. Truly he is so assiduous in good works, and his life and conduct are so exemplary, that he has won for himself and clergy the love and reverence even of the enemies of our faith ; and since his arrival amongst us the clergy have not been subject to persecutions. We, therefore, return repeated thanks to the

Apostolic See for having promoted him to this dignity, and we shall ever pray for the repose of the soul of that holy Pontiff, who sent such a man amongst us ; as likewise for all who concurred in his promotion ; amongst whom we do not hesitate to reckon your Excellency, whose most obedient servants we shall ever remain.

PATRICK DALY, Vic.-Gen. of Armagh.

PATRICK MOLDERG, Vic.-Gen. Down and Connor.

RONAN MAGIN, Dean and Vic.-Gen. Dromore.

EUGENE CONNALL, Vic.-Gen. Derry and Raphoe.

THOMAS FITZSYMONS, Archdeac. and Vic.-Gen. Kilmore.

PATRICK COLLYN, Vic.-Gen. Clogher.

To the Most Illustrious Monsig. Baldeschi, &c., &c., &c.
Armagh, 8th of October, 1670.

"1668, James Killyne, was Vicar-General of Down," *W. M. Brady's Episcopal Succession, Vol. II, p. 363* ; his tenure of office must have been very short.

Dr. Plunket made a visitation of Down and Connor in the Autumn of 1870 ; the *Relatio* of it is dated 1st November, 1670, and is directed to Monsignor Baldeschi, secretary of the Sacred Congregation of the Propaganda. (See Cardinal Moran's "Life of Primate Plunket.")

**"RELATION CONCERNING THE CANONICALLY UNITED
DIOCESES OF DOWN AND CONNOR.**

"These united dioceses are about fifty miles in length and fifteen in breadth. They are rather mountainous than level, and abound in milk, oats, and barley. Great peace is enjoyed therein.

"There are about two thousand five hundred Catholic families. The Marquis of Antrim, a good Catholic, is very powerful and very zealous. There is no other Catholic that has property there. Thanks to God, the Catholics enjoy great toleration.

"There is no bishop, but a Vicar-General, by name Patrick O'Mulderig (Read), an old man sixty years of age, a good and practical priest, though not distinguished for literature. He lives with his brother in a private house, and has converted many to the faith.

"The cathedral churches of Down and Connor are now roofless, but that of Down is very celebrated as being the burial-place of Saint Patrick, Columba, and Bridget, according to the old distich.

Hi tres in Duno tumulto tumultantur in uno.

Brigida, Patritius, atque Columba pius.

In Down also was born the celebrated Doctor Scotus.

"In the diocese of Down there is a convent of Dominicans, but the friars live at lodgings. There are five Dominicans, but only one is of great fame—viz., Clement O'Byrne (Burns) who is a good preacher, and produces much fruit.

"There is also a convent of Franciscans, who are twelve in number, and amongst them Paul O'Bryn, Paul O'Neill, James O'Hiney, are the most distinguished in point of preaching and producing fruit.

"In the convent of Carrickfergus, in the Diocese, of Connor, there are ten Franciscans, of whom only five are priests; amongst those Hugh O'Dornan and Daniel O'Mellan are distinguished in preaching.*

* There are at present lying before me extracts—very obligingly made for me by Father Carey, then of the Franciscan Convent, Merchant's Quay, Dublin—from the Records of the Chapter Acts of the Franciscans, a curious old vellum manuscript which, at the outbreak of the French Revolution, the Franciscans contrived to carry with them in their flight from Louvain. From them it appears that Hugh O'Dornan was elected guardian of the Franciscan Convent of Carrickfergus in 1661, 1675, 1678, and he was continued in the office in 1680; that Paul O'Bryn was elected guardian of the Franciscan

"There is also a certain Paul O'Haran who is well versed in literature.

"The Dominicans have a convent in Culrahan (Coleraine), in which there are only four friars, and of these only two are priests, one of whom (James Crolly) is a good preacher.

"The parish priests are supported by a stipend which the Catholics give them—namely, every family, in addition to uncertain sums, contributes *four Julii* (2s) every year. At Baptism, *two Julii* (1s) are given; at marriage, *four*; and at Extreme Unction, *two*; and also at every burial, each family according to its own pleasure, gives some alms.

Convent of Down in 1658, and in 1711 one "Paul Burne" became guardian. From extracts, I find that Paul O'Neill became guardian of the Convent of Down in 1672-1681-1683, and of the Convent of Carrickfergus in 1685. This Paul O'Neill was a leading man of his day, taking part in political movements and vindicating the rights of his order against all encroachments. There was a previous Father Paul O'Neill, who on the 15th of August, 1629, was elected Guardian of the Franciscan friary of Carrickfergus. (See vol. III., p. 98). He had made for his monastery a large silver chalice, on which is inscribed *Paulus O'Neill, Curavit pro conventu Carfergus fieri, 1632*. This chalice was lately presented to Father W. Dempsey, for the church of Carrickfergus. It is, however, almost certain that it never before was used in that parish; for we are not to suppose that the poor Franciscans were allowed to reside within the loyal boroughs of Carrickfergus or Downpatrick. Though they had the connivance of the Government, they were well watched; and their hiding-place, or, as they termed it, their "*Locus refugii*," in Glen-Shesk, was well known to the priest-hunter. In a calendar of State papers lately published is a long list of "*Suspected men in Ulster*" in the reign of Charles II. In it appears "Hugh O'Dornan, chief of the friars of Glanwelch, *recte* Glen-Shesk, in ye Barony of Carry; and ye rest of ye friars there." Carte Papers, Bodleian Library, vol. xxxiv., p. 290.

"There are many boys well suited for study, but there is a great want of Catholic schools, as they Protestants do not allow Catholic masters. There is, nevertheless, a certain William Flaherty (Laverty), a priest, a good rhetorician, who keeps a school in Down.

"There are no nuns, excepting four of the Franciscan Order

"At the time of Cromwell there was a violent persecution and whosoever brought in the head of a priest received 20 scudi (£5), but under the present king there is a great toleration and sufficient connivance."

In this relatio the Primate gives a list of the priests of Down and Connor.*

* *Diocese of Down*.—1, Patritius Lea (now M'Alea); 2, Thadeus Killyn (Killin); 3, Thadeus Byrn (Burns); 4, Carolus Magrone; 5, Johannes M'Hilby (M'Ilboy and M'Avoy); 6, Eugenius Molorn; 7, Gulielmus Flaherty (O'Laverty); 8, Thomas M'Kenneny; 9, Cornelius Lanon (Lennon); 10, Patritius O'Hyllin; 11, Patritius Dornan fuit quondam Vicarius Generalis; 12, Euralius Junior O'Haghy; 13, Sinica O'Gavin; 14, Mauritius M'Lavorghi; 15, Felix O'Hannig.

Diocese of Connor.—16, Hugo Lorenan; 17, Doricus M'Nullog; 18, Felix M'Killy; 19, Jacobus M'Lurenan; 20, Cormac O'Shiel; 21, Bernard O'Neill; 22, Jacobus O'Hara; 23, Patritius O'Cahan; 24, Cormac O'Heale; 25, Archibald Lyn; 26, Bernardus O'Mulderg; 27, Patritius M'Garry; 28, Edmund O'More; 29, Jacobus M'Ogonan.

From this list it appears there were in Down—17 Regulars and 15 Seculars; in Connor, 14 Regulars, of whom 7 were priests, and 14 Seculars together with the Vicar-General—in all, 54 priests.

The Primate seems to have taken down these names, as they were called out to him; for their orthography is far from being accurate. Patritius Lea would now have his name written *M'Alea*. A petition of the clergy of Down to the Irish prelates, drawn up shortly after the Restoration, praying them not to permit the Dominicans to re-establish themselves in the diocese, is signed by Synica O'Gavin, P.P., Bright, as representative of the Vicar General, and by

Dr. Plunket took a most zealous interest in the Scotch-Irish Mission of the Highlands, the history of which is so commingled with that of Down and Connor. In a letter dated 23rd of February, 1671, he says—"If the Sacred Congregation does not write a letter to the Marquis of

"Patritius Lea Vicarius Foraneus." Thadeus Killyn writes his name "Killen" in the petition. Carolus Magroneys should have been MacKorey. The surname is of frequent occurrence in Mourne, but it is now unfortunately corrupted into Rogers (see Vol. 1). Eugenius Molan was Owen O'Mullan, registered in 1704, as priest of Kilmegan. "Gulielmus Flaherty" was William O'Lavery, attained by the adherents of William III at Banbridge in 1691, and registered in 1704 as priest of Saul. "Cornelius Lanon" signed the petition, as Cornelius O'Lenon aged 70; Patritius O'Hyllin also signed it as Patrick O'Hullen aged 80, as also did Patrick O'Dornan; the Primate states that he had been formerly Vicar General. "Euralius Junior O'Haghby"—the transcribers have taken considerable liberties with the christian name of this clergyman, and with that of another of the same name who was probably his uncle—who signs the petition as "Cirialius O'Heaghean" aged 70. *Euralius* and *Cirialius* are attempts to Latinize the old Irish name *Irial*, which was used thousands of years before Christianity as a name among the Irian race to which the O'Hagheans belong. In 1704 "*Irial* O'Hughean" was registered as Popish Priest of Glenavy, Killead, &c. Sinica O'Gavin signs the petition as "Senica Smith Parochus de Bright et vicem tenens Domini O'Mulderg Vic. Generalis in Diocesi Dunensi." The representative of "Mr. O'Mulderg, Vicar General in the diocese of Down," appeared in Roman documents in a quite classic dress as Sinica O'Gavin, or even as Senica Smith, but at home he was simply Jenkin Smith. He resided in a small house on the Downpatrick side of the entrance to Quonianistown chapel. Jenkin is a common name among the Savages and Smiths. *Mauritius M'Lavorghi* is Murtough O'Lavery, curiously enough this clergyman is registered in 1704 as *Nicholas Tranlavy*, "Popish Priest" of Ballinderry and Magheragall; he was ordained in 1669. *Nicholas* is one of the numerous mistakes in the 1704 list; it should be

Antrim, we shall be able to effect nothing. This nobleman has great influence in those islands, but he is in every respect not unlike the Mgr. Albrici, good and prudent, but slow and scrupulous in every thing . . . I proposed to him no fewer than twenty, but he had something to say against every one

Murtough ; and Father Murtough O'Lavery is still well remembered in tradition. The Laverys being very numerous for miles around Moira, their ancient territory, they were divided into different branches, some were called Ban-Lavery and others Tren-Lavery. Some of the latter branch, because the Irish word *Trein* signifies 'strong,' and *Lamh* (pronounced Lawv), 'a hand' have changed their name into Armstrong. This is perfect nonsense ; *O'Labhradha* (pronounced O'Lavra) preserves in it the name of their remote forefather, the renowned Labhradh Loingseach—"Lavra of the ships," the common ancestor of the ancient Leinster Kings. The O'Laverys are a branch of the tribe of Monach, which on account of a revolution in Leinster, was forced to seek a residence among the Ultagh, to whom they were related by the female line (see vol. I, p.p. 27, 60, 131, and vol. II., p. 288.) *Felix O'Hannig* is intended I suspect for Phelomy O'Hamill, ordained in 1667, and registered in 1704 as 'Popish Priest' of Derryaghy and Belfast. On the 24th March 1708, George Macartney, the Sovereign of Belfast, wrote to the Chief Secretary that on the receipt of proclamation he issued a warrant against the only Popish Priest within his jurisdiction, "whose name is Phelomy O'Hamol—he hath this day surrendered himself to me. I have put him into our town gaol. His behaviour has been such since, and was upon the late Revolution so kind to the Protestants, that I had offered me the best bail the Protestants of this country affords. We have not amongst us within this town above seven Papists, and by the return made by the High Constable, there is not above 150 Papists in the whole barony. Favour me with an answer to this," endorsed, "let him continue for the present where he is." (See Vol. II., p. 343.) *Hugo Lorenan* was Hugh M'Lorinan, who had been Vicar General of Connor. *Doricus M'Nullog* would now be M'Nally. *Cormac O'Shiel* was registered in 1704 as "Popish

of them ; and in regard to Ronan Magin—a man truly suited to the task—he remarked that he seemed too hasty, presumptuous, and proud. The chief cause, however, of the delay, is the treaty of Union between Scotland and England, as I mentioned in a former letter. The Marquis sent

Priest" of Drummaul, Antrim, Donegore, and Shilvodan. *Edmund O'More*, he was the Edmund Moor of Tickmacreevan who was attainted at Banbridge in 1691 ; he was registered in 1704 as " Popish Priest " of Tickmacreevan, Raloo, Kilwaghter and Carrickfergus. *Bernardus O'Mulderg* was registered in 1704 as Bryan O'Mulderagh, 'Popish Priest' of Culfeightrin and Grange of Inispollan. This clergyman seems to have been a nephew of the Vicar General. In popular tradition the vicars-general and vicars-apostolic are called bishops. Dr. Denvir, in a letter dated Belfast, June 12, 1848, written to the late Mr. John Hanna of Downpatrick, says—" In a letter received by me from the Rev. Luke Walsh, dated Oct. 9, 1837, enclosing one of the Right Rev. Dr. Stewart to his nephew. Rev. M. M'Mullan, bearing date 17th Feb., 1747-8, Mr. Walsh says—' There was a Doctor Read, Bishop of Down and Connor, who was great great granduncle to the Misses M'Mullan, with whom Rev. Mr. Brennan lived, and his brother (the bishop's) was parish priest of this parish (Culfeightrin). The bishop and the priest are both buried in Bonamargy.' Here is a point worthy of strict investigation." This matter is now clear enough. I have the licence granted by Francis French, Provincial of the Franciscans, dated Feb. 21, 1748, permitting Fr. Michael M'Mullan to accept a parish in the Diocese of Connor. It would seem from the tradition that Dr. Stuart was a nephew of Bryan O'Mulderg, P.P., Culfeightrin and the Grange of Inispollan, who was ordained in 1666, and was sixty-two years of age in 1704. According to this tradition he was a brother (perhaps it should be a nephew) of Patrick O'Mulderg, who is mentioned by Dr. Plunket's report as Vicar General of Down and Connor in 1670—" An old man sixty years of age." The O'Muldergs of County Antrim contrived to translate their name into Read by this process—Derg signifies red, and the word *red* in County Antrim is pronounced *reed*. Thus the whole difficulty of accounting for a " Bishop Read " is cleared up by taking into account the facility with which tradition would ascribe the title of bishop to a person who, though not a bishop, possessed the jurisdiction of a bishop.

three priests to these islands to administer the Sacrament of Penance and the Eucharist during the Lent; after Easter they returned, and they would not consent to remain in them for the whole year, as they have good parishes in the County Antrim. Moreover, they are very old, and but ill suited for the labour of these islands. A courteous letter to this nobleman, commending his piety and his zeal for the spiritual profit of these souls, and commending also the piety of his ancestors, will be very efficacious in promoting this matter. I was with him for three days at his house in Dunluce; it is a noble building; the palace is perched on a high rock which is lashed on every side by the sea; it is only twelve miles distant from the largest of the Hebrides.* Unfortunately the letter does not tell the names of the Missionary priests whom the Marquis sent, nor where were their rich parishes in County Antrim.

* In Vol. IV. are copious accounts of Randal, Marquis of Antrim.

"The Lord Marquis told me that he wore neither hat, cap, nor shoe, nor stocking, till seven or eight years old, being bred in the Highland way. He was a proper, clean-limbed man, first married to the Duchess of Buckingham, and after to Rose, daughter of Sir Henry O'Neill of Shane's Castle." *Briefe description of Antrim (1688), by Richard Dobbs.* The Duchess induced him to build in 1639, the landward part of Dunluce, as that year the sea swept away the rock on which was built the kitchen of the Castle, and nine of their servants went down with the ruins. The Marquis in 1653, married his second wife, Rose O'Neill, proprietress of Shane's Castle (see Vol. III., p. 302.) She was a Protestant, and decorated as tradition affirms, the ceiling of the old church (Protestant) at Dunluce, with the various constellations in gold on a blue ground; it was she who named the town of Randalstown after the name of her husband. About the period of the Primate's visit to Dunluce, the Marquis set about building a more modern residence without fortifications at Ballymagarry, a mile inland from Dunluce. The de-

The National Council of the Irish Church on the 17th of June, 1670, sat in Dublin, not in one of the ancient cathedrals which the piety of the Irish had erected, but "in Bridge Street, in the house of Mr. Reynolds at the foot of the Bridge." The prelates, among other matters of great importance which claimed their attention, forwarded a petition to the Holy See, soliciting the appointment of bishops to some of the vacant Sees, for there were then in Ireland only six bishops. In consequence, apparently of this, in the following year no fewer than six bishops and five Vicars Apostolic were appointed to the Irish Sees, one of these was Dr. Daniel Mackey, who was appointed to Down and Connor. He was praeconized for the See, April

struction of that fine mansion in 1750, is given as an item of news :— "Last week the house of Ballymagarry, one of the fine seats of the Right Hon. the Earl of Antrim, was burnt to the ground by the carelessness of the servants." Bishop Pococke in his Irish tour (1752), says—"I took a walk also to Lord Antrim's house, close to Ballymagarry, which was burnt down about two years ago—the house was built of the pillar stones of the quarry I have mentioned near; and I saw one of nine sides." Mr. R. M. Young, B.A., M.R.I.A., in a paper read, 6th December 1892, before the *Belfast Natural History and Philosophical Society*, describes the present state of site of that old mansion-house.—"We visited this historic site on the 29th of July last, and were shown everything of interest by the intelligent tenant, Mr. Hugh Hunter. The plan of the place reminds one something of a French Chateau, as several avenues, walled on each side, and with massive circular gate piers, converge to a centre, occupied by the present farm house, which was built shortly after the fire. A part of the old office houses remains, and bears traces of the conflagration. In the court yard, between the house and garden, is a large stone trough, formerly supplied with water from the higher grounds about a mile distant, brought in the curious pipes, one of which Mr. Hunter has presented

20th, 1671, *Barberini*. (See *W. M. Brady's Episcopal Succession, Vol. I., p. 272*).

Die 4^a Maii, 1671, referente B. D. Decio, Card. Azzolini, providit ecclesiis Dunen-et Connoren insimul unitis, certo modo vacantibus, de persona R^d Danielis Mackei, presbyteri, magistri in Theol; ipsumque, etc. *Barberini*.

From this entry we learn that Dr. Mackey was a secular priest, and was appointed by the Holy See on the 4th of May, 1671; but we have no record of the date of his consecration. "He was a good theologian," says Dr. Plunket, "educated in Spain, and chaplain for many years of D. Pedro, of Aragon." Though Dr. Mackey was not consecrated earlier than September, 1671, and died December 24th, 1673, yet in that time he ordained so many priests that thirty-one years after his death there were of them living, six in the County of Down, one in the County of Antrim, and ten in other parts of Ireland. The place at Slieveaniskey where he ordained these priests is to this day remembered in tradition, and is named Crocknafawil—'the hill of the hole' (*phoill*), so named from a cave which is said to have been the hiding place of "Bishop Burns."

to the Museum. A large space is occupied by walled-in gardens, containing very old apple and pear trees, hoary with lichens, but still bearing some fruit. The traces of a bowling green on a raised terrace are plainly visible. Perhaps the most conspicuous of the buildings is the circular edifice, with massive buttresses and steeply-pitched roof, covered with little slates, which tradition says was the barn, and once used for threshing It may be of interest to add that local tradition says, the water pipes already mentioned, were made on the spot of fine clay, laid over hay ropes, which were burnt out in the kiln. An examination of the interior, shows this to be possible. They were made so as to fit one into the other." *For an account of Duntuce, see Vol. IV.*

There was no Bishop Burns, but Thomas O'Beirne (Burns) was Vicar General for several years, and was appointed Vicar Apostolic, March 15th, 1657; and Patrick O'Bruin (Burns) administered the diocese of Down and Connor for some years after 1677. Tradition frequently gives the title of bishop to vicars who possessed such extensive jurisdiction. Dr. Mackey seems to have resided among his relatives about Slievaniskey. He exercised episcopal jurisdiction over the Diocese of Dromore, and curiously in the consistorial entry regarding the appointment of Dr. O'Donnelly to the See of Dromore, in 1697, that See is stated to be vacant since the "death of Daniel Mackey its last bishop."

Dr. Plunket in some of his letters exhibits the great poverty that prevailed in many of the dioceses, and this was the chief motive that impelled him at different times to urge on the Holy See the necessity of not adding to our hierarchy. On the 16th March, 1672, he addressed a letter to the Internuzio, suggesting a remedy for the administration of the vacant Sees (see Dr. Moran)—"I have heard from different quarters (he says) that bishops are to be appointed for this province. I deem myself obliged in conscience to express my sentiments on this matter. There are in this province about ten dioceses, and it is as large as the provinces of Tuam and Dublin together. This province can afford competent support to five bishops, if they be distributed in a proper manner." He then suggests bishops for Armagh, Meath, Kilmore, Derry, "and (says he) the bishop of Down and Connor can administer Dromore, and thus five bishops will suffice."

The following extremely interesting letter of Dr. Plunket, given in his life by Cardinal Moran, tells of the death of Dr. Mackey, and of the extreme poverty in which the good

bishop lived. It also places before us in detail the revenues of each of the dioceses of Ulster, and tells how the priests of that period were supported. It was written on the 28th of December, 1673. "On the Vigil of Christmas, Mgr. Daniel Makey, Bishop of Down and Connor, most perfectly obeyed the last edict, and departed not only from Ireland, but also from the world to enjoy now, as we hope, a country and a kingdom where he will be free from the Parliament of England and its edicts. He was a good theologian, educated in Spain, and chaplain for many years to Don Pedro of Aragon. At his death he had no more than thirty-five bajocchi (eighteenpence), so that to have even a private funeral it was necessary to sell a part of his goods."

A contemporary poem written on his death by some of the local bards, was bound up in a manuscript collection of Irish poems, purchased by Messrs. Hodges & Smith, at the sale of Bryan Gerahty's books. Professor O'Curry transcribed and translated it. The poem is one of those wild Celtic rhapsodies in which our bards so delighted. It styles the bishops "the Guaire of Erin's clergy", "the spiritual director of the land of Niall," "the Patrick of this northern region," "the wheat without tares," "the noble branch," "the fountain of poetic streams," "the well-tried champion of Down," "the guiding star of the Clan MacCiaigh (Mackey)." The poet then asks why did he die? "O God of Heaven what is the crime!" He describes his death as "the bursting of the lofty clouds," "the upturning of the woods' deepest roots," and asks—

And why are not the rocks asunder riven,
For him, whose hand no parsimony knew?
Why remains the ocean a cover for the salmon?
Why have not the rivers to their sources rolled back?

From the birth of Christ the poet calculates "three score verily and thirteen, a thousand six hundred besides," of years till Domhnall went "under the flag of Drum." From which we may probably conclude that the remains of Dr. Daniel Mackey were interred in the ancient graveyard of Drumgooland.

The following is the continuation of Dr. Plunket's letter from the part given above in which he speaks of Dr. Mackey's death.

I take the present opportunity of sending to the Sacred Congregation an account of a matter of some importance, and the effect of this report will be, I hope, to prevent for some time the appointment of any more bishops for this Kingdom; and my opinion is based on the poverty of the various dioceses, which is indeed astounding. The following is the annual revenue of all my suffragan sees:—

The Primitia! See of Armagh	...	...	£62	0	0
Diocese of Meath	...	...	70	0	0
Diocese of Clogher	...	...	45	0	0
Diocese of Derry	...	...	40	0	0
The United Diocese of Down and Connor			25	0	0
Diocese of Raphoe	...	...	20	0	0
Diocese of Kilmore	...	...	35	0	0
Diocese of Ardagh	...	...	30	0	0
Diocese of Dromore	...	...	17	10	0
Diocese of Clonmacnoise	..	...	7	10	0

These are the Sees with their revenues in the province of Armagh. You may hence reflect and ponder how little it becomes the dignity of the episcopal character to be bishops in dioceses which cannot yield a sufficient support. Moreover, I know for certain, that the Metropolitan Sees of Dublin, and Cashel, and Tuam, do not yield £40 per

annum. It is true that the diocese of Elphin, which is a suffragan see of the Archbishop of Tuam, yields about £50, and the diocese of Killaloe, in the province of Cashel, yields about £55 ; but of the other dioceses not one exceeds £25.

The churches of Ireland, however, as they are in the hands of the Protestants, are very rich ; for instance the Protestant Primate derives for the lands and possessions of the church of Armagh £5,000 per annum, and the Protestant Archbishop of Dublin has about £3,000. . . . Each parish priest gives us per annum for *proxy*, One Pound Sterling, which is equal to Twenty Shillings, or four *Scudi*. But you will ask how is the parish priest maintained ? I answer, that each family gives four *juli*, that is two shillings per annum, to the parish priest ; then for his trouble in baptism, he receives one shilling ; for every matrimony, one shilling and sixpence, or three *juli*.* From

* Dr. Plunket's information regarding the sums contributed by the faithful for the support of the clergy is very interesting.

Each parish priest paid as proxy to the Bishop, £1 per annum. We have seen that £1 was the amount exacted from each parish priest by the impostor Taffe, who pretended that he had legatine jurisdiction to correct the abuses of the Irish Church.

At a baptism, the priest received	..	...	1/-
At a marriage, do.	...	...	1/6
As Annual Stipend, do.	...	...	2/-

This Stipend seems to have been paid at four collections of 6d each, for we have seen that the prelates of the province of Armagh, assembled in Synod, October 8th, 1660, decreed that the priests were to collect their Stipends only at four times in the year, as had hitherto been customary. When Echmilidh or Malachy III, Bishop of Down, by a charter, in the year 1179, witnessed by St. Lawrence O Toole, granted the most of the episcopal revenues to the Benedictine Monks of St. Patrick's of Down ; he says,—"For the honour and reverence of my episcopacy, I have reserved in my hand the

which it follows, that where there are most Catholic families, there the parish priest is richest ; I should rather say less poor and miserable. In the diocese of Down and Connor, as also in many other dioceses, there is a large number of Presbyterians (who are especially numerous in Ulster), of

moiety of the oblations on these five festivals of the year and no more, to wit, on the Nativity of the Lord, on the Purification of the Holy Virgin, on the Festival of St Patrick, at Easter, and at Pentecost. Here are four oblations with an extra one on the festival of the Patron Saint. To a people with whom coin was scarce it was obviously more convenient to contribute of the fruits of the earth, hence, the collection of stocks of grain which has continued down to our times. Some of the Synodal decrees mention a *honorarium* given on the occasion of the administration of Extreme Unction. From time immemorial, it had been customary in Ireland that an alms was offered to the priest assisting at an interment, and sundry regulations were from time to time made regarding it. The Diocesan Statutes of Waterford and Lismore, in 1676, decreed that when a parishioner of one parish be buried in another, the offerings should be divided between the clergy of both parishes. The Protestant ministers having got possession of the ancient cemeteries, claimed the whole of the alms offered at the grave by the friends of the deceased. To obviate this difficulty, the funeral, before arriving at the cemetery, halted at some convenient place where the Protestant minister could put forth no claim and there the prayers of the Church were recited. At an early period a custom had grown up of dividing the offering into three parts, one for repairs of the Church at which the interment took place, the second for the maintenance of the clergy, and the third for the poor. In some places it was divided into four parts, the fourth being given for the maintenance of the Bishop. The ancient Canons prescribed that, when interments were made in monasteries, the Regulars should pay to the parish priest of the deceased, a part of the offering known as *Quarta Funeralium*. The Regular clergy in Ireland, claimed to be exempt from that custom, and a decision was given in their favour

Anabaptists, and Quakers, and hence, these dioceses are exceedingly poor. And it must be here remarked, that the Presbyterians, who are an offshoot of Protestantism, are more numerous than Catholics and Protestants together."

After the death of Dr. Mackey, the Primate placed the

in a Synod of the province of Armagh, held A.D., 1495, in Drogheda. Solemn decisions on the question were given in 1514, by John, Bishop of Cork, and Maurice, Archbishop of Cashel, by which the mendicant orders were declared exempt in consequence of certain Apostolic Indults from paying the *Quarta Funeralium*. A decree of the Council of Trent exempted from that payment the religious in all countries where exemption had been allowed for at least forty years before the celebration of that Council. The mendicant orders affirmed that this decree closed the question, nevertheless the secular clergy offered a strong opposition, and two seculars in Dublin, Paul Harris, and Peter Caddel, fanned the controversy into a flame. The friars obtained decisions in their favour from several of the most learned of the Irish bishops, amongst others, one from Dr. Edmund Dungan, Bishop of Down and Connor, dated May 16th, 1627, and another from his successor, Dr. Bonaventure Magennis, which he gave, November 5th, 1630, at Louvain, when he was coming from Rome to take possession of his See. (De Burgo's *Hib. Dominic.*) The question of offerings was however by no means settled, the provincial Synod of Tuam, which closed on the 23rd of July, 1640, decreed, that "one half of the spontaneous offerings made at funerals or *exequiae* of the dead, who may have selected for themselves interment in the monasteries or churches of the regulars, be given to the place selected for the sepulture, and the other part to the proper parish priest of the deceased, even though the offerings be made in the monasteries themselves, or in their gates." *Renehan's Collection of Church History*, p. 496. The very ancient custom of offerings at funerals is still preserved in Down and Connor. For an account of the kindred custom of *Mortuary*, see Vol. I., p. 414.

diocese of Down under the care of Ronan Magin,* and the diocese of Connor under that of Patrick O'Mulderg as Vicars General. On the 6th of March, 1675, Dr. Plunket sent to Rome a *Relation* of the visitations which he had performed through the entire province of Armagh. In this relation he says of these dioceses :—"The diocese of Connor is about thirty miles long, and fifteen wide ; it has about twelve parish priests, and a convent of Franciscans ; all its Catholics with the exception of three are tenants. The Vicar General is Terence (recté Patritius) O'Mulderg, of fair learning and of exemplary life.

The diocese of Dromore is twenty miles long, and twelve in breadth ; there are sixteen parish priests, but no regulars. All the Catholics with the exception of one are tenants.

* In 1668, Ronan Magin was Vicar-General of Dromore, and was arrested along with seven other priests and thrown into prison in Dublin. On the 12th May, 1671, he was made Vicar-Apostolic of Dromore, by the Propaganda. Magin's qualifications for promotion are thus set forth in the Propaganda papers :—"Dromore Vicariate Apostolic, Ronano Magin *alias* Ghines, Doctor in Theology, is brother to the Abbe Patrick Ghines, who lives in London in great favour with the King. Ronano Magin studied in the Irish College in Rome, and is now Vicar-General of Dromore, and gives great satisfaction in that office. He was thrice imprisoned by orders of heretical magistrates ; has recommendations from the Archbishop of Armagh, and the Rector of the Irish College at Rome. Deceived by Taafe, Magin had accepted the charge of holding a visitation of Derry diocese, in order to deprive and punish Terence Kelly, that scandalous Vicar-Apostolic, but was taken prisoner by Kelly's heretical favourers and sent to London, where his life would have been in imminent peril, but for his brother's great influence with the King." *Episcopal Succession* by W. M. Brady, Vol. I, p. 301. The name is written Roman Magin by W. Brady. Dr. Magin was Vicar-Apostolic of Dromore in 1677, when he seems to have died or to have been deprived, for in the

The Vicar General was appointed by Apostolic Brief, and is sufficiently learned ; he studied theology and received the doctorate in Rome. His name is Ronan Magin.

The diocese of Down is about thirty miles long, and fourteen wide ; it has a convent of Franciscans and one of Dominicans. All the Catholics excepting one are tenants ; there are fourteen parish priests, and on account of its great vicinity, and of its having no one sufficiently qualified, it is administered by the aforesaid Ronan Magin."

Dr. Plunket convened his second provincial synod at Ardpatrik, Co. Louth, in August, 1678. The synod decreed that the clergy should warn the faithful against the lawless bandits called Tories, and that they should make known to their flocks what dishonour the deeds of those wicked men brought on their religion and country.

following year there is a change in the vicariate both of Down and of Dromore. Father Patrick Magin, Ronan's brother, was private Chaplain and Almoner to the Queen Consort, Catherine of Braganza. He and Father Malachy Kelly, in 1677, obtained from Louis XIV., the College des Lombards, for educating priests for the Irish Mission. Patrick and Ronan were the sons of Daniel Magin or Magean of Dromantanty, who died in the year 1638. Dromantanty, where Patrick and Ronan were born, is a part of the townland of Drumatihugh, which consists of 298 acres, and is partly in the civil parish of Blaris, and partly in that of Hillsborough. See Vol. II., p. 63, for an account of Father Patrick ; of his connection with the College des Lombards, and of his endeavours, in 1662, to recover the townlands of Dromantanty, Drumatihugh, and Clogher, (a townland of 531 acres, in the civil parish, Hillsborough), his father's estate, from the Downshire family, who though they were adherents of Cromwell, were awarded with the estate forfeited in a rebellion which did not occur till three years after the death of the proprietor. Daniel Magin, and his children were removed out of the kingdom during the continuance of the rebellion, and did not take part in it.

That the doctrine, which declared that appointments of the Holy See to particular dioceses required for their validity the acceptance of the clergy and laity of these dioceses, was erroneous, and that oaths taken not to acknowledge any who would not be thus accepted were damnable, and not binding before God.

They lament the ignorance of those who would affirm that *postulation* of the clergy or laity, or of both, or the *presentation* of the lay nobility, is binding on the Holy See when appointing bishops to vacant sees, and declare such practice and doctrine to be schismatical and contrary to the canons. They condemn, as erroneous, the ravings of those who affirm that it belongs to the people to choose their own pastors. They condemn the doctrine which declared it lawful to take the goods of Protestants. They prohibit priests to drink whisky in any public-house or public assembly, and they subject any one guilty of this to a fine of 10s. to be given to the Vicar General. Each Parish Priest was commanded to have within three years, one silver chalice of the value of 50s., with decent vestments, all which should be left to the parish on the demise or departure of the parish priest, &c., &c.

Among the prelates assembled at this synod were Patrick O'Mulderg, Vicar General of Connor, and Patrick O'Bruin, Vicar General of Down. Before separating, the prelates addressed a letter to the Sacred Congregation, testifying to the apostolic labours and zeal of the Primate. This letter is signed by the bishops of Meath and Clogher, and by the Vicars General administering the other diocese of the province. The Vicar General of Down signs it also as proctor for the Vicar General of Dromore—*Patritius O'Bruin, Vic. Gen. Dunensis et Procurator R. D. Henrici*

Mahey, Vic. Gen. Dromoren. (See *Specil Ossor*, vol. II. p. 252). *O'Bruin* is probably a mistake of the copyist for O'Bern or O'Buirn, a family-name, which in the County Down, has now assumed the form of Burns.

Such was the severity of the persecution, that on the restoration of Charles II., there was not a Dominican in Ulster. Father Dominick Maguire, of the convent of Sligo, under a commission from the Provincial, re-established the order throughout Ulster, and recalled into existence, in Down and Connor, the convents of Villa Nova and Coleraine. Many of the secular clergy and of the laity were opposed to the re-establishment of the Dominicans in the diocese. The laity alleged that their poverty was such that they could not afford to support more than the secular clergy and the Franciscans; that the latter order had remained in the diocese during all the persecution, and that their services could never be forgotten; but that length of time had effaced the local traditions regarding the Dominicans. Many petitions on this subject, forwarded to the Primate and the prelates from the clergy and laity, are now preserved in Dublin among the St. Isidore collection of manuscripts. The substance of the petitions, and many of the names of those who signed them, together with Dr. Oliver Plunket's decree, dated the 11th of October, 1671, which terminated the controversy, have been already given. *Vol. II., p.p. 5-9.*

England at this period was excited into a phrenzy of fanaticism by the plots of Titus Oates and his flagitious associates. Ormond pretended to believe in the awful magnitude of the plot and that the Protestants of Ireland were in the greatest danger. Proclamation followed proclamation. One on the 16th of October, 1678, ordered "all titular

archbishops, bishops, vicars-general, and other dignitaries of the church of Rome, and also all Jesuits, and other regular priests to depart by the 20th November; and that all Popish societies, convents, seminaries and Popish schools, should dissolve." The masters of all ships were required to take on board all the Popish clergy who should present themselves for transportation. A strict search was ordered after bishops and regulars who had not transported themselves. In March, 1680, another proclamation commanded that the nearest relations of Tories* should be imprisoned until such Tories were killed or taken; and that parish priests should be apprehended and transported, upon any robbery or murder being committed in their respective parishes, unless the criminals were killed or taken within fourteen days. The markets were to be held outside the principal towns, and no papist was to come inside any garrison or fort. The Primate, Dr. Plunket, was seized, and because no jury in Ireland would believe the charge against him, that he had prepared a rebellion, and that at his suggestion the French were to land an invading expedition at Carlingford, he was tried in London, and being condemned was hanged, drawn

* *Luchd-torachd* is the translation in the Bible for 'pursuers,' from the latter part of that compound word were named the robber outlaws of that period, many of whom were Irish gentlemen who had been robbed of their estates, and now levied contributions on the Cromwellian upstarts who occupied their ancient patrimonies. What the *Kleft* was to the Turk in Greece, the Tory was to the Cromwellian in Ireland. The most celebrated of them was Redmond O'Hanlon. Shortly after this time the Puritans termed the court party *Tories*, as if they belonged to the Irish party; while that party designated their opponents *Whigs*, to express that they had principles similar to the Scotch Covenanters who fed on *Whig*, or sour milk.

and quartered—a martyr of the church, and a victim of English fanaticism. With the death of the holy martyr the fury of the persecution ceased. On the day after his martyrdom, Shaftesbury, the chief promoter of Oates's plot was dragged to the Tower, and shortly afterward the infamous Titus Oates was himself whipped by the common hangman and pilloried for his perjuries. Charles II., who was received into the Church a few hours before his death, expired on the 6th of February, 1685, and was succeeded by his brother James, Duke of York, who openly professed the Catholic faith. Great now was the joy of the Irish Catholics, but great also were the fears of the Irish Protestants, who feared not only for the interests of Protestantism, but still more, that a repeal of the Acts of Settlement and Explanation would restore the lands to the representatives of the ancient proprietors. Colonel Richard Talbot, an zealous but imprudent Catholic, was created Duke of Tyrconnel, and, in February, 1687, was sworn Lord Lieutenant of Ireland. The Law Courts were remodelled, two of the three judges in each Court were Catholics, the third being a Protestant, a great many Catholic officers were commissioned in the army, and Catholics were made Sheriffs and Privy Councillors. All this was mere justice done to the Catholics, but Protestants became alarmed, and in some cases placed sentinels outside their churches during Divine Service. Those who had possession of great estates, which had formerly belonged to the native Irish, circulated among the lower order of the Protestants rumours of imaginary "Popish Massacres," nor did they omit the usual warning letter written by some less murderous Papist. This well-known contrivance always produces the desired effect. The

following found in Comber, is printed in *King's State of the Protestants*, p. 338.

December 3, 1688.

GOOD MY LORD,

I have written to let you know, that all our Irishmen through Ireland are sworn, that on the 9th of this month, being Sunday next, they are to fall on, to kill and murder Man, Wife, and Child, and to spare none ; and I do desire your Lordship, to take care of yourself, and all others that are adjudged by our Men to be Heads ; for whoever of them can kill any of you, is to have a Captain's place, so my desire to your Honour, is to look to yourself, and to give other Noblemen warning, and go not out at Night or Day without a good Guard with you, and let no Irishman come near you, whatever he be. This all from him who is your Friend and Father's Friend, and will be, though I dare not be known as yet, for fear of my Life.

Direct this with Care and Haste

To my Lord Montgomery.

At this time the corporations of the towns of Ireland were so contrived that they were nests of puritan exclusiveness ; quo-warrantos were now issued to them in order to admit a representation of Catholics ; and of all the acts of the Government, this created the greatest alarm. Belfast was ordered to surrender its charter, as it was to receive a new one. The town felt terribly aggrieved, as it always does when its exclusive bigotry is interfered with, for then, as now, it had not a Catholic in its corporation. It must have sorely lamented the address of loyalty signed by John Hamilton, Sovereign ; Claudius Gilbert, the Vicar ; the Burgesses ; and Inhabitants ; which it presented to James on his accession, and in which it declared, " That we will be ready with our lives and fortunes to serve you against all enemies foreign or domestic that shall presume to disturb your Majesty's peaceable and happy reign."

Dr. Patrick Tyrell, Bishop of Clogher, was appointed Secretary of the Lord Lieutenant, which in itself, was very offensive to the Protestants; but in addition to that, according to Harris, on the authority of *King's State of the Protestants under King James*, after the death, in 1687 of Roger O'Boyle, Protestant Bishop of that See, "the episcopal revenues were payed into the exchequer and applied by the King, to the support of the Popish bishops." These and other acts may indicate great indiscretion on the part of the King, but it may be doubted whether he could, by any amount of moderation have averted the revolution which deprived him of his throne. In all this, James was only doing in Ireland what William the next year did in Scotland.—"The fourth instruction which King William sent to his commissioners in Scotland, dated Copt. Hall, May 31st, 1689 (was), in these words.—"You are to pass an Act establishing that church government which is most agreeable to the inclinations of the people." *Lesley's answer to Archbishop King*. Some of the King's troops were stationed in Belfast, but they do not seem to have felt at home in it. The following letter and the reply to it are preserved in *The Town Book of Belfast*.

Application being made to his Excy by the Roman Catholique officers garrisoned in that town, that there is no convenient or fitt place appointed for their hearing Masse and Divine Service on Sundays and Holy-Days, but an old ruinous house; his Excy taking it to considerⁿ, directs me to desire and require you to lett the said officers and sould^rs make use of either the Town house or School house, or some other decent and fitt place for the said divine service, as in all other corporac^{ons} of the kingdom the Magistrates do freely allow, and is expected you will likewise do, and not doubting of yo^r compliance herein,

I am yo^r humble Ser^t.,

Pat^k. Clogher—Secrety.

To the Mayor, Sheriffes, Aldermen, and Burgesses of the town of Belfast.

Chappel Izod ye 7th 7^{br}., 1688.

Belfast, 7^{br} 12, 1688.

Sir,—

I have communicated yo^rs of the 7th inst. to my brethren, the Burgesses of the Corporacon, we have considered of the Contents thereof, and are heartily sorry that his Excy should happen to desire of us what is not our power to grant. As for the School-house, it being the foundation and free gift of the Lord Donegal, deceased, and now repaired and supported by his heirs, 'twere presumption in us to dispose of what we have only a common interest with all others, His Matie's Subjects. And for the town house, it being the only place purchased and set apart by the Lord and inhabitants of the Manor and Corporaⁿ of Belfast, for keeping Courts, holding of Sessions, and frequent meetings of the Sovereign and Burgesses for regulating and despatching the affairs of the Corporacon, we cannot (wthout great injury to the town; and depriving ourselves of those conveniencies necessity forced us to provide) comply wth what his Excy desires of us. We doubt not but the officers and souldiers you speak of, may, if they please, meet wth a conveniency in town, but the poverty of our Corporacon and uncertainty of its continuance is such, it seems a little hard to expect that the charge of such provision should be laid wholly on ye Sovereign and Burgesses, especially now enjoying the liberties of our charter only ex gratia. Since our circumstances are such, we hope Sr you will become our advocat to his Excy to assure him of what is really true, that our non compliance proceeds not from any peevish perverse humour, but only want of ability and opportunity to gratify his expectations, whose demands shall always be observed to the utmost of our power.

I am Sr, yo^r most humble Servant,

Robert Leathes.

To the B^{is}p of Clogher.

The new charter became the law of the town four days after the date of that letter ; the burgesses were increased from twelve to thirty-five, seventeen of the new burgesses nominated were Presbyterians, and many of the remainder were Catholics. The Protestants and Presbyterians entered

into a conspiracy to disarm the Catholic soldiers quartered in Belfast, and to take possession of Carrickfergus, but the project proved abortive, through the timidity of the conspirators. They sent Col. Leighton on the 10th of January, 1689, with an address from Belfast to the Prince of Orange, who highly approved of the proceedings of his adherents. The troops about this time were withdrawn from Belfast, which gave its inhabitants hopes that they might be able to seize on Carrickfergus. On the night of the 21st February, 1,000 men, under the command of Colonel Bermingham, marched from Belfast, but when they arrived at Carrickfergus they found that Col. Mark Talbot, the commandant, was fully prepared for them. In the mean time Captain Leighton returned from his mission, and having announced that cannon and ammunition were shipped for their relief, King William and Queen Mary were immediately proclaimed in Belfast. Tyrconnel now determined to send down a portion of the army under the command of Lieutenant-General Hamilton. He had withdrawn the garrisons from the north in order to send 3,000 men to King James in England, when it was known that William was about to invade that country. This gave an opportunity to the Protestant inhabitants of the north to form armed associations, and when the Earl of Antrim's regiment was sent a few weeks afterwards to occupy Derry, the inhabitants on the 7th December, 1688, closed their gates against the royal troops.

At this period all Ulster was in possession of the Williamites except Charlemont and Carrickfergus. Hamilton's troops came up with some of the Williamite forces at Dromore, and easily routed them on the 14th of March; at Hillsborough the provisions, ammunition, and papers of

the revolted Protestants fell into his hands. A large number of the defeated party fled to Coleraine, while others crossed over to England; some took protections from General Hamilton, and some retreated to Belfast, which, on the approach of Hamilton's troops at once surrendered. Hamilton advanced to Ballymoney in order to besiege Coleraine, but he left six companies of Col. Cormac O'Neill's regiment in Belfast, and a troop of dragoons in Malone and the Falls. These formed part of the force, which, in April, 1689, under the command of Colonel Talbot, defeated a body of Williamites under Henry Hunter, near Killileagh. This defeat is called in tradition "the Break of Killileagh," while the previous defeat at Dromore is called "the Break of Dromore."

The garrison of Coleraine withdrew to Derry, leaving the troops of James in possession of all Down and Antrim. Leslie, a Protestant minister, in his *Answer to King*, says— "I appeal to Thomas Pottinger, who was then sovereign of Belfast, the greatest town for trade in the North of Ireland, whether upon his application to King James, his Majesty did not give him protection after protection for Belfast and the country about? Whether the said Mr. Pottinger did not upon his application to King James obtain leave for the merchants of Belfast and country about to return from Scotland and other places, whether they had fled, even after the time limited by his Majesty's proclamation for their return? Whether they did not find their goods preserved for them till their return in August, 1689, when Scomberg landed? Whether the Protestants who had returned were not received into protection without any oath at all required from them? and that several English ships which came into Belfast (some from the Indies, who knew not of the war, others by stress of weather, or other

causes) and were seized by the Irish, were always released by King James, were suffered to unload, and load again, and pursue their voyage." This shows an extraordinary leniency towards a people whom any impartial person must regard as rebels. The same facts are also set out in a petition from Thomas Pottinger to William's Government, in which he relates his exertions to preserve the town during its occupation by the troops of James. On the 13th of August, 1689, the English fleet, with Duke Schomberg and an army of 10,000 men, anchored in Belfast Lough. They came ashore at Groomspoint. Schomberg at once occupied Belfast, and, on the 20th of August, besieged Carrickfergus, which was very gallantly defended by the Irish, but after a few days was compelled to surrender on terms. The conduct of the local Williamites was so outrageous towards the surrendered, that Duke Schomberg was necessitated to issue a proclamation against acts, which as a soldier he would not countenance. A cotemporary pamphlet, entitled, *Great News from Duke Schomberg's Army*, may be, as Mr. Benn (*History of Belfast*) remarks, an undisguised epitome of the general conduct. "They, that is, King James's party, marched out from Carrickfergus, a regiment of Dutch before them, and Captain Thomas Prevost, with thirty horse, behind, to convey them past Lisburn, but in spite of him and his horse the country fell upon them and took their arms. The women, likewise, fell upon their trulls and unrigged them of everything they had on. I saw a townswoman come up to one Eveline, and cry—'You, this is my gown; off with it.' Another cried—'This is my petticoat; off with it.' A third, with open mouth, swore the smock was hers, and a little girl cried the hood upon her head was hers also. So they fell to it, who

could get their own first, and to tearing they went, so that gown, petticoat, smock, hood, though good clothes, were not worth two pence by the time they had been torn off, so that Eveline ran about naked, crying 'O ye, 'O ye,' and we did suppose that by the time they passed Lisburn, which is seven miles from Belfast, they would have nothing left but their lives." Could this have been the Belfast mob of 1689?—*Pinkerton MSS.*

We have no account of how the Catholics of Down and Antrim fared in those days, but the excited state in which the Protestants were kept by the gentry, who feared lest the descendants of the old Irish would reclaim their former lands, must have produced terrible effects when now their party were completely successful. The treatment which the prisoners of war received between Carrickfergus and Lisburn, and the following stray notes, collected by Mr. Pinkerton from letters in the British Museum, are indications of the sufferings of the Catholics from the infuriated mob and the soldiers recently enrolled in Ulster :—

"There is a troop of Inniskilling Horse, commanded by Captain Kelling, containing fifty men, that are not regimented, but a flying party; they are upon account of no purchase, no pay; they are all chosen, brisk men, scouring several miles a night, bring in great store of cattle, and give little quarter to the Irish."

"The Inniskilling Horse—the advanced Guard—from their zealous service, and the large preys of cattle they brought into the camp, are styled *The Duke of Schomberg's Tartars.*"

"Captain Stewart, being left to manage 800 men in the Glens commanded by a natural son of the Earl of Antrim, suppressed and took a large prey of cattle from them."

"Colonel Hastings' regiment lies at Belfast, part of which has lately taken abundance of food out of the rebels' hands; they have taken 1,800 cows from them during the last two months."

"A priest and two others were arrested at Belfast as spies, and brought before Schomberg. He generously set them at liberty, desiring them to go with all haste to King James, and say that he (Schomberg) was on his way to visit the King at Dublin."

"The army of Schomberg spent a great deal of money in the North, and a great deal was made by buying the cattle taken by the soldiers as preys. Vast preys were taken. Several of the Scottish merchants, that used before the late war to beat upon the hoof, after a pony laden with pedlar's goods, to fairs and markets, became owners of ships at sea and warehouses crammed with goods."

Dr. Gorges, Schomberg's secretary, bears out the misconduct which the brave old warrior had to put up with at the hands of the rustics who had rallied around his standard. Disregard to proclamations, and indiscriminate plunder of the entire country, they seemed to claim as a reward for their adherence to the new King. William landed at Carrickfergus on the 14th of June, 1690, and immediately moved on to Belfast, which he entered by the North Gate, amid shouts of "God bless our Protestant King. God bless King William." He issued a manifesto, "Given at our Court at Belfast, the 19th of June, 1690, in the 2nd year of our reign." In this his army is commanded to abstain from the slightest plunder, pillage, or extortion, and to duly pay the people, through whose country they were about to pass, for whatever they might require. William and his army moved southwards from Belfast, and

important events followed which belong more to the general history of Ireland. The party now dominant in the North constituted a court, which attainted many of the more conspicuous adherents of James II. That Court sat in Banbridge, in October, 1691. The following priests belonging to Down and Antrim were among the attainted :— Edmund O'Moore, of Glenarm ; Edward O'Doran, of Kilcoo ; Bryan O'Flynn, of Drumgath ; Manus O'Fegan, of Clonallon ; Patrick O'Fenin, of Knocknagar (Walshestown) ; John O'Hillan, of Annaghlonge ; Murtagh O'Lavery, of Magheralin ; James Bane McOwen, of Magheralin ; William O'Laverty, of Saul ; Donald Mucleboy (McAvoy), of Clonduff ; Dominick Mucleboy, of Clonduff ; James McMullen, of Killypea ; Edward Magennis, of Tullylish ; Patrick O'Pray, of Little-Ards ; and Hugh O'Shiel, of Drumgoolan.*

Down and Connor during all this eventful period had no bishop. We have seen that in the synod of Ardpatrik, held in 1678 ; Down was represented by its Vicar-General, Patrick O'Bruin (Burns), and Connor by its Vicar-General, Patrick O'Mulderg, who continued to rule the diocese of Connor till his death, when he was succeeded by a Vicar-General called Quilan. In the Roman documents, examined by Dr. Brady, Quilan seems to be M'Quillan, and he is probably the Felix M'Killy, entered as a priest of the diocese of Connor in Dr. Plunket's list of 1670, and from his position in that list he must have been ordained several years before 1662 ; he died in 1692, and was succeeded in

* It is remarkable that all these fifteen clergymen were registered in 1704 for the same parishes, except O'Doran, O'Flynn, O'Fenin, M'Owen, Donald Muchleboy, M'Mullen and Magennis. In the list of 1704, the initial 'O' is omitted from most of the surnames.

the office of Vicar-General of Connor by Cormac Shiel. This clergyman was parish priest of Dunean; he was born in 1649, was ordained in 1662 at Clonmacnoise by Dr. Anthony Geohegan, whom he styles Bishop of Clonmacnoise, though the bishops had been translated in 1657 to Meath; but it is probable that he continued for some time to reside in, and to administer for some years, his former see. Father Cormac Shiel resided in Feevagh; he was registered in 1704, and died in 1708.

Patrick Bruin (Burns) at the synod of Ardpatrick, in 1678, not only represented Down as its Vicar-General, but he was proctor for Henry Mackey, Vicar-General of Dromore. There seems little doubt that Patrick Bruin was a priest of the diocese of Dromore; his name does not occur in Primate Oliver Plunket's list of the priests of Down and Connor of 1670, which is almost conclusive that he was not a priest of the diocese. He administered Down till 1701. There can be little doubt that he is the person referred to in the following document, preserved in the State Paper Office, Dublin. It is a return signed by the Lord Chief-Baron, Robert Doyne—"An account of such Regulars and Popish Persons as have been brought before me in the several Circuits, which I certify to the House of Commons, in obedience to their order of the 5th of October, 1708." It contains the following entry:—

"County of Down. Summer Assizes. 1698.	Patrick Brin.	Presented Titular Archdea- con of Dromore. Tried for the same, and acquitted."
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In order to understand this charge it is necessary to refer to the Act of Parliament, 6 Wm., cap. 26, which enacts that "All Popish Archbishops, Bishops, Vicars-

General, Deans, Jesuits, Monks, Friars, and all other Regular Popish Clergy, and all Papists exercising any Ecclesiastical Jurisdiction, shall depart this Kingdom before the 1st day of May, 1698; and if any of them shall be at any time after the said day within this Kingdom, they shall be imprisoned, and remain there until they be transported across the seas, out of the King's dominions, wherever the King, his heirs, or successors, or civil governors shall think fit; and if any so transported shall return again into this Kingdom, then to be guilty of High Treason, and suffer accordingly." It directs that all such Popish Archbishops, &c., shall, before the 1st day of May, repair to the city of Dublin, Cork, Kinsale, Youghall, Wexford, Galway, or Carrickfergus, and there remain until there shall be conveniency of shipping for their transportation. Each of them was to give in his name to the chief magistrate of the port, who was to return an account of it to the Clerk of the Council within ten days. This Patrick Brin, who did not go to Carrickfergus and request the Mayor to transport him, would now be named Burns. In other documents he is named O'Bruen. He administered in the Diocese of Down as Vicar-General to 1701, when death seems to have summoned him before a Judge more impartial than Robert Doyne. He may, however, be the *Patrick Byren* who, in 1704, was registered as "Popish Priest" of Drumgooland and Clonduff, in the Diocese of Dromore, and was ordained in 1666. In 1701, Richard Magin, who had been formerly Vicar-General of Dromore, was appointed Vicar-Apostolic of Down. In a short account of Down and Connor, which appeared many years ago in one of the Dublin newspapers, and was apparently written by Dr. Moran, it was stated that Richard Magin

administered the Diocese of Down till his death in 1710, but that appears very improbable. His name does not even appear among the priests registered in 1704, and Dr. Brady says that Patrick Brin was succeeded by "one Lea, who, in 1704, was made Vicar-General of Connor also."

In an account of the Romish Clergy, in 1698, communicated by Captain South to the *Philosophical Transactions* (Vol. XXII.), it is stated that there were in the county of Down four Regulars and fifteen Secular priests; but it is obvious that Captain South had not the means of finding out the exact number of priests in the county. It is likely that he is more accurate regarding the population of the Kingdom in 1698, which he estimates at 1,034,102. We have, however, "A List of the Names of the Popish Parish Priests throughout the several Counties of the Kingdom of Ireland; together with their Number in each County—Places of Abode—Age—Parishes of which they pretend to be Popish Priests—Time of their Receiving Popish Orders—Places where they Received Orders—From whom they Received the same—and also the Sureties' Names that entered into Recognisance for the said Priests. Dublin, Printed by Andrew Crooke, Printer to the Queen's Most Excellent Majesty, on the Blind Key. 1705." This has been reprinted in Battersby's Catholic Registry; but the reprint contains numerous inaccuracies. The portion of it relating to the Counties of Antrim and Down has been carefully compared with the original edition.

COUNTY ANTRIM.—A list of the Names of the Popish Parish Priests as they are Registered at a General Sessions of the Peace, held for the said County of Antrim, at Carrickfergus, the 12th of July, 1704, and were since Returned up to the Council Office in Dublin, pursuant to a Clause in the late Act of Parliament, intitled “An Act for Registering the Popish Clergy.”

Popish Priests' Names.	Places of Abode.	Parishes of which they pretend to be Popish Priests.	Year orders read.	Places where they received orders.	From whom they received them.	Sureties' Names that entered into recognisance for such Priests according to the said Act.
Phelomy O'Hanill	Derry-agh	Belfast, Derriagh, and Drum	1667	Dublin	Oliver Plunket, Titular Primate, Armagh	Conway Courtney, Aghalee, said county, Gentleman, £50. Hugh Hamill, Carrickfergus, said co., yeoman, £50.
Irial O' Hughian	Glinavy	Glenavy, Killed, Camlin, & Tully-ruske	1667	Brussels	Edmond Reily, Titular Primate, Armagh	Richard Horsman, Belvidere, said co., gentleman, £50. J. O'Drari, Ralow, said co., gentleman, £50.
Nicholas Tranlavy	Ballinderry	Ballinderry and Magheregall	1669	Navan	Patrick Plunket, Titular Bishop of Meath	Conway Courtney, Aghalee, said co., gentleman, £50. Humphrey Clark, Ballinderry, said co., gentleman, £50.
Walter Linn	Lough-gell	Loughell, Clogh Kil-ratis, Grange of Killagarry, and part of Skirry	1673	County of Down	Daniel MacKay, Titular Bishop Down and Connor	Richard Horsman, Belvidere, said county, gentleman, £50. T. Stewart, Ballymoney, said co., gentleman, £50.

Henry O'Diffin	Aghoghell	51	Aghoghell	1678	Ardpatrick	Oliver Plunket, Titular Primate Armagh	Francis Hume, Agoghell, said county, gentleman, £50. Wm. Adaire Bally-monstragh, said county, gentleman, £50.
Neale O'Neale	Gallynagh	41	Finvoy, Rashuruch, and Ballimony	1688	Kilkenny	James Pheland, Titular Bishop, Ossory	Cornelius O'Cahan, Ballimony, said county, gentleman, £50. Francis Hume, Agoghell, said county, gentleman, £50. Nicholas Lawless, Lisburne, said county, gentleman, £50. Henry Dymond, same, said county, £50.
Patrick Dornan	Blaris	48	Blaris, alias Lisburne, Magherameek, & Crumlin	1678	Ardpatrick, Lishue	Oliver Plunket, Titular Primate	Francis Andrews Carneckcerne, said county, gentleman, £50. Francis Hume, Agoghell, said co., gentleman, £50.
Christopher MacVagh	Ballymagarry	50	Dunluce	1687	Kilkenny	James, Titular Bishop Ossory	Wm. Schaw Garway, Esq., £50. Alex. M. Manus, Ballybeg, said county, gentleman, £50.
Patrick O'Hamill	Lead	40	Lead and Arclunish	1692	Craignashure	Titular Bishop, Ossory	Robert Nicol, Agoghell, said county, £50. Alex. M'Manus, Ballybeg, said county, gentleman, £50.
Patrick MacGarry	Armoyn	34	Armoyn, Ramone, & Ballintoy	1694	Kilkenny	James Pheland, Titular Bishop, Ossory	Robert Nicol, Agoghell, said county, £50. Alex. M'Manus, Ballybeg, said county, gentleman, £50.

Popish Priests' Names.	Places of Abode.	Parishes of which they pretend to be Popish Priests.	Year orders recd.	Places where they received orders.	From whom they received them.	Sureties' Names that entered into recognizance for such Priests according to the said Act.
John MacGinn	Ballyclugg	Ballyclugg, Skirry, and Racavan	1687	Ardpatrick	Oliver Plunket, Titular Primate, Armagh	Francis Hume, Agoghbell, said county, gentleman, £50. John Williamson, Lismary, said county, gentleman, £50.
Patrick O'Skullin	Ballyskullin	Ballyskullin and Termineny	1688	County Galway	Tede Cogh, Titular Bishop, Clonfert	Samuel Shennan, Antrim, said county, gentleman, £50. Alex. M'Manus, Ballybegg, said county, gentleman, £50.
Cormick O'Sheale	Feevagh	Dunene, Cranfield, and Grange	1682	Crimacose	Anthony Coghgan, Tit. Bishop of Crimacose	Bryan O'Neill, Derryulagh, said county, gentleman, £50. Patrick O'Sheale, Grogan, said county, gentleman, £50.
Edmond Moore	Glenarme	Teigemacrevan, Rallow, Killwaghtis, and Carrickfergus	1689	Ardpatrick	Patrick Plunket, Tit. Bishop of Meath	Samuel Shennan, Antrim, gentleman, £50. Henry Dun, Carrickfergus, yeoman, £50.
Daniel O'Mulhollan	Magherilian	Drumalle, Antrim, Donegore, and Shealewooden	1687	Kilkenny	James Tylan, Tit. Bishop of Ossory	Samuel Shennan, Antrim, gentleman, £50. John M'Donnel, Meanwall, said co., yeoman, £50.

Pat. M'Il- murry	Aghalee 47	Carne, Aghalee, and Aghagallon	1679	Ardpatrick	Oliver Plunket, Titular Primate of Armagh	Henry Magill, Aghagal- lon, said county, gentle- man, £50. David Mac Lerinon, Cranfield, said county, yeoman, £50.
D. Mac Lerinon	Cran- field 32	Without a parish	1697	County Gal- way	The Titular Arch- bishop of Tuam	Daniel O'Hara, Creggan, said county, gentleman £30. David MacLerinon, aforesaid, £50.
Bryan O'Mulde- ragh	Grange 62	Culllectram and Grange of Bally- spollan	1666	County Long- ford	Patrick Plunket, Tit. Bishop of Ardagh	James Allison, Sharvogh, said county, yeoman £5. John Raiford, An- trim, merchant, £50.

COUNTY OF DOWN.—A list of the Popish Priests as they were registered at a General Sessions of the Peace held for the said County, at Downpatrick, the Eleventh day of July, 1704, and were since returned up to the Council Office in Dublin, pursuant to a clause in the late Act of Parliament, intituled "An Act for Registering the Popish Clergy."

Popish Priests' Names.	Place of Abode.	g s d	Parishes of which they pretend to be Popish Priests.	Year orders recd.	Place where they received orders.	From whom they received them.
John O'Bern	Creeva- rigan	39	Kilmore, Tavnan- ceve, Magheradroll	1688		James Phelan, Bishop of Ossory
Dennis Ballina- leeve	Ballina- leeve	54	Ballyniltier	1671		Oliver Plunket, Pri- mate of Armagh
James Hanna	Lerale	48	Killiclosh	1685	Flanders	James, Archbishop of Cambray, Flanders

Popish Priests' Names.	Place of Abode.	Page	Parishes of which they pretend to be Popish Priests.	Year orders recd.	Places where they received orders.	From whom they received them.
James Lea	Ballygalbegg Tamery	45	Down	1684		Henry, Bishop of Angers, France
Bryan Fegan		56	Dromgath	1668		Pat. Plunket, Bishop of Ardagh
Patrick Prey	Ballyphillip	57	Rallyphillip	1671		Oliver Plunket, Pri- mate of Armagh
Owen O'Mullen	Slevnisk	64	Killinegannin	1666		Pat. Plunket, Bishop of Ardagh
Patrick Hagan	Dromee- near Maghera	49	Maghera & Kilcooe	1683		Thady Keogh, Bishop of Clonfert
Hugh Shelle	Carbett	50	Magherally & Gar- vagh	1674		Daniel Makey, Bishop of Dromore
John Hillen	Arbrin	55	Anahone, Drombal- lkoney & Garvagh	1673		Dan. Makey, Bishop of Down and Connor
Patrick Dornan	Lishaw	48	Crumblin, Bleairisal- ias Lisborn, and Magheranesk	1678		Oliver Plunket, Arch- bishop of Armagh
Mortagh O'Lawry		53	Maglerlin and Dro- more	1673		Dan. Makey, Bishop of Down and Connor
Naile	Tullery	56	Kilcooe and Killy- negan	1670	Ballyvark County of Lowth	Oliver Plunket, Arch- bishop of Armagh
M'ilboy Patrick	Ballyna- gally	54	Killandreas & Inch	1666	Slevnisk, County of Down	Dan. Makey, Bishop of Down and Connor

James M'Danell	10	Dromen- titan	36	Aghaderg, part of Donaghmore	1692	Pat. Russel, Arch- bishop of Dublin
James M'Gee	11	Ballyori- gan	37	Arglass	1694	William Dutton, Bp. of Ossory
William Leverty	12	Kerene- cas	60	Saul and Ballie	1666	Pat. Plunket, Bishop of Ardagh
Peter Smith	13	Ballynt- leve	32	Ballie	1696	William Dutton, Bp. of Ossory
Neile Burne	14	Bally- wary	54	Seapatrick, Tully- lish & Donaghclony	1671	Dan. Makey, Bishop of Down and Connor
Patrick Burne	15	Tivene- daragh	51	Lohanialand	1677	Pat. Tirrel, Bishop of Clogher
Murtagh Keaghy	16	Dun- durk	42	Anaghell	1697	William Dutton, Bp. of Ossory
Cormac O'Huyre	17	Donagh- more	55	Donaghmore	1672	Oliver Plunket, Arch- bishop of Armagh
Daniel Lea	18	Bally- narry	54	Dunford	1670	Oliver Plunket, Arch- bishop of Armagh
Patrick Byren	19	Magher- magoe	61	Drumgaland & Clan- duffe	1666	Pat. Plunket, Bishop of Ardagh
Daniel Doran	20	Dromorea	46	Killkeel and Kill- croy	1678	Thady Keogh, Bishop of Clonfert
Manus Fegan	21	Tun- naghree	52	Clonallen	1685	Oliver Plunket, Pri- mate of Armagh
Darby Makey	22	Levally- reagh	56	Dromaragh and part of Magheradroll	1682	Pat. Plunket, Bishop of Ardagh
Richard MacTegart	23	Lisbane	54	Arkeep	1673	Dan. Makey, Bishop of Down and Connor
Edmond Magredy	24	Drum- nagh	48	Drumea	1698	Thady Keogh, Bishop of Clonfert
Dominick M'Ilboy	25	Green- ane	46	Clanduff and Newry	1682	Dominick MacCoehy, Bishop of Elphin

The cause of the registration of the clergy is explained by the Act of Parliament which required it. It says:—
“Whereas, two Acts lately made for banishing all Regulars of the Popish clergy out of the Kingdom, and to prevent Popish priests from coming into the same, may be wholly eluded unless the Government be truly informed of the number of such dangerous persons as still remain among us.” To remedy this it was enacted that every priest shall register himself and shall find two sureties each in £50, “that every such Popish priest shall be of peaceable behaviour, and not remove out of the county where his place of abode lies into any other part of the Kingdom;” and any priest who should not register himself was to be committed to the common jail, there to remain without bail or mainprize till he should be transported. It moreover enacted that every apostate priest was to receive £20 per annum, and this sum “should be levied on the inhabitants of such county, city, or town where such converted priests did last officiate or reside.”

These lists do not contain the names of any bishop, dignitary, or regular clergyman, for such ecclesiastics were proscribed and commanded to transport themselves beyond the sea. The County Down list contains the names of the priests resident in that county, both those of the diocese of Down and those of the diocese of Dromore. In the County of Down there were registered 30 priests, 12 of whom belonged to the diocese of Dromore, and 18 to that of Down. It is worthy of remark that John O’Bern registered himself as priest of “Kilmore, Tavnaneve (Saintfield) and Magheradroll,” because at that period the townlands belonging to the ancient chapelry of Magheratimpany were included in the civil parish of Magheradroll, though belonging to the

diocese of Down. The local tradition that these townlands belonged to the diocese of Down in the middle of last century is still preserved (see vol. I., p. 95), and in the Protestant arrangement Magheratimpany belonged to the diocese of Down in the reign of James I., for by the charter of 1609, it is attached with the other chapels in the present parish of Loughinisland to the precentorship of Down Cathedral. It was necessary for Father O'Bern (Burns) to register himself priest of Magheradrool, for according to law, a priest was liable to transportation if found outside the parish for which he was registered. The truth of this statement is still further borne out by the fact that Father Darby Makey, a priest belonging to the diocese of Dromore, registered himself as priest of "Dromaragh, and part of Magheradrool." For some exigency of the time which we cannot now explain, Daniel Doran who resided in Drumrea, a townland belonging to the parish of Kilbroney in the diocese of Dromore, registered himself as priest of "Kilkeel and Killcrouney (Killbroney)." In the county of Antrim, eighteen priests registered themselves, of whom four belonged to the diocese of Down, namely, those of the parishes of Derryaghy, Glenavy, Ballinderry, and Blaris. As, however, Father Patrick Dornan of Blaris or Lisburn, registered himself in both counties, because his parish extended into both counties, there were consequently, at that period, twenty-two priests registered for the diocese of Down. In the county of Antrim, fourteen priests were registered for parishes in the diocese of Connor, and in the county of Derry, Daniel M'Grath residing in Ballyaghran, was registered as priest of "Ballyaghran, libs. of Coleraine," received orders in 1694, in county Galway, from "Mauritius, Donnellan Tit., Bp. of Clonfert," and was bailed by "Philip

Sullivan, City of Londonderry, Innkeeper, and Daniel M'Swine, same, Gent." At the same time, Cornelius M'Laughlin, registered himself as priest of "MacCosquin, Killowen, Coleraine, and Drumboe." There were therefore, sixteen priests registered as officiating in the diocese of Connor, but it is not improbable, that one or both the priests registered in Derry, belonged to the diocese of Derry, and had faculties, on account of the requirements of the time, to officiate in the part of the diocese of Connor contained in the Liberties of Coleraine. Several of the registered priests were no doubt curates, but they were registered simply as "Popish Priests," for the Act of Parliament enacted, "That no parish priest shall keep or have any Popish curate, assistant, or coadjutor."

After the death of Cormac Shiel, in 1708, the diocese of Connor passed under the administration of the Vicar-General of Down, Daniel Lea (MacAlea); and even in 1704 there was an attempt made to confer on him the administration of that diocese. At his death in 1710, James Shiel became Vicar-General of Connor, and held that office till 1714. He claimed also in 1710, to be Vicar-General of Down, but another was appointed to administer Down. He was the James Shiel who in 1717, became Bishop of Down and Connor.

The Diocese of Down, we have seen, was placed, after the death of Father Patrick Brin, or Burns, under the administration of Father Lea. He was, no doubt, the James Lea (M'Alea) who in 1704 resided in Ballykilbeg, and was then 45 years of age, and "Popish Priest" of Down—the mensal parish of the bishops. He was ordained in 1684 by Henry Bishop of Angers, where probably he studied. After the death, in 1708, of Cormac

Shiel, Vicar-General of Connor, Father Lea became Vicar-General of both dioceses, which office he held to his death, in 1710. Archdeacon Hannat succeeded as Vicar-General of Down, and appears as such in October, 1710. He is registered in 1704 under the name of James Hanna (the name Hannat throughout Co. Down has assumed the modern form Hanna), as "Popish Priest" of Kilclief. He was then 48 years of age, and had been ordained in 1685 in Flanders, by James Archbishop of Cambray, where probably he studied. After the re-arrangement of the Cathedral Chapter, by De Courcy and Malachy III., Bishop of Down, up till the Disestablishment of the Catholic Church, the Archdeacon of Down was invariably parish priest of Kilclief, and in the 18th century there are several instances where the parish priests of Kilclief enjoyed the same dignity. When Archdeacon Hannat became Vicar-General it would seem that he took possession of the mensal parish of Down, and resided, according to tradition, near the Black-bush well in the townland of Castlecreen, which, with three other townlands, at present incorporated in the parish of Bright, were then annexed to the parish of Down. It was said that he was popular with the local gentry, or, as the story was told more than fifty years ago, "he used to treat the Down Hunt," which in the beginning of the last century was an excellent plan for a parish priest to make friends of the mammon of iniquity. Archdeacon Hannat probably returned to his own parish when he ceased to be Vicar-General.* He does not appear to have held that office more than a year, for in October,

* For an account of his transportation, and of the exasperation of the people against the priest-hunter who seized him, see *Vol. II. Appendix, p. xlviii.*

1710, a petition from the clergy and laity was forwarded to Rome praying that Terence O'Donnelly, who had governed Down for many years as a Vicar-General, might be appointed "as pastor" (Brady), that is, bishop. On the 10th of August, 1711, O'Donnelly was appointed Vicar-Apostolic of Down. This Vicar-Apostolic was a brother of Dr. Patrick O'Donnelly, Bishop of Dromore. From the death of the Primate, Dr. Dominic Maguire, who died in exile in Paris, in 1707, with the exception of Dr. Hugh MacMahon, Bishop of Clogher, who was appointed in that year, Dr. O'Donnelly was the only bishop in the province from 1707 till 1713. Being, therefore, Vice-Primate, because he was senior-suffragan, the appointment of the vicars-general in Down and Connor, as well as the administration of confirmation, in the diocese devolved during all that time upon him. Dr. O'Donnelly was præconized on the 1st of July, and appointed on the 22nd of July, 1697, to the See of Dromore. In the *Consistorial Acts*, published by Dr. Brady, he is described as born of noble parents, in the Diocese of Armagh, and as being then (1697) about fifty years of age, and Vicar-General in the City and Diocese of Armagh. On the 28th of March, 1707, the Propaganda granted 100 scudi (£25) for relief of Bishop O'Donnelly, who was then in prison in Dublin on a charge of high treason, and was in danger of exile or death. In what a terrible state was the Church in Ulster in 1707. The Bishop of Dromore in a dungeon in Dublin; Armagh deprived of a bishop since the flight of Dr. Maguire, in 1692; Meath without a bishop since Dr. Patrick Tyrrell was put to death by the Williamites in 1692; Clonmacnoise without a bishop since 1688; Derry without a bishop since the death of Dr. Bernard O'Kane, about 1690, for Dr. Fergus

Laurence Lee, though appointed in 1694, died in Rome when he was preparing to come to Ireland ; Raphoe had no bishop since 1661 ; and Down and Connor since the end of 1673. Dr. Hugh MacMahon was appointed on the 15th of March, 1707, to Clogher, which had no bishop since 1689. He wrote on the 6th of October, 1700, to the Internunzio at Brussels informing him that he had succeeded in reaching Dublin, after many difficulties and dangers. In the year 1713 Dr. MacMahon, then Bishop of Clogher, afterwards Archbishop of Armagh, presented to the Sacred Congregation an account of the state of the dioceses of province of Ulster. The following is the part of the report which relates to this diocese :—

“ The See of Down, to which from time immemorial was by Apostolic authority, united the Church of Connor, has been deprived of the consolation of a pastor since the death of his Lordship, Daniel Makey, forty years ago or thereabouts. The Vicarate of these Sees has lately been by Apostolic diploma intrusted to the brother of the Bishop of Dromore, Mr. Terence O'Donnelly, a good man, and of unblemished life, as all say who have known him these twenty-three years, in which he lived in France, first as chaplain of the King's army and afterwards as confessor of nuns. For these reasons he may be considered as a fit person to be promoted to those Sees ; but without in the least derogating from his merits, I may be permitted to say, that Father James Shiel, of the Order of St. Francis, born of a respectable family, in the diocese of Down, is deserving of the greatest consideration. After he had finished commendably his higher studies in Rome, and taught in Prague, he was sent by his superiors into his native country, and then, as guardian, he presided over the mission until, in the year 1698, when the regulars were proscribed, he was compelled to sail to France, thence withdrawing into Scotland, he was for some years actively engaged in missionary work. At length he returned to his native land, and having been registered as a secular priest, he has, for more than ten years, with indefatigable zeal, served not only the parish of which

he has the charge, but the entire diocese and adjacent ones, strengthening the faithful and confounding the heretics by word of mouth and by a printed book of controversy. He is, moreover, everywhere conspicuous for sweetness of manner, and is very popular with his fellow-subjects and others, in whose opinion he could deservedly be raised to the government of those Sees. They are situated along the shores of the sea nearest to Scotland and are ruined by the inroads of the Scotch. After Armagh, they very much stand in need of the consolation of a Pastor more than the other churches of the kingdom.

In an other part of this letter, Dr. M'Mahon suggests—
“If it happen, that Father James Shiel be promoted to the See of Down, then Mr. Terence O'Donelly could be placed as bishop over the church of Derry.” Other passages in Dr. M'Mahon's letter depict to us in the clearest light the terrible persecution to which the Catholics of Ireland were then subjected. Any person, he says, entertaining in his house a bishop or dignitary, is subject to the confiscation of all his goods and to imprisonment for life, while he, who denounced to a magistrate a bishop or a dignitary, is rewarded with £100. When going through his diocese for the purpose of administering confirmation he frequently changed his dress and name, lest a description of him would be sent from one place to another; but what, in his opinion, was the greatest of all dangers, was the thoughtlessness of servant maids, who would, without intending any harm, tell in their masters' houses something that had occurred at the confirmations. He tells that his priests were so poor, that some of them had not eaten fleshmeat for four or five months. When anything was stolen at night from a Protestant, and he swore that he believed that it was stolen by a Papist, an order was thereon issued to levy the amount of the theft from the Papists of the parish, and the priest

was thrown into jail until the amount was paid. Frequently Protestants, from whom nothing was stolen, availed themselves of this means for obtaining money. He says that during the Lord-Lieutenancy of Wharton, the priest-hunters were so encouraged that they frequently insinuated themselves among the congregations; and the priests were necessitated to cover their faces with a cloth when celebrating Mass, or to celebrate Mass in a covered place, into which only the Mass-server and the priest were admitted, and the congregation only heard the priest's voice. He also tells that on one occasion when going to the island in Loughderg, where immense crowds assembled every year to receive the sacraments, he travelled as a merchant from Dublin, and received very hospitable entertainment at a minister's house.

Father Terence O'Donnelly, we have seen, was appointed Vicar Apostolic of Down, on the 10th of August, 1711, and on the 4th of February, 1714, of Connor also. In the meantime Dr. Hugh MacMahon was translated from Clogher to Armagh and the Holy See, acting on the advice which he had already given, conferred Down and Connor on Father James Shiel, or O'Shiel.

DR. JAMES O'SHIEL, A.D., 1717.

Dr. Shiel, or O'Shiel, according to tradition, was a native of Cranfield or its immediate vicinity, in the County of Antrim. His early history is sketched in the letter already referred to, written in 1714, by Dr. Hugh M'Mahon, Bishop of Clogher, to the Propaganda. From it we learn that he was born of a respectable family in the diocese; that he became a Franciscan *Strictoris Observantiae*; completed his clerical studies in Rome; taught afterwards in Prague, until he was sent by his superiors to Ireland, where he was

appointed Guardian of one of the convents of his Order. In 1698, when the regular clergy were proscribed, he sailed to France and thence to Scotland, where for some years he laboured as a Missionary; he then returned to Ireland where, having been registered as a secular priest, he not only officiated in the parish placed under his care, but extended his zeal for more than ten years to the whole diocese. Dr. M'Mahon was certainly mistaken in saying that Father O'Shiel was registered as a secular priest. The only registration was in the year 1704, when the only priest in the diocese of that surname was *"Cormac O'Sheale," who resided in Feevagh, and was registered as "Popish Priest" of Duncane, Cranfield, and Grange. He was, however, a much older man than the Bishop, for in 1704, he was 65 years of age. This Cormac O'Shiel was Vicar-General of Connor, from 1692 till his death in 1708. Father James wrote a *reply to Dr. Jennings's Challenge*, a controversial work, which he published at Dublin, in October, 1699. It was in Octavo; he also published another work entitled "A Treatise which clearly sheweth the only religion that is

*Mr. Peter Shields of Altmore, in the parish of Pomeroy, in whose family is retained a tradition that they are descended from a brother of the Bishop, informs me that the Bishop's family resided at Cranfield. I suspect however, that it was in the vicinity of Cranfield, at Creggan, where dwelt "Patrick O'Sheale, Gentleman," who, at the registration of priests in 1704, bailed in £50, Cormac O'Sheale, Popish Priest of Duncane, Cranfield and Grange. Among those mentioned by Charles II, in his Declaration, that they were to be restored to their former estates without being put to further proof—"such as continued with us, or served faithfully under our ensigns beyond the seas," is "Captain Charles O'Shiel in the Co. Antrim." In Ware's Writers, by Harris, it is stated that Dr. Shiel was a native of the Co. Down. That statement is contradicted by tradition.

truly conformable to the express Word of God." A sixth edition of this work was published in London, in 1733 ; it also was in Octavo. In 1710, he became Vicar-General of Down and Connor, and though Father Terence O'Donnelly was appointed Vicar-Apostolic of Down, on the 10th of August, 1711, and on the 4th of February, 1714, of Connor also, he seems to have acted as *Locum-tenens* under him. In the vellum manuscript of the Chapter—Acts of the Franciscans now preserved in their convent of Drogheda, *V.A.P. Fr. Jacobus Shiel* is entered as having been elected Guardian of the Franciscan Convent of Down, at the Chapters held November 9th, 1705, November 13th, 1706, and May 8th, 1708. He was therefore Guardian continuously from November 19th, 1703, till October 12th, 1709, of the Down Convent of his order, which at that time, was in *Loco Refugii* on a lonely hill-side in the townland of Drumnaquoile—(See Vol. 1. p. 74.)—about four miles from Castlewellan. He ceased to be Guardian towards the close of 1709, probably because at that time his services were required as Vicar-General. On the 13th of October, 1714, he was re-elected, and seems to have held the office till the following Chapter, held May 10th, 1716. According to the official vellum manuscript, he was again elected Guardian of Down Convent at the Chapter, held on the 16th of October, 1717, where he is described as "*V.A.P. Fr. Jacobus Shiel, S.T., Lector.*" Among the State papers preserved in the Record Office, Dublin, are the Acts of the Franciscan Chapters held in Dublin in the years 1717, 1720, 1724, and 1729. These were secured for the Government by Stratford Eyre, Sheriff of the County of Galway, in a raid which he made on the Franciscan friary of Meelick. It is curious that the Record Office paper differs from the official manu-

script of the Franciscans by substituting Bernard Cassidy instead of James Shiel in the guardianship of Down in 1717, and placing James Shiel as Guardian of Carrickfergus, though the vellum manuscript enters Anthony Conmay as the Guardian of Carrickfergus appointed at that chapter.

Down and Connor, since the death of Dr. Mackey, on the 24th of December, 1673, had been administered by vicars-general or vicars-apostolic. At length the Pope, at the urgent request of Dr. Hugh MacMahon, who had now been translated from Clogher to the Primacy, gave to the diocese the consolation of a pastor. Dr. Shiel, in a letter to the Internunzio at Brussels, states that he received the brief of his appointment on the 3rd of November, 1717. He was consecrated on the 23rd of the same month, "in loco opportuno," by Hugh (MacMahon), Archbishop of Armagh, assisted by Edmund (Byrne), Archbishop of Dublin, and Luke (Fagan), Bishop of Meath.

About this period the Jansenist heretics were striving to spread their pernicious doctrines through these countries, and in 1709 Clement XI. wrote to the four Archbishops of Ireland, warning them of the danger. Numerous books inculcating these errors were written in the English language, and it was feared that the novelty of the doctrine might have attractions for the young and inexperienced clergymen who were compelled to receive their education on the Continent. A pastoral was in consequence published on the 28th of April, 1718, by the Archbishop of Armagh and his suffragans against the doctrines of the Jansenists, solemnly avowing their acceptance of the constitution "*Unigenitus Dei Filius*," and their inviolate attachment to the See of St. Peter. The pastoral terminates:—"Dedimus in his refugiis, hac die, 28

Aprilis, 1718. Hugo,¹ Archiepiscopus Armachanus Totius, Hybernise Primas et Metropolitane, Administrator Kilmorensis; Lucas,² Episcopus Midensis; Patritius,³ Episcopus Dromorensis; Jacobus,⁴ Episcopus Dunensis; Iterum Lucas, Midensis, nomine et ex commissione speciali, Thomæ,⁵ electi Ardahadensis."

On the 27th of March, 1620, Dr. Terence O'Donnelly,† who had formerly been Vicar Apostolic of Down and Connor, was consecrated bishop of Derry *in sacello sito in loco refugii Illustrissimi Patritii, Episcopi Dromoren*, by James, bishop of Down and Connor, the very Rev. John, dean of Down, and James, archdeacon of Down, assisting. *Brady's Episcop. Success.*, p. 320. John, dean of Down, was John Armstrong, afterwards bishop of Down, and James, the archdeacon, was James Hannat (see p. 509).‡ Little is known of the episcopate of Dr. Shiel; it is, however, almost certain that while he was bishop he resided in the parish of Ahoghill (see Vol. III., p. 400), and had charge

* 1, MacMahon; 2, Fegan; 3, O'Donnelly; 4, O'Shiel; 5, Flynn; he was not appointed till the 18th of May, 1718.

† Dr. Terence O'Donnelly, Bishop of Derry, died about 1726; his remains were interred in Desertcreight, near Cookstown. It is consequently probable that he and his brother, the bishop of Dromore, were natives of that parish; they certainly were born in the diocese of Armagh.

‡ During the worst period of the persecution the Pope was frequently necessitated to grant a dispensation permitting a bishop to be consecrated by a bishop, with two dignitaries as assistants—"Cum indulto suscipiendi munus consecrationis ab uno episcopo, assistantibus duobus dignitatibus"—Between the years 1683 and 1721, eighteen bishops were thus consecrated in Ireland, and even so late as the year 1787, similar dispensations were granted for the consecrations of Dr. Costello of Clonfert, and Dr. French of Elphin.

of that parish, where he died on the 13th of August, 1724; he was interred in the ancient graveyard of Ahoghill.

DR. JOHN ARMSTRONG, A.D., 1727.

The British Museum in April, 1854, purchased from the Marquis F. A. Gualtero, certain papers which formerly belonged to the great friend of the exiled royal family, Cardinal P. A. Gualtero. One of these (f 253, b 20-313) is a transcript, made in Paris on the 18th of January, 1727, by Father John Connell, a Notary Apostolic, of a petition* signed by the clergy and some of the most respectable (*Nobiles*) of the laity of the diocese of Down, praying the Pope to confer the vacant see of Down and

* Lavins M. Ewart, Esq., M.R.I.A., Belfast, discovered the existence of this document and kindly sent me a copy. It throws a great amount of light on the darkest period of our history. The seventeen priests who sign the petition all belong to the diocese of Down, though one of them, Patrick M'Ilmurry, parish priest of Aughagallon, writes after his name *Connorensis*, as if he belonged to the diocese of Connor. He did that, however, evidently through ignorance. He was led into that mistake by finding that Aughagallon is in the diocese of Connor in the Protestant arrangement, which extends the diocese of Connor to the limits of Co. Antrim. Of all the priests registered for the diocese of Down in 1704, the intervening twenty-one years had left alive in 1725 only one, Patrick M'Ilmurry, who seems from the signature to the petition to have spent those years in the same parish, and was now in the 69th year of his age, and was probably the last survivor of those who had been ordained by Primate Oliver Plunket. Many of the other names had dropped even out of local tradition; Patrick Drumgoole was up till recently spoken of as having charge of a parish extending from the Quoile to the Long Bridge of Belfast. James Magee, Parish Priest of Ballee, may be the priest of that name who in 1704 resided in Ballyorgan, and was ordained in 1697. Eugene Magarry, P.P., Saul, died in 1763,

Connor on Dr. Armstrong. The petition was dated November 17th, 1726, and was forwarded to the Rev. George Crolly, a priest of the diocese of Down, then residing in Paris, who instructed the Notary-Apostolic to make several authenticated copies of it. The petition states that the petitioners, assembled together within the time prescribed by law, had forwarded a petition which they now repeat—

William, his brother, died, P.P., Dunsford, in the following year ; and Daniel, C.C., of Saul, in 1725, according to the Report made to the House of Lords in 1766 by the Protestant minister of Kilmegan, resided in that year in Auglisnafin, where he died. The remains of these three lie in the ancient graveyard of Dunsford, under a flat gravestone, which, eighteen years ago, was nearly covered and was much broken. On it was inscribed—

This Stone erected in Memory
Of the Rev. Daniel Magarry,
Pastor of Kilmegan, who departed
15th Jan. 1784, aged 82 years.
Also in Memory of his two Uncles,
Ye Revd. Eugene & ye Revd. Wm.,
William being Dean of Down, Bachelor
Of Arts and Doctor of Sorbon.

Daniel is known in tradition as Donal-mor. On his chalice was inscribed *Ora. pro. D. M'G., 1754*. It was brought by his grand-nephew, Father Daniel M'Garry, to Ballymena, where it still is used. Maurice M'Keaghry, P.P. Kilmegan, is unknown in tradition. Rowland Hannat, C.C. Kilcoo, is represented by tradition as having been Parish Priest of Saul, which cannot be true. His gravestone in the graveyard of the abbey of the cathedral of Down was inscribed

Here Lyeth ye Body
Of ye Reverend Rowlan
Hanet, who Departed
This Life ye 3d of Septem.
1741. Aged 47 years.

"We the undersigned clergy and nobles of the canonically united dioceses of Down and Connor, even up to this deploring the decease of our most reverend Prelate of pious memory, James O'Shiell, last bishop of Down and Connor, who died the 13th day of August, 1724, assembled together, and having in the first place implored the assistance of the Divine Spirit, have cast our eyes on the distinguished endowments of the noble man John Armstrong, Priest, Licentiate of the most noble faculty of Paris, dean of the Cathedral Church of Down, and Vicar-General of the foresaid dioceses. Wherefore, we all unanimously, when all things that should be considered were considered, have judged it right to prefer him to all others."

Cum nihil magis conducat ad unionem conservandam ac publicam Ecclesiae utilitatem procurandam, quam ut cura Cleri et populi viris doctrina et pietate conspicuus committatur, qui secundum prudentiam et sanam doctrinam moribus ceterorum invigilaverint; Nos

Bernard Tomar, P.P., is Toner in tradition, which represents him as a native of the parish of Kilmegan, and as having officiated in it. Seneca (Jenkin) Magee, P.P., Kilclief, is forgotten in tradition. The Christian name of Thomas Bern (Burns), P.P., Ballytrustan, curiously enough was a few years ago unknown in the fireside stories of the Lower Ards, while the name of his old horse was well remembered! Patrick Dagan (Dugan?), C.C., Magheradrool, is completely unknown. Charles Christian, P.P., Drumcaw, was a native of Ballyplunt, in the Catholic parish of Ballykinlar. He passed into a state of dotage about 1763. John Fitzsimons, C.C., Bright, was the son of "Parra Ban" Fitzsimons, of Ballylig, in that parish. He was afterwards P.P. of Bright; we will meet him again when treating of the episcopate of Dr. O'Doran. The eight lay gentlemen who sign the petition belong to two localities, and seem to have been requested to sign it by Daniel M'Cartan, P.P., Loughinsland, and Patrick M'Ilmurray, who probably was a native of the eastern part of the parish of Saul.

infrascripti clerus et nobiles Dunensis et Connorensis diocesum canonice unitarum, hucusque deplorantes decessum reverendissimi nostri Prælati Jacobi O Shiell Dunensis et Connorensis ultimi episcopi die decima tertia mensis Augusti millesimo septingentesimo vigesimo quarto piæ memoriæ vita defuncti, congregati ergo in unum, prius implorata divini spiritus ope, oculos coniecimus in præclaras dotes viri nobilis Joannis Armstrong consultissimæ facultatis parisiensis presbyteri Licentiati, Cathedralis ecclesiæ Dunensis decani, et unitarum diocesum prædictarum Vicarii generalis. Quapropter unanimes omnes hunc solum, spectatis omnibus spectandis, cæteris omnibus præferre judicavimus, et hoc prius intra limites temporis juris apice præscripti, sed hac vice repetitis precibus quam humiliter supplicamus ut placeat sanctissimo Patri in Christo summo Pontifici, in gratiam exigentiæ sedis vacantis, personam præfati Joannis confirmare: quo clementer concessio, nos grato animo ad pedes suæ Sanctitatis læti provolvemur. Datum hac decima Septima die Novembris anni reparatæ salutis 1726.

Dan. Macartane, Parochus de Loughaniasland.

Patricius M'Ilmurry, Parochus de Aughagallan, Connorensis.

Hugh Savage, de Drumarode.

Wm. Savage, de Dunturk.

Wm. Savage, de Murvaghcloghach.

Richard Savage, de eodem.

Henry Crolly, de St. Field.

Terence Norris, de Strangford.

Thomas Savage, de Porteferry.

Pat. Magarey, de Dunsford.

Patricius Dromgoole, Parochus de Kilmore.

Jacobus Magee, Parochus de Ballee.

Eugenius Magarry, Parochus de Saul.

Mauritius M'Keachry, Parochus de Killmigan.

Rowlandus Hannat, Vicarius de Kilco.

Rogerus Lea, Parochus de Dunsford.

Bernardus Tomer, Parochus de Kilkelle.

Jacobus Tegart, Parochus de Blaris.

Seneca Magee, Parochus de Killclife.

Thomas Bern, Parochus de Ballytrosten.

Patricius Dagan, presbyter Dunensis deserviens in parochia
Maheradrole Vicarius.

Gulielmus Magarrey, Vicarius de Kilmore.

Daniel Magarrey, Vicarius de Saul.

Carolus Christian, Parochus de Drumcaa.

Joannes Fitzsymons, Vicarius de Brigh.

Ego infra Scriptus presbyter Hibernus, Consultissimæ facultatis
Parisiensis Licentiat, publicus autoritate Apostolica Notarius
juratus, debite in Collegio Archivii Romanæ curiæ descriptus, fidem
facio omnibus quorum interest aut interesse poterit, hoc suprascrip-
tum Instrumentum conforme omnimode Esse Exemplari, seu
instrumento originali misso Ex Hibernia ad Dominum, Georgium
Crolly, presbyterum Duensem nunc Parisiis commorantem, qui
illud mihi obtulit, ut ex eo nonnulla exempla excriberem,
eque meo sigillo ac subscriptione corroborarem; Ego, itaque,
votis prædicti Domini Georgii Crolly annuens, attestor huic
exemplo fidem in judicio et extra judicium, tanquam exemplari,
seu instrumento originali, esse adhibendam, datum Parisiis hac
decima octava die mensis januarii, anno Domini millesimo septin-
gentesimo vigesimo septimo——JOANNES CONNELL.

Father John Armstrong was a native of the parish of
Aughagallon. His family belonged to the ancient sept
O'Lavery, and to the sub-denomination of it named Tren-
lavery. After the success of King William's party the
spirit of the Irish was so broken that many of them were
ashamed both of their language and of their names, which
seemed so unpronounceable to foreigners. John Tren-lavery,
or MacTren-lavery, mistranslated (see p. 471) his name
into John Armstrong.

In a list of Irish bishops, preserved among the Records
in San Clementi, in Rome, there is one dated May, 1739,
in which the Bishop of Down is entered—"D. Joann
Armstrong, 70, studuit, Paris," from which we learn that
he studied in Paris, and that in 1725, the date of the
second postulation, he was about 56 years of age. At that

period he was titular Dean of Down and Vicar-General of the diocese. He was also parish priest of Bright, or Down, as they are the only parishes whose parish priests did not sign the petition. From a letter of Dr. O'Doran, one of his successors in the See, it would seem that he was the parish priest of Down, and we know Dr. Shiel certainly did not reside in that parish.

Dr. Armstrong was appointed to the See of Down by brief, dated April 7th, 1727. *Brady's Episcop. Succession*, vol. 1, p. 274, but we have no information regarding his consecration. One of his first episcopal acts was the appointment of the Rev. John Fitzsimons, C.C., Bright, to be parish priest of that parish. He also severed from the parish of Down the townlands of Castlescreen, Ernagh, Ballynewport, and Ballylucas, and collated them to the newly-appointed parish priest of Bright, reserving, however, 40/- yearly out of them. These townlands are still incorporated in the parish of Bright, but the reserved 40/- is long since forgotten.

In the years 1730 and 1731 returns were made to Parliament by the Protestant Archbishop of Armagh, and the Protestant Bishops of Meath, Clogher, Raphoe, Derry, Dromore, Down and Connor, Ardagh, &c. On these returns a report was drawn up, entitled, "A Report made by his Grace, the Lord Primate, from the Lords' Committee appointed to inquire into the present state of Popery in the Kingdom of Ireland, and to propose such heads of a Bill as they shall think most proper for explaining and amending Acts to prevent the growth of Popery, and to secure the kingdom from any danger from the great number of Papists in the nation. To which are added an appendix, containing original papers. Dublin: Printed in 1731: and

re-printed in London by J. Oliver in 1747. In the preface of this production it is said—"Perseverance in promoting and increasing Protestant seminaries, and due execution of the laws against the Popish clergy, will, it is hoped, in the next age root out that pestilent, restless, and idolatrous religion." In this report it is stated that parcels of papers had been discovered at the Frieries of Bowlay, Athenry, Clare-galway, and Dunmore;* and according to it there were in Ireland 664 Mass houses, of which 229 had been built since the commencement of the reign of George I. ; 1,445 priests officiating, 51 friaries, 254 friars, 9 nunneries, 54 Popish chapels, 549 Popish schools. This report contains "an abstract of the returns made by the sheriffs of the several counties in the kingdom of frieries and nunneries in their respective counties, and of the number of friars and nuns in each of the said frieries and nunneries respectively." From it it appears that the Sheriff of Antrim could find neither friar nor nun, but the Sheriff of

* These were the scenes of the official labours of Stratford Eyre, Esq., Sheriff of the County of Galway, one of those men whose bigotry was up to the 1731 point. In obedience to the orders of the Lords' Committee, he proceeded to search "the reputed friaries nunneries, and seminaries in that country;" but, lest his intemperate zeal might expose him "to the wild justice of revenge" at the hands of some Galway Papist, or their still more dangerous neighbours, the Tipperary men, it was "resolved by the Lords Spiritual and Temporal in Parliament assembled that if any person or persons shall prosecute, assault, or molest Stratford Eyre, Esq., late Sheriff of the county of Galway, for anything by him done in searching for and securing the papers by him transmitted to the Lords' Committees, in obedience to their orders, such person or persons shall be deemed guilty of a breach of the privilege of this House."

Down discovered one friary and nine friars. According to "an abstract of the returns made by the archbishops and bishops from the clergy in their respective dioceses," the Bishop of Down reports that there were in his dioceses "Old Mass houses," 5 ; "Mass houses built since 1, George I.," 0 ; "Priests officiating," 45 ; "Frieries," 1 ; "Friars," 2 ; "Nunneries," 0 ; "Nuns," 0 ; "Private chapels," 0 ; "Popish schools," 4. A great number of the documents from which the Primate's report was made are still preserved in the Birmingham Tower, but unfortunately many of them have disappeared. I could not find the return made by the Sheriff of Antrim. The following returns are very interesting :—

(No. 3.)

"To the Right Honourable the Lords' Committee, appointed to enquire into the present state of Popery in the Kingdom of Ireland.

"In obedience to your Lordships' order, bearing date the 6th day of the instant November, to me directed, as Sheriff of the County of Down, requiring me to return unto your Lordships an account of what reputed Nunneries or Fryaries and what number of Fryaries are within the said County of Down, and what number of Fryars or Nuns are reputed to be in the same respectively.

"I do therefore humbly certify unto your Lordships that after the strictest enquiries I can find there is but one reputed Fryary in the said County of Down, kept at a place called Drumnacoye, in said county, within eight miles of Rathfriland, in which there is commonly reputed to be nine fryars. And that there is not in the said County of Down any reputed nunnery, nor any nuns.

"Dated at Kirkistowne, the 19th day of November, one thousand seven hundred and thirty-one.

"WILLIAM SAVAGE."

(No. 4.)

"Carriockfergus, the 13th of 9br., 1731.

"MAY IT PLEASE YOUR GRACE,—In obedience to your Lopps. of

the 6th inst., I have made a strict Inquiry concerning any Reputed fryarys and Nunerys within the corporacon, and I doe find that there is not any reputed nunerys, fryarys, nor reputed nuns or fryarys within the towne and Corporation; which is most humbly certified by, may please yr Grace, your most obedient servant,

“FRANCIS ELLIS, Mayr.”

“A RETURN TO THE LORDS’ COMMITTEE FROM THE DIOCESE OF
DOWN AND CONNOR.

“MY LORDS,—I received returns from 56 parishes, and have account of 45 priests, one monastery with two Fryars in it in the parish of Kilmogan, near the Mourne Mountains. There are but 4 schools and five Mass houses, but they say Mass upon mountains and in private houses. Mr. Armstrong takes upon him to be Bishop, and holds visitations, at which there appear great numbers, the itinerant preachers, I suppose, making part of them. There are several of those that have great concourse about them. I am told they teach Boldly that there is no salvation but in their communion.

“FR. DOWN & CONNOR.”

“Fr. Down & Connor” is Francis Hutchinson, an Englishman, who in 1720 became Protestant Bishop of Down and Connor. He resided in Portglenone House, and erected the Church of Portglenone, in which he is buried. He wrote a book on witchcraft, and an account of the Island of Rathlin. It is to be feared that the returns from the 56 parishes in which is the account of 45 priests, and from which Dr. Hutchinson made his report, are now lost. It cannot be expected that information gleaned from Protestant sources can be entirely relied upon, as every means was resorted to, in order to escape their notice, and to evade their vigilance. Hence the Sheriff of County Down reports one friary, “in which there is commonly reputed to be nine fryars kept, at a place called Drumnacoye,” and the Bishop reports “one monastery with two fryars in it, in the parish of Kilmogan.”

The Friary of Drumnacoye was the *locus refugii* of the Franciscans of Down, and there in some cabins the poor remnant of the great monastery, that had given John Duns Scotus to Scholastic Theology, kept up the traditions of better days. The monastery mentioned by Dr. Hutchinson as being in the parish of Kilmegan was a long, low house where the Dominicans carried out the rule of Villa Nova (Newtownards) when that convent had been profaned to other uses. It was about a quarter of a mile S.S.W. of Castlewellan. Its situation in the corner of a field overhanging the Burren River presented a pleasing view of Murlough shore and Slievedonard mountain; but there now remain of it only a mass of undistinguishable ruins and some medicinal herbs, which the Dominicans had once cultivated. When the Castlewellan estate passed from the family of Magennis, the Dominicans seemed to have deserted that retreat and concentrated themselves in the townland of Moneyscalp. *See Vol. I, page 39.*

To the Dominican Order, Dr. Armstrong was an attached and sincere friend, defending them in their difficulties, and protecting, as far as he could, their privileges. The Coleraine convent of that order, forwarded in 1738, a petition to the Nuncio at Brussels, complaining that the Franciscans who had abandoned their convent during the wars of the Revolution had now returned, and were interfering with the quest of the Dominicans who had maintained an uninterrupted domicile, and referred to their title of four hundred years. Dr. Armstrong had attempted to settle these disputes in 1731, and again in 1734, he published letters in avour of the Dominicans, but in 1738 he feared to brave the enmity of the Franciscans, and under these circumstances the Prior of Down (Coleraine?) prayed the Nuncio to

nominate Dr. Armstrong, the Primate, or any other prelate to adjudicate. In his letter, dated July, 1734, Dr. Armstrong says that the Franciscans would render themselves very odious "*si ulterius perturbarent Dominicanos in possessione legitimæ jurisdictionis.*" (*Notes on Down and Connor collected for Dr. Denvir by Father Peter D. Smith, of Esker, Co. Galway, which are now lost.*) During the period that Dr. Armstrong was Bishop, he lodged in the house of a respectable farmer named Patrick Mor O'Dogherty, in the upper town of Ballykinlar,* where he died in 1739. His remains were interred inside the abbey, or Cathedral, of Down. He directed that his grave should be on the north side, through humility according to tradition, because St. Patrick, Brigid, and Columbkille had been laid within the church on the south side.

DR. FRANCIS STUART, A.D., 1740.

Dr. Stuart is generally said to have been a native of the parish of Culfeightrin, where he was born about the year 1685. There is, however, another tradition that he was born at Dundermot, where his family possessed some property under the Earl of Antrim, and this tradition is to some extent borne out by his tombstone, which states that his body is interred in the family burying ground of Captain Stuart of Dundermot. Francis Stuart or Steward, at an early age, entered the Franciscan Order, a branch of which had its *locus refugu*, at the head of Glenshesk. He was sent to the Irish Franciscan College of the Immaculate

*After his death, according to tradition, the females of the house used his letters and papers as a convenient material with which to fold the flax on the "*rocks*" of their spinning-wheels. Those rock-spun papers would now be *desiderata curiosa* in the history of Down and Connor.

Conception, at Prague, in Bohemia, where he completed his studies with success. Dr. Denvir, writing to Mr. Hanna, April 3, 1846, says :—" I send you herewith a full copy of the document circulated in the usual way among the professors and students at Neo Praga on the occasion of Dr. Stuart's sustaining a thesis on the entire course of Philosophy preparatory to his obtaining the degree of A.M. As the document was printed before the day for defending the thesis had been appointed by the heads of the college, the day of the month is omitted in the copy which I have. It was inserted in manuscript in those which were delivered to the persons invited to be present at the thesis. Such has been, and such is, the custom on all occasions of this kind. Dr. Stuart retained the copy I have, printed on silk, until his death, after which it remained in the possession of his relatives until I received it from them through the present parish priest of Culfeightrin, the Rev. L. Walsh."

THESES.

*Ex universa Philosophia ad mentem Doctoris
Subtilis Johannis Duns Scoti Hiberni, quas
Sub Gloriosissimis Auspiciis Illustrissimi
Ac Eminentissimi Dom-Domini Joannis
Wenceslai S.R.I. comitis de Gallas in
Arce Campo, et Libera Turri Ducis Lucaræ
Hæreditarii Domini in Friedlandt, Reichenberg
Et Gravenstein, &c., &c. Sac. Cæs. Majest.
Glor. Memoræ Intimi actualis Camerarii
Regni Bohemice Locumtenentis et Supremi
Provincialis Mareschalli, necnon Regis
Hispaniarum Caroli III. ad Magnæ Britanniæ
Reginam Legati Extraordinarii*

*Defendendas Suscepit**Præside P. F. Patritio O'Kelly, Hiberno,**Ord. Min. S. Franc. Strict. Observ.**Phil. Professore, in Collegio Immac. Concept.**B.M.V. P.P. Hiber. Neo. Pragæ A. 1711.**Mense Aug. Die horis consuetis**Fr. Franciscus Stuart, ejusdem Instituti.**Nationis, et Collegii Alumnus.*

The following is a literal translation avoiding, as much as possible, the idiomatic construction of the original :—

“Theses from the full course of philosophy, according to the subtle Doctor, John Duns Scotus (an Irishman), which, under the Presidency of Father Brother Patrick O'Kelly (an Irishman), of the Order Minor of St. Francis of Strict Observance, Professor of Philosophy in the College of the Immaculate Conception of the Blessed Virgin Mary, of the Irish Fathers at Prague, A.D. 1711. In the month of August, on the — day, at the usual hour, Fr. Francis Stuart, of the same institute, nation, and college, student, has undertaken to defend, under the most glorious auspices of the most illustrious and most eminent lord, Lord John Wencenlaus, S.R.I. (of the Holy Roman Empire), Count de Gallas in ‘Arce Campo and Libera Turri,’ Duke of Lucara, Hereditary Lord in Friedlandt, Reichenberg, and Gravenstein, &c., &c. ; Acting Private Chamberlain of his Sacred Imperial Majesty, of glorious memory ; Lieutenant of the Kingdom of Bohemia, and Supreme Provincial Marshal ; moreover, Ambassador Extraordinary of the King of Spain, Charles III., to the Queen of Great Britain.”

This Charles III., for whom our friend of the many titles was ambassador, never was King of Spain. He was sup-

ported in his pretensions to that throne by the armies of England, which wished to deprive France of the glory and advantage of conferring the Spanish monarchy on Philip the Fifth, a grandson of Louis the Fourteenth. Philip became King of Spain, Charles became Emperor of Germany, and England obtained Gibraltar, and with it the undying hatred of the Spaniards, the effects of which we must some day feel. Wenceslaus Count de Gallas, under whose patronage the thesis was defended by Dr. Stewart in 1711 was a descendant of and inherited the honours of Count de Gallas, who succeeded Wallenstein in the command of the Imperial forces during the Thirty Years' War ; and I suspect he is the Wenceslaus, Count Sternberg, who, in the year 1700, built for the use of the college of the Immaculate Conception of the B.V.M. at Prague, belonging to the Irish Franciscans, a splendid library, and furnished it with many thousand books, collected and left to him by his brother, Ignatius, Count Sternberg. The college had been founded for Irish Franciscans of the Strict Observance by the Emperor Ferdinand II., at the solicitation of Father Malachy Fallon, a Franciscan, in the year 1631. Father Patrick Fleming, author of the "*Collectanea Sacra*," was appointed its first superior. On the 2nd of July, 1631, Fleming and five of his companions were solemnly introduced into it under the patronage of the archbishop and of the nobles of the country. On this occasion an oration was delivered on the part of the Irish Franciscans by Father Matthew Hoar. When Prague was besieged by the forces of the Elector of Saxony, Fleming and Hoar, having escaped from the city, fell into the hands of some peasants, who murdered them, Nov. 7, 1631. The college at first was small, having been purchased for 1,200 florins, but it was

soon after enlarged, and fitted to receive seventy inmates ; and on the 15th of August, 1652, the Emperor Ferdinand III. laid the foundation-stone of the college church, and contributed 3,000 florins to the building. Walter Butler, a general in the Imperial army, whose character, stained with the murder of Wallenstein, has been triumphantly vindicated in the transactions of the Kilkenny Archaeological Society by Francis Prendergast, Esq., who exhibits him in the light of an officer impelled by a stern sense of duty in a critical hour to use the best and only means remaining to him to protect his Sovereign's crown, by his will bequeathed to the college 30,000 florins, and directed £500 to be distributed among the students then resident there. In the "Gotha Genealogical Almanac" the representatives in Germany of this Butler are "the Counts Butler-Clonbough," which title they assume from an old castle called Clonboo (written in old deeds Clonbough), on the estate belonging to the representatives of the late Hugh Graham, Esq., of Belfast. The college received by bequest 9,000 florins from Andrew, Count Hamilton, a member of the same family as the Duke of Abercorn. The College of the Immaculate Conception at Prague produced many men eminent for learning, among whom I may mention Francis O'Devlin, a native of County Tyrone, who became a Franciscan friar and Jubilate Lecturer of Divinity in Prague. He returned to his native country, and died in 1735. His works consist of two treatises in octavo on theology, one in octavo and three in quarto on philosophy, according to the system of Scotus. It is remarkable that the last of these, "*Nucleus Fundamentalis ex universa Philosophia ad mentem Scoti*," Neo Pragæ 1711, 4to, is on the same subject, and was printed at Prague the same year in which Dr.

Stuart sustained his thesis. In philosophy and theology the Franciscans, but especially the Irish Franciscans, were devoted followers of the "Subtle Doctor," John Duns Scotus, whom they honoured as their countryman. The manuscript account of the Irish Franciscans, compiled by Father Antony Purcell in Louvain, in 1617, by orders of Father Mooney, the Provincial, treating of the Franciscan Convent of Down, now occupied by the Protestant parish church, says—"All the walls of the convent are still intact; the roofs have, however, fallen in. . . . There is a constant belief that the 'Subtle Doctor' was born in that city, and was professed in that convent; nay, there is even shown the place where his parents resided, and where they reared him, if what the *simplex vulgus* holds by tradition be true. He is called *Scotus*, because Ireland was formerly called *Scotia*. . . . He is called *Duns*, an abbreviation for *Dunensis*. . . . One even studying the peculiarity of the Latin phrases of Scotus, the laconicisms and comprehensive brevity of his style, and having at the same time a knowledge of the Irish language, can easily be persuaded that Scotus was an Irishman, and moreover that he belonged to the Convent of Down . . . for in using names for examples in arguments, when others are accustomed to say Peter, Paul, Socrates, Plato, &c., he uses Patrick, Francis, as if they were his patron saints."

In 1727 Father Stuart was elected by the Irish Franciscans their Provincial, and held that office till 1730. Among the "Stuart Papers," which were bequeathed in 1807 to the King of England by the Cardinal York (Henry Benedict Stuart, last representative of the Royal House of Stuart), and are now preserved in the Royal Library at Windsor, are two letters of Dr. Stuart, which were trans-

cribed for the late Mr. Hanna, by J. H. Glover, Esq., Her Majesty's Librarian. The first of these is addressed to the "Pretender":—

DUBLIN, *March 9th*, 1728.

SIR,—Having been, the unworthy of so great an honor, lately elected Provincial of ye Franciscans of your Majesty's Kingdom of Ireland, I thought it my duty to acquaint your Majesty with it, and to beg leave to assure your Majesty of my fidelity and steady adherence to your Majesty's interests, which I shall to the best of my power promote in ye station God has pleased to place me.

I beg leave in my name, and in the name of the Order committed to my charge, to express my abhorrence of ye late undutiful behavior of some few who, against the laws of God and of these Kingdoms, transferred as far as in them lay what was your Majesty's undoubted right to another; but, God's holy name be blessed, it ended in their own confusion. I cannot here omit recommending to your Majesty's favour and protection F. Sylvester Loyd, who undauntedly opposed their wicked attempt, and did, by writing as well as by declaiming against it, awaken ye loyalty of your faithful subjects, and not only prevented many from following their wicked example laid before them, but in some measure rendered the whole measure abortive. His behaviour in this affair having made him many powerful enemies, and having reason to believe that they have stirred up some even of ye most eminent of ye clergy against him. Who perhaps, conscious of their omission of duty, may be ready to misrepresent him abroad ye more for their own private ends. It is, therefore, that I most humbly beg yr Majesty will not listen to their calumny, he being a man who has rendered great service to his country, and who has always behaved as became a good, religious and a zealous missionary, as will further appear by ye testimony of unbiassed Prelates and others, which I send to be laid before yr Majesty for his further vindication. I most humbly beg yr Majesty for this poor Order, whose prayers shall ever be that God may bless, preserve, and soon restore you to your afflicted people.—Amen.

Yr Majesty's most dutifull and faithfull subject,

FRANCIS STUART, Provincial of ye Irish Franciscans.

One of the papers seized by Stratford Eyre, Sheriff of County Galway, and published in 1731 by orders of the

House of Lords, contains the acts of a Chapter of the Order of Friars Minor, held in Dublin on November 17th, 1729, over which Father Stuart presided as Provincial.

In Nomine Domini.—Amen.

Hæc e Tabula Capituli Intermedii Almæ Provinciæ Hiberniæ Fratrum Min. Strict. Observ. habiti in loco nostri refugii Conventus Dublinensis, hæc die 17 Novembris, ann. 1729. Præsides R.A.P. fratre Francisco Stuart, S.T.L. Emerito et Ministro Provinciali in quo electi sunt Guardiani sequentes.

Then follows the list of convents and name of the *Guardianus* appointed for each of them. Those in Down and Connor were :—

In Conventu de Carigfergus - V. A. P. Bonaventura Boylane.*
 In Conventu Dunensi - V. A. P. Dionysius Fegan.
 In Conventu de Bonavarga - V. A. P. Franciscus Gallagher, S.T.L.

When Father Stuart had completed his term of Provincial, the clergy and people of Dromore postulated for him to be appointed to that see, then vacated by the death of Dr. Patrick O'Donnelly, and they were greatly displeased, and protested against the diocese being committed in 1731 to the administration of Dr. Hugh M'Mahon, the Archbishop of Armagh. After the death of that archbishop, Dr. Stuart was postulated for Armagh by a majority of the clergy

* Father Boylane was re-appointed Guardian of Carrickfergus at the Chapter held April 16th, 1744, when he is entered, "V. A. P. Bon. Boylan, Rx. Mf." He had made for himself an altar-stone of a very beautiful dark spotted marble, around the four sides of which are inscribed :—*Fr. Bonaventura Boylan, Ordinis St. Francisci me fieri fecit, Anno Dni. 1725.* This altar-stone was used on the altar of Armoy Church until last year, when it was given to the Most Rev. Dr. M'Alister by Rev. B. McCann, A.D.M. of Armoy. Those entries and that altar-stone tell the history of Father Boylan. He brought it with him when coming to Glensheak; for in 1725 there was no bishop in the diocese to consecrate it. He was appointed Superior of the little convent in Glensheak in 1729, and re-appointed fifteen years afterwards; in the meantime he had discharged the duties of *Dignatior*, or adviser, of the Provincial. He seems to have died in Glensheak, since his altar-stone remained in Armoy, which for many years afterwards was the parish church of Glensheak.

and laity. There exists in the archives of St. Clements at Rome a memorandum which appears to have been written in 1739 or 1740, for the information of the "Pretender," in whom was then vested the right of patronage in the Irish Church. It is in Italian—"Three Irish bishops say that Father Stuart, a Franciscan, is a very worthy man, and that, in 1737, he was postulated for by a majority of ecclesiastical and secular votes for the Church of Armagh." Father Stuart was, however, passed by, and Armagh was conferred by brief, dated November 8th, 1737, on Dr. Bernard MacMahon, Bishop of Clogher.

After the death of Dr. Armstrong, in 1739, Father Stuart was postulated for Down and Connor, and appointed on the usual recommendation of the "Pretender." In a list of bishops in St. Clement's is the following entry:—"Fr. Franciscus Stewart, Ord. Min. Strict. Observ., August, 1740." The brief of his appointment is, however, dated September 19th, 1740. He was consecrated in Dublin on the 24th of November, 1740, by Dr. John Linegan, Archbishop of Dublin, assisted by Dr. Stephen MacEgan, Bishop of Meath, and Dr. Michael O'Reilly, Bishop of Derry.

Dr. Stuart, shortly after his consecration, wrote to Mr. Edgar, secretary of the "Pretender," the following letter of thanks, which is now among the Stuart Papers in Her Majesty's Library:—

SIR,—The high and recent favour conferred upon me by your great Leader, requires that I should return my humble thanks to you upon the occasion, whereas I am thoroughly convinced that your influence and credit had so large a share in procuring me that honour. It is to no purpose to say that ye burthen is heavy. This I never directly or indirectly solicited; yet as I have acquiesced in ye remonstrances of my friends in this and other places, and at length to ye commands of them above me, I

must beg of ye Father of Light and Strength to give me such force and illustrations as may enable me to promote my master's interest with discreet zeal, ye good of his tenants with quiet impartiality and justice, my own happiness with piety and exemplarity, for fear that I may meet reproof, whilst I dictate to others. 'Tis with ye deepest sense of gratitude I do acknowledge ye message you desired Mr. Toole to give me, and with earnestness I humbly pray you may continue your good opinion of me, unless my misbehaviour should compell you to alter it. I moreover in ye humblest manner beg you may assure my *Constituent* of my inviolable attachment to his person and interests. I flatter myself that I have zeal to concur in every cause which may concern him, and solemnly profess that I desire no more riches than I have, for any end but to prosecute ye just and necessary measures of making him and his happy. I am, with ye greatest esteem and affection,

Your most humble and obedient servant,

FRANCIS STUART.

Drogheda, Jan. ye 15th, 1740 —41.

To Mr. Edgar.

In 1741 Theophilus M'Cartan, afterwards Bishop of Down and Connor, petitioned the Holy See for the arch-deaconry of Kilchief, but it was conferred on John Taggart. Dr. Stewart after his appointment to the see fixed his residence at Reilly's Trench, near Hillsborough. He was driven from it by the violence of the Royalists, who burned his chapel. That chapel stood on the estate which formerly belonged to the Fathers Patrick and Ronan Maginn. The Bishop then removed his residence to Blaris, nearer Lisburn. The following letter, preserved in the Record Office, Dublin, refers to Dr. Stewart's residence in those places :—

SIR,—I had the honour of his Grace's, the Lord Lieutenant's, and Council's order signified by you to me by this day's post ; and in obedience to it I must inform you that at present there doth not reside in my jurisdiction any Popish archbishop or bishop. Lately a Popish bishop did reside near this place, but last year did leave it, and as I am informed lives somewhere near Lisburn. There does reside in a neighbouring parish within my jurisdiction but one

Popish priest, named Patrick Burn, who lives in the house of his brother, named Edward Burn, who serves the Papists in this district, being not numerous, or at least nothing in comparison to the Protestants. Of any other Popish person exercising any jurisdiction here I know of none ; and am, Sir, with all due respect,

Your obedient humble servant,

EDWARD HULL, Sovereign.

Hillsborough, March 5, 1743.

When Dr. Bernard MacMahon was translated, in 1737, from Clogher to fill the See of Armagh, vacant by the death of Dr. Hugh MacMahon, the Holy See resolved to create a chapter in Armagh, and appointed some clergymen to the canonries. To these appointments the Primate objected, making charges against the canons that they were not sufficiently learned, &c., while the clergy supposed that it was the wish of the Primate to rule without the assistance of a chapter. Dr. Stuart was supposed to have espoused the cause of the canons, and there are in Rome testimonials in favour of these clergymen, dated July 16th, 1743, and September 3rd, 1743, under the hand and seal of "Fr. Franciscus Episcopus, Dun. et Connor.," and countersigned by "Fr. Joannes McMullan, Sec. et Prothon."* In 1745 Nicholas Devine, S.T.M.,

*Omnibus quorum interest notum facimus et attestamur amplissimos dominos Nicholaum Marky, Nicholaum Taffe, Terentium Quinn, et pie defunctum Patritium Markey a Sanctissimo Domino nostro Benedicto XIV feliciter regnante ecclesiae primatialis Armacanæ canonicos nuper institutos, nobis apprime notos, vita illabata morum candore, doctrinae sufficientia, prudentia, ac pacis et quietis cultu constanter dotatos fuisse, ac prænominatos tres primos superstitibus etimnum esse. Attestamur insuper amplissimum D. Nicholaum Devine, Rectorem de Dundalk et Vicarium Generalem Armacanum, qui informationem S. Sedi dederat de idoneitate praelaudatorum canonicorum virum esse dignissimum, cui fides adhibeatur.

pastor of Dundalk, wrote to Rome on the 9th of August complaining that he had been unjustly suspended by Dr. MacMahon and his vicar-general, Philip O'Reilly, pastor of Drogheda, and prayed that his case should be referred to Dr. Stuart, whom he calls a bishop "*ob eruditionem, pietatem et justitiam maxime conspicuum.*" The Primate, on the 10th of September, wrote to the Holy See asking that some of his suffragans, "*excepto Revmo. Dunensi,*" be appointed to inquire into the truth of his statements, and

In quorum omnium fidem hinc manu propria in loco Refugii hac die 16 Julii, 1743, subscripsimus.

FR. FRANCIS DUN. et Connor. Episcopus.

De mandato specialis suae Illust^{mae} et Rev^{mae} Dominationis.

L.S.

FR. JOAN. MACMULLAN, Prot. Apostolicus

Frater Franciscus Dei et Apostolicae Sedis gratia Episcopus Dunensis et Connorensis, Adm^m Revd^{us} D.D. Domino Laurentio Warren Parocho de Dunleer, D. Georgio Mackenna S. Phil^{iae} Licentiatu Parocho de Kilsaran, D. Patritio Gormly† J. U. D. Parocho de Arbo, D. Thomae Magrane et D. Bartholomeo O'Hanlan Primatialis diocesis Armacanæ Presbyteris, Salutem in Domino.

Adm^m Reverendi Domini.

Quantum integritati vitæ studetis, quam eximius sit vester fervor in protegenda et promovenda pietate et aequitate, apprime a multis annis novimus, ac proinde omnibus quorum interest notum

†*Patritius Gormley* in other documents writes his name *Patritius Graham*. The O'Gormleys were chiefs of the Kinel Moer, one of the four chief races of the Kinel-Owen, and they frequently supplied chiefs of the Kinel-Owen. An old map in the State Paper Office shews the country of O'Gormley as extending from Derry to Strabane; they were, however, driven across the river Foyle by the O'Donnells. So fallen from self-respect were the Irish in the beginning of the last century, that because the adjective *Gorm* signifies "dark blue," and *Graham* or *Grimes* is derived from "*grim*," many of the O'Gormleys ignorantly changed, and unfortunately continue to change, one of the most historical names of Ireland into Graham, in imitation of Protestant border settlers, whom James I. transported into Ireland in punishment of their "cattle lifting" propensities.

he even accused Dr. Stuart of encouraging the clergy opposed to him in Armagh; at least, Father Colgan, the guardian of St. Isidore's, who was the procurator of Dr. Stuart in Rome, so reported to him. On the 13th of January, 1746, Dr. Stuart wrote from Lisburn (datum Lisburnii) denying the charge, demanding that it be investigated, and declaring that he only knew of the disputes in Armagh by public report. On the death of Dr. Bernard MacMahon, in 1747, a petition was sent from the Chapter of Armagh to His Holiness in favour of (1°), Dr. Stuart; (2°), Nicholas Devine, elected vicar-capitular and formerly vicar-general; and, (3°), Dr. Nicholas Sweetman Bishop of Ferns. In that petition Dr. Stuart is described:—"Virum vere modestissimum, ambitione et proprio commodo prorsus alienum, Fidei in Rem Catholicam et Regiam Assertorem invictissimum, Proavorum Stemmata, utpote et Comitibus de *Bute* originem trahentem, morum Sanctitate, Rerum Ecclesiasticarum Peritia Singularissima, de modo pacifico, tranquillo, Religioso, et Canonico Gregem suum Dunensem et Connorensem in Domino Regendi imprimis spectabilem" (*Specil. Ossor.*, Vol. III., p. 155). Dr. O'Reilly, Bishop of Derry, wrote a letter to

facimus et attestamur vos vitæ nitore, doctrinae sufficientia, pacis et concordiae cultu spectabiles esse. In quorum fidem hæc litteras manu nostra ac Secretarii nomine et sigillo subscriptas dedimus in loco Refugii hac die tertia Septembris, 1743.

FR. FRANCISCUS STUART, Dun. & Connor. Eps.

De mandato suæ Illustræ Dominationis

Loco. FR. JOANNES MACMULLAN, Secretarius & Prot. Apostolicus.*
Sigilli.

*I have to thank Father Michael O'Kane, O.P., now of Tallaght, for transcribing these and other documents from the records in St. Clement's, Rome.

Father Braulaghan, O.S.D., to be placed before the Papal authorities, in which he urges the unfitness of either Dr. Stuart or Devine for the Primacy, and states that the postulation was prepared by Dr. Stuart—"Propriis manibus scriptam, propriis refertam encomiis, a suo quodam conciliorum particepe exscribendam, subscriptionibus roborandam, in urbe demum quo moretur ille (Dr. MacMahon) momento mittendam." Dr. O'Reilly adds that the autograph can be produced as it fell into the hands of the Archbishop and was found in his desk after his death. Dr. Ross MacMahon was translated from Clogher by brief dated August 3rd, 1747, to fill the See of Armagh, vacated by his brother. Dr. Ross MacMahon died on the 29th of October, 1748, and on the 4th and 8th of November, 1748, a postulation was signed by sixteen pastors and thirteen canons, vicars, and presbyters in favour of Dr. Stuart and Nicholas Devine. A copy, and attestation of the signatures by "Fr. Joannes McMullen, Prothn. Apostol.," to which is attached his seal, is preserved in the Roman Archives. This was the third time Dr. Stuart had been postulated for the Primacy, and he was again passed over; for Dr. Michael O'Reilly, Bishop of Derry, was translated to Armagh on the 7th of February, 1749.

On the 2nd of May, 1749, Dr. Stuart applied formally to the Holy See, that Fr. John McMullan, Ordinis Strictioris Observantiae, might be given to him as Coadjutor, "cum jure successionis." In his application he says of Father McMullan that he was a person skilled in transacting business and governing peacefully, tenacious in following what is just and right, pious, modest, and exemplary—"Rerum agendarum et modi pacifice gubernandi peritis-

simus, sequi et veri sectandi tenacissimus, pius, modestus, exemplaris." Hestates that he made this postulation according to his own conscience, and according to the wishes of the clergy and people of Down and Connor. He adds that he had been unwell for more than a year, and that during six months he had been unable to perform his pastoral duties, and that it is the opinion of medical men that there is no hope of his recovery. This document, sealed with the episcopal seal, and dated "ex loco refugii," is preserved in the Roman Archives. A few weeks after he wrote that letter, and before an answer to it was received from Rome the Bishop died at his residence near Lisburn. His remains were removed to the house of Father Michael McMullan, P.P., Culfeightrin,* and interred the next day on the Gospel side of the altar in the ruined chapel of Bunamargy Franciscan Friary. On the large stone laid on his grave is inscribed :—

HERE LIETH THE
BODIES OF CAPTAIN
STEWART OF DUN
DERMOD AND FAMILY
AND FRANCIS STEWART
BISHOP OF DOWN
AND CONNOR.

* Father Michael McMullan was a native of the parish of Culfeightrin, and, according to tradition, a nephew of the O'Mulderg's, and a relative of Dr. Stuart. He became a Franciscan, and on the 12th of August, 1745, he was appointed Guardian of Bunamargy. I have a dispensation, signed February 21st, 1749, by Father Francis French, provincial of the Franciscan Order, permitting Father Michael McMullan to enter the mission of Down and Connor. It was preliminary to his formal appointment to the

The inscription does not tell his age, but in a list of bishops in St. Clement's, Rome, dated May, 1749, he is entered—"Fr. Francis Stewart, Ord. Min., studied at Prague, promoted 1740, ultra 60."

DR. EDMUND O'DORAN, A.D. 1751.

The clergy assembled in the house of a man named Phelomy Darby, at Struel Wells,* within a few weeks after the death of Dr. Stuart to recommend to the Pope a fit and proper person for the vacant see. It would seem that the predilection of Dr. Stuart for Father John M'Mullan weighed but little with the clergy at that assembly, for their choice fell upon Edmund O'Doran, a priest who had been officiating in the parish of Down during the previous five or six years†. The choice of the clergy was ratified at

parish of Culfeightrin. Father John McMullan, notary-apostolic and secretary of Dr. Stuart, and who was petitioned for by him to be his coadjutor, was probably a relative of Father Michael. Father John was a Franciscan; he was elected Guardian of Drogheda Convent in 1729, and of Down Convent on the 16th of February, 1751. He was residing in Dublin in 1756, where, on the 30th June, he attested the genealogy of John O'Neill, of Lisbon, in Portugal.

*Tradition collected from Michael Doran, of Ballykinlar, a native of Saul, whose father was at Struel on the occasion. The meeting of the clergy was held at the time the people came to "the station" at Struel. Harris's *History of Co. Down* says, "Hither vast throngs of rich and poor resort on *Midsummer Eve* and on the *Friday* before *Lammas*." The latter was probably the time at which the meeting occurred. Dr. O'Doran in his letter speaks of "*that Friday*."

†Dr. O'Doran was officiating in Downpatrick in 1744, where he baptised in that year a person who died in 1836 aged 92 years. *Tradition collected by J. W. Hanna*. It is probable that he had charge of the parish of Down during the episcopate of Dr. Stuart, who resided in the parish of Lisburn.

Rome, and Dr. Edmund O'Doran was appointed by Brief dated January 30th, 1751. A document, which is unfortunately without a date, is preserved in the Roman archives, making supplication on the part of Dr. O'Doran, between the time of his appointment and that at which the Brief was forwarded, that no dignitary might be appointed in his diocese before his installation. He was consecrated in Drogheda by Primate Michael O'Reilly some time in the year 1751. The following letter, preserved in the Roman archives, (Cod. 1. Doc. 110) is addressed by Dr. O'Doran to Father Braulughan O.S.D., who resided in the convent of the Minerva in Rome, and was the Bishop's proctor—

DEAR SIR—I received yours of the 23 of 7ber last, about 15 days ago, with its enclosed Bull of Indulgences, for which and for all your exact diligences, I give you many thanks ; and as for the prefaces, they are all complied with now, for I daily perform and discharge such an incumbent duty. I wrote you for a dispensation *in primo et secundo gradu affinitatis*, according to my memory, *in contractis*. The woman is a sister's daughter of Dr. Bradley. I forget their names, but am sure my last has come safe to your hands, and therein you'll see their names, &c. Now touching Fitzsimons not submitting to Reilly—I permitted said Fitzsimons to have the four towns in question for a twelvemonth, which will be expired next May ; the names of those towns are Erenagh and Castlescreen, Bally-Nuport and Bally-Lucas ; those towns were added to Down these 60 years past. First one Mr. Hanat had them with the parish of Down. Dr. Terence Donnelly had them after said Hanat. Dr. Crowley had them, and Dr. Armstrong had them whilst he was able to serve in them, and when he was not he gave them to this Fitzsimons ; here you are to understand that the aforesaid two former towns do belong to a parish called Brattain, of which said Armstrong gave said Fitzsimon a collation about 25 years ago, with a perpetual donation of the aforementioned latter villages belonging to another parish. Now

my *Utrum* is whether I can rejoin the aforesaid towns to the parish of Down, or whether my *Delegatus Apostolicus* can do it, or if done, whether your court there will approve of it in case of any appeal to her. Clear me up this difficulty (which I will expect as soon as possible) for soon I will lay some precious dispositions for the attempt, let Reilly bark as he pleases. Send me the same number of prefaces, and I will get them punctually discharged. Of my affairs I can only tell you that to the utmost of my endeavour I edified my flock since my being appointed over them—the Lord be praised for all his graces and talents. I saw Mr. Tamson in Dublin; you'll tell me of his authority if he has any. I have to add that I would be glad if I could get those indulgences of Crumdugh* extended to Struel, for on that Friday the Christians visit said Struel as well as Mount Donert† which is ten miles distant from Struel. Give my respects to the Court, and tell her that she ought not to be tired of our lawful demands, for they redound, and will, to the great glory of God and good of the poor faithful of this country. Being what offers from your most obedient humble servant,

EDMUND O'DORAN.

Dear Sir—You'll address them to me—to Mr. Edmund O'Doran, under care to Mr. Felix Magenise in Downpatrick, North, &c.

I have to add that Dr. Stuart had 40/- yearly for the aforesaid villages, and what I write you about them I have it proved and attested by people of credit. I finally got myself 40 shillings for the said towns for the first year;—all which gives Down a right to have them by prescription."

At the end of the letter Father Braulaghan‡ has added

**Crumdubh Sunday*, so called from its being in pagan times sacred to the pagan deity of that name, is the Sunday before the first Sunday of August. (See *O'Halloran Vol. 1, p. 151*.) According to O'Donovan's notes to M'Firbis's *Annals of Ireland*, a Patron was held annually on the last Sunday of Summer at Crossmachrin, near Athenry, Co. Galway. It was called *Domnach Othrum-duibh* in Irish, but those who spoke English called it 'Garland Sunday.'

†For an account of Struel see Vol 1. p. 248. For Slieve Donard see Vol 1. pp. 48—52.

‡The O'Braulaghans, a family which gave to the church many learned and distinguished ecclesiastics, became during last century ashamed of their ancient name, and changed it into *Bradley*, in imitation of the name of an officer of the excise who happened to be located in Maghera !!!

this note—"The dispensation was sent March 30, 1753." Dr. O'Doran's letter is without a date, but as Father Braulaghan would appear to have written his note when he received the Bishop's letter, it would seem that the letter was written in the commencement of 1753. Dr. O'Doran was an active, vigilant prelate, fully determined to vindicate the rights of his see, but in this contest with the pastor of Bright he does not seem to have been successful, for to this day those four townlands are annexed to the parish of Bright, and the payment of 40s. yearly for them seems never to have been revived. The letter is obviously written by a person better trained in the Irish than in the English language; thus speaking of the Court of Rome, instead of saying *tell it*, he says *tell her*, a form of expression which he obtained from the study of Irish grammar, which has not a neuter gender. The Chapter Acts of Irish Dominicans for the year 1737 contain an entry that the Order, with the unanimous consent of the entire Definitory, had elected the Most Illustrious and Most Rev. Lord Edmund O'Doran conservator of the privileges of the Order in "the nation of Ulster."

"Et quia Illmus et Revmus Fr. Noster Laurentius Richardson Episcopus Killmorensis, qui pro Ultonia in Conservatorem in dicto Capitulo Provinciali electus fuerat, ex hac vita decessit, danunciamus, unanimi totius Definitorii assensu, electum fuisse in Conservatorem Privilegiorum pro dicta natione Ultoniæ Illmum et Revmum Dominum Edmundum O'Doran Episcopum Dunensem et Connorensem."—*Ex Actibus Provincialibus Dominicanorum pro anno, 1757.*

On the 22nd of April, 1759, Dr. Philip O'Reilly, Bishop of Raphoe, and Dr. Thomas De Burgo, O.P. Bishop of Ossory, the author of the *Hibernia Dominicana*,* were

* *De Burgo*, p. 242, says:—"The walls of the cathedral church

consecrated in the chapel of the Dominican nunnery in Drogheda, by Dr. Anthony Blake, Archbishop of Armagh, *assistentibus* Dr. Anthony O'Garvey, Bishop of Dromore, and Dr. Edmund O'Doran. A portion of the house in which Dr. O'Doran resided still remains—or, at least, a few years ago was remaining—in the townland of Ballyvange (parish of Down), in the angle behind Vianstown House. He died there on the 18th of June, 1760, in the fifty-ninth year of his age and the ninth of his episcopate. His remains were interred within the walls of the roofless cathedral, but thirty years afterwards his bones were carted outside, and a portion of his tombstone, now lying at the east end of the cathedral, near the mutilated remains of an ancient cross, that once stood over what is called “the grave of St. Patrick,” attests the iconoclastic spirit of those who *restored* the cathedral and who pulled down the Round Tower as a preparation for the *restoration*. A portion of the inscription still remains on the fragment of Dr. O'Doran's tombstone; but, fortunately, Aynsworth Pilson,

(of Down), and of the chapel, close to it, in which were preserved the sacred relics (of St. Patrick, St. Brigid, and St. Columb-Kille), are still standing, and I saw them in the year 1751.” Of the Convent of Villa Nova he says:—“The members of this convent in the year 1756, are Rev. Father Preacher-General Br. John Gribbin Prior, in the 54th year of his age and the 27th of his profession; Rev. Father Br. Heber Magenis, Superior, in the 49th year of his age and the 24th of his profession; and Rev. Father Br. James Hillon, Procurator, in the 53rd year of his age and the 20th of his profession.” Of the Convent of Coleraine, he says:—“The Fathers in the district of the convent in the year 1756 are the Very Rev. Ex-Provincial Br. Bernard MacHenry, Prior, in the 63rd year of his age and the 39th of his profession (he died in Drogheda, August 15th, 1757); and the Very Rev. Father Br.

Esq., copied the inscription before the vandals effected their work of destruction.

DR. THEOPHILUS MacCARTAN, A.D., 1760.

Theophilus MacCartan was born in the year 1700 at Aughnagon, or Aughnagown, a townland in the parish of Clonallon, in the diocese of Dromore. He affiliated to Down and Connor, and was ordained by Dr. Armstrong in Ballykinlar, after which he went to France, where he studied Philosophy and Theology, and graduated in Canon and Civil Law. On his return to Down and Connor Dr. Armstrong conferred on him the parish of Loughinisland, which had become vacant by the death of Daniel MacCartan. He also appointed him vicar-general, for there is preserved in the Roman Archives an application, made apparently in 1751, for the Archdeaconry of Kilclief, on behalf of "Theophilus MacCartan, Majister in utroque et Vicarius in spiritualibus generalis." Dr. O'Doran having, however, petitioned the Holy See not to appoint any dignitaries in the diocese until after his consecration, the application on behalf of Dr. MacCartan was unsuccessful, and the archdeaconry was conferred on John Taggart, a priest, who is said to have held at the same time the parishes of Ballee, Dunsford and Kilchief. Dr. MacCartan, after his appointment to the parish of Loughinisland,

Patrick Dominic Diamond, in the 56th year of his age and the 35th of his profession (he died near Coleraine, October 2nd, 1760). In Coleraine district, in the year 1760, are Rev. Father *Præsentatus* Br. MacAmbrose (MacCambridge), in the 44th year of his age and the 24th of his profession; and Father Br. McHenry, in the 46th year of his age and the 19th of his profession. He was a student of the College of Lisbon."

resided in the townland of Tievnadarragh, at the foot of the mountain, which was subsequently named from him the Bishop's Mountain. In personal appearance he was small and slender, with a well-knit frame, calculated to sustain great exertion. Traditionary stories told of him by the late Father MacMullan, P.P., Loughinisland, describe his sharp features, thin and pointed nose, and kindly bright eye, all which traits of personal appearance were summed up in the appellation *gearach*, or *geary*, popularly conferred on him from the local form of the Irish word *gear*—"sharp and piercing"—for in his time Irish was the language of the district, and when Father McMullan came to the parish there were of the Bishop's sermons in that language fond recollections, which describe them as impassioned and impressive. About 1740 Dr. MacCartan erected the first modern chapel in Loughinisland, at the corner of "*the three roads*," in Tievenadarragh, near the present church. Up to the year 1720 the Catholic and Protestant inhabitants of the parish of Loughinisland worshipped on Sundays in the same church—the middle church of the three that are contained in the little island in the lake from which the parish derives its name; the Catholics attended mass in the morning, and the Protestants had their service later in the day. It happened, however, on one wet Sunday in 1720 that the Catholics remained in the church after mass for shelter from the storm, and the Protestants, being kept outside and deprived of their service, were so annoyed that they erected a new church in Seaforde, on the site of an ancient chapel. They roofed this church with the roof of the old church in the island, and after they opened their new church in Seaforde, in 1728, they prohibited the Catholics from having mass in the roofless church on the

island. The Catholics of Loughinisland were, consequently—like the other Catholics of the adjoining parishes—necessitated to worship God in *bohogs*, or rude constructions in the open air. One of these, in the townland of Sevahan, was in a field called from the circumstance Paranahaltar (Pairc-na-haltora) signifying the altar-park, or field, and another was high up the mountain in Tievenadarragh, where mass was celebrated on a table of natural rock.

Dr. O'Doran was for some time in infirm health, in consequence of which his vicar-general, Dr. MacCartan, was recommended as a coadjutor bishop of Down and Connor to Prince Charles James Stewart (called James III.), whose family under a special indult from Rome, enjoyed the nomination of the Irish sees. In the "Bullarium Magnum" there is a Bull of Pope Clement XII., dated in 1758, addressed to James III. appointing Thomas MacCartan to the see of Down and Connor. It bears the same address and is in the same form as the Bulls of the Pope, appointing Daniel Kearney to the see of Limerick, in November, 1759, and Philip Phillips to the see of Killala in 1760; but whether from some defect in the form, as there certainly was a mistake in the Christian name, or that there had been a misconception as to Dr. O'Doran's death, the actual appointment was made by Brief September 10, 1760, and his consecration did not take place till 1761. It is probable that he was consecrated by some of the Ulster bishops, for the Primate, Dr. Anthony Blake, generally resided in his native county of Galway. After his elevation to the see Dr. MacCartan retained Loughinisland as an additional mensal parish, but he also resided in Down; for in a report made in 1766. by one Hamilton, a Protestant curate of Down, to the House of Lords, of the number of

Popish families, Popish priests, and friars, in that parish, he reports :—"Theo. MacCartan, titular bishop ; James Hillan, friar," as residing in the parish of Down. During the episcopate of Dr. MacCartan the House of Lords seemed to have been much alarmed at the rapid increase of the number of Catholics in Ireland. There are returns made to the Parliament by the gaugers, stating the number of inhabitants in the several parishes in their respective walks, the religion of the inhabitants, and the number of churches and chapels. These returns were made in the years 1764 and 1765. Besides the returns made by the gaugers, the Protestant ministers made similar returns. The Irish House of Lords on March 5, 1766, resolved—"That the several archbishops and bishops of this kingdom shall be and are hereby desired to direct the parish ministers in their respective dioceses to return a list of the several families in their parishes to the House of Lords on the first Monday after the recess, distinguishing which are Protestants and which are Papists ; as also a list of the several reputed Popish priests and friars residing in their parishes." (Journal of the House of Lords.) In obedience to this the Protestant Bishop of Down and Connor had a circular printed containing this resolution, and the following letter, a copy of which, signed by himself, he seems to have sent to each of his ministers, for some of them wrote the returns on the back of the circular :—

March 6th, 1766.

"REVEREND SIR,—I must entreat your utmost care and despatch in returning to the Clerk of the House of Lords the information required by their order, a copy of which I send to you.—I am, your affectionate brother,

"JAMES DOWN AND CONNOR."

This James Down and Connor was James Traill, a Scotchman, who became Protestant Bishop of Down and Connor, in 1765. Many of these returns are preserved in the Record Office, Dublin, but it is to be regretted that nearly all the gauger's returns, and many of the ministers' returns relating to Down and Connor, have been lost, but such as are preserved are extremely interesting, showing how the Catholics of this diocese "*increased and sprung up into multitudes, and growing exceedingly strong, they filled the land.*" These returns have been given when treating of the different parishes, and a number of them are given in the Appendix to Vol. IV.

Dr. MacCartan mostly resided in Loughinisland, and delegated the administration of the parish of Down to curates. One of these was Father James Hillan, whose name occurs in the ministers' report to the House of Lords, and in the list of Dominicans given by De Burgo. In the year 1768 Dr MacCartan seems to have resigned the parish of Down to the Rev. Hugh M'Mullan, P.P., Bright, who was afterwards bishop of the diocese. Hence when George Crolly, commonly called Baron Crolly, made a lease in 1775 of the old church of Ballykilbeg in the parish of Down, the lease is made to "Hugh M'Mullan, Dean and Pastor of Downe, Henry Crolly, and William Gibbons" as trustees.

Dr. MacCartan caused to be inscribed on a chalice the following inscription:—"Theophilus MacCartan, Eps hunc calicem donavit in usum successive perpetuum, majoris natu sacerdotis ejus cognominis, Dunensis, aut Dromorensis. A.D. 1773."—(Bishop Theophilus MacCartan bestowed this chalice for the use, successively perpetual, of the eldest priest of that family name belonging to Down or Dromore,

A.D. 1773). Ever since the date of the donation there has been a priest in Down of that ancient surname to possess the chalice, and though there have been in Dromore many priests of that surname, yet not one of them ever happened to be the senior, and consequently the chalice has never yet gone out of the diocese of Down. The late Rev. William M'Mullan, P.P., Ardglass, was possessed of a chalice on which was inscribed *Theophilus MacCartan, Pastor de Loughanisland. V.G. Doctor, me fieri procuravit Anno 1758.* Dr. MacCartan died September 16th, 1778, and his remains were interred in the ruined church called MacCartan's Chapel, in the insular graveyard of Loughinisland. On his recumbent tombstone is inscribed the following inscription :—"This stone, erected by order of the Rev. Theophil. MacCartan, Titular Bishop of Down and Connor, and Pastor of Loughinisland, who departed this life 16th day of December, 1778, aged 78 years."

*It seems that Dr. MacCartan erected this stone to mark the resting-place of the last of the chieftains of his race. It records the names of John, Phelomy, and Dominick MacCartan. These inscriptions, as they commemorate laymen, are at the opposite extremity of the slab, and are turned in an opposite way from Dr. MacCartan's inscription, so as to correspond with the relative position of the different occupants of the tomb. John MacCartan was the last chieftain of Kinelarty ; he had been appointed in 1689 one of the commissioners for raising money in County Down for the purpose of King James's war ; he died September 26, 1736, aged 96 years. His father Patrick took a very active part throughout the whole civil war, and fought under Owen Roe O'Neill at the battle of Benburb. Phelomy, whose name occurs second on the tomb, is John's son ; he died June 27, 1751, aged 82 years ; and Dominick is the son of Phelomy ; he lived at Clanvaraghan, and died March 1772, aged 78 years. The Protestant minister of Kilmegan in 1766 returns among the Papists residing in Clanvaraghan—"Dominick and Ann MacCartan, 2 sons, 3 daughters, 3 grandchildren, 7 servants ; total in that family, 17."

Some years ago I compiled an account of all the old inscribed chalices in the diocese, and from that account I take the following:—

About 1822 some workmen found under the floor of Rathmullan Protestant church a chalice and *patina*. On the foot of the chalice are the names of George Russell and his wife Mary Taaffe, of Ramolin, June, 1640. The workmen sold the chalice to Mrs. Russell, of Killough; it was afterwards presented by her to her son, Dr. Russell, afterwards President of Maynooth, from whom it passed to the late Charles Russell, Esq., J.P., King's Castle, Ardglass. George Russell fell in the disastrous battle of Skerriffolas (see p. 448) A.D. 1650, and his estate became forfeited to the Commonwealth, which farmed a large portion of it to Col. Hutchinson, the Cromwellian, who, becoming a royalist, was permitted to retain it; he sold it to various parties. Other parts of Russell's estate, consisting of parts of Rathmullan, Ballylucas, and Islandbawn, were granted by the Act of Settlement to the ungrateful Duke of York. After his expulsion from the throne these lands passed into other hands, who, though they had no better title to them, could at least retain them without adding ingratitude to injustice.

For Paul O'Neill's chalice, see p. 468.

There is in the Convent of Downpatrick a very small silver chalice, on the hexagonal foot of which is inscribed all that is known about it—"Dug up at Inch Abbey, Co. Down: bequeathed to the Convent of Mercy, Downpatrick, by Right Rev. Dr. Denvir, 1866." Above this inscription is another—"Pro. Con. Dun." Then follows another, or a continuation of the same inscription, consisting of a monogram for Lud—"Fr. Lud. M'L me fieri fecit." The name frequently occurs in the neighbourhood of Downpatrick under the form of M'Alca. The chalice was made for the Franciscan friary. The Parish of Down has a silver chalice, on which is inscribed—"Presented by John Martin, Esq., Inch, to his friend, the Rev. B. MacAuley, P.P., Downe." This chalice, according to the tradition preserved by the late John Martin, Esq. (better known in sporting circles as Jack Martin, of the Inch), had been left at the house occupied by him by a friar, who always found in the Martin family a safe

retreat, and when the friar did not return, the family carefully preserved the chalice for generations till Mr. Martin gave it to the late Father MacAuley.

The Rev. Edward Connor, P.P., Crossgar, has a silver chalice, on which is inscribed, "*Eug. Brennan et Filii me fieri fecerunt, 1677.*" Father Connor purchased it from the executors of the Rev. Luke Walsh, P.P., Culfeightran, who died July 17, 1847. It is probable that it came to him with the parish of Culfeightrin, from his predecessor, the Rev. Patrick Brennan, who died November, 1828. His uncle, the Rev. Arthur Brennan, P.P., Rasharkin, died October 21, 1795, aged eighty years. The late Father Maginn, P.P., Killybeg, was presented with a chalice by Miss Rogan, of Killough, who obtained it in Strangford, but its history cannot be further traced. On it is inscribed, "*Pray for the soul of Patt Savage. Dec. ye 17, 1740.*"

In the parish of Cushendun is a silver chalice on which is inscribed, "*Presented to the Parish of Culfeightrin, 1745.*" At that period Cushendun was united to the parish of Culfeightrin.

In Ballykilbeg church is a silver chalice bequeathed to it by the Rev. Richard M'Mullan, P.P., Bright, who died April 24, 1837. On it is inscribed, "*The gift of Patrick Garvey to the Rev. Anthony Garvey, Rector of Clonallon, Vicar-General of the Diocese of Dromore, May 20th, 1729.*" This chalice seems to have come into this diocese through Dr. Hugh M'Mullan. Dr. Garvey, or O'Garvey, died Bishop of Dromore, August 24th, 1756.

There is in the parish of Ballykinlar a silver chalice purchased by Dr. Dorrian at Mr. Donegan's Dame Street, Dublin, for Rev. P. Curroe, P.P. The cup is new, but the foot, which is hexagonal, is ancient. On it is inscribed "*Ora pro Fr^e Antonio Rotheo F. Ordⁱ Præd. Kilken.*" The biography of Father Anth. Roth is given by De Burgo. He made his profession in Lerna in Spain, studied in Pampiluna, was Master of Students and Prior in Louvain; thence he returned to Kilkenny. He died at a great age, about 1698.

Rev. B. M'Garry, C. C., Belfast, has the 1754 chalice, which his grand-uncle, Rev. D. M'Garry, Ballymena, formerly had. See p. 519.

The late Rev. W. MacMullan, P.P., Ardglass, had a chalice on which is inscribed, "*Rev. Dr. Patrick MacMullan, 1792.*" This

inscription refers to Father MacMullan's grand-uncle, the second Bishop MacMullan.

In the parish of Down is a chalice inscribed "*Rev. Joannes Fitzsimons de Lisnah Presbyter Dunensis.*" John Fitzsimons, a native of Lisnah, near Killyleagh, was ordained in 1795, and died Parish Priest of Ballymena, Sept. 9th, 1825.

All the forementioned chalices are still in use ; there is in my possession a chalice which is not now in use. It is of French manufacture ; the cup is silver, but the foot copper. On the foot is inscribed—" *This Cup was bestowed by Sr. Bryan Maguire, baron, to Peter Maguire. Whosoever uses it after his death is to say 12 intentions for him.*" The title of Baron of Enniskillen, though forfeited by the attainder and execution in London of Connor Maguire, second baron, for the part he took in the rising of 1641, was given in popular use among the Irish Catholics to the representative of Connor's brother. Sir Bryan, the ninth baron, was pensioned in 1789 as a retired captain of the regiment de Lally of the Irish Brigade—"Maguire, Baron d'Enniskillen Capitaine Reformé en 1789." It is unknown how the chalice came into the diocese.

THE PENAL LAWS OF IRELAND.

As it was during the episcopate of Dr. MacCartan that the first relaxation of the Penal Code occurred, we may be permitted to make a short review of those terrible laws. It is only in the Statute Books that the persecuting code can be seen in all its horrible ferocity.

7 William III., Sess. 1, c. 5. 7 and 9 Gul. III., Sess 1, c. 26. 2 Ann. Sess 1, c. 3. 2 Ann. Sess. 1, c. 6. 2 Ann. Sess. 1, c. 7. 2 Ann. Sess. 2, c. 2. 6 Ann. c. 6. 8 Ann. c. 3. 1 Geo. I. c. 47. 2 Geo. 1, c. 9. 6 Geo. I., c. 6. 1 Geo. II., c. 20. 7 Geo. II., c. 6. These statutes were made in disgraceful violation of the Treaty of Limerick. That treaty was signed on the 3rd of October, 1691 ; it extinguished a sanguinary civil War, and restored the Irish

nation to the dominion of England, while that great nation guaranteed, on its faith and honour, to the Irish Catholics equal protection by law of their properties and their liberties with all other subjects, and the free and unfettered exercise of their religion. The Irish performed with scrupulous accuracy the stipulations of the Treaty of Limerick, but the British Government the moment *it was perfectly safe to violate it*, did so by the enactment of the above laws of an iniquity more atrocious than ever stained the annals of legislation in any Christian country. Mr. O'Connell *Memoir of Ireland*, p. 10, selects the following instances of the barbarity of those laws :—

First—"PROPERTY."

- "Every Catholic was, by Act of Parliament, deprived of the
- "power of settling a jointure on any Catholic wife—or charging
- "his lands with any provision for his daughters—or disposing
- "by will of his landed property. On his death the law divided
- "his lands equally amongst all his sons.
- "All the relations of private life were thus violated.
- "If the wife of a Catholic declared herself a Protestant, the law
- "enabled her not only to compel her husband to give her a
- "separate maintenance, but to transfer to her the custody and
- "guardianship of all their children.
- "Thus the wife was encouraged and empowered successfully to
- "rebel against her husband.
- "If the eldest son of a Catholic father at any age, however
- "young, declared himself a Protestant, he thereby made his
- "father strict tenant for life, deprived the father of all power
- "to sell, or dispose of his estate, and such Protestant son
- "became entitled to the absolute dominion and ownership of
- "the estate.
- "Thus the eldest son was encouraged, and indeed, bribed by the
- "law to rebel against his father.
- "If any other child beside the eldest son declared itself, at any
- "age, a Protestant, such child at once escaped the control of

"its father, and was entitled to a maintenance out of the
"father's property.

"Thus the law encouraged every child to rebel against its father.

"If any Catholic purchased for money any estate in land, any
"Protestant was empowered by law to take away that estate from
"the Catholic, and to enjoy it without paying one shilling of the
"purchase money.

"This was Law.—The Catholic paid the money, whereupon the
"Protestant took the estate. The Catholic lost both money
"and estate—The Protestant is described in law-documents of
"the period as "the first Protestant discoverer."

"If any Catholic got an estate in land by marriage, by the gift,
"or by the will of a relation, or friend, any Protestant Discoverer could by Law take the estate from the Catholic and
"enjoy it himself.

"If any Catholic took a lease of a farm of land as tenant at a
"rent for a life, or lives, or for any longer term than thirty-one
"years, any Protestant Discoverer could by law take the farm
"from the Catholic and enjoy the benefit of the lease.

"If any Catholic took a farm by lease for a term not exceeding
"thirty-one years, as he might still by Law have done, and by
"his labour and industry raised the value of the land so as to
"yield a profit equal to one-third of the rent, any Protestant
"might THEN by Law evict the Catholic, and enjoy for the
"residue of the term the fruit of the labour and industry of
"the Catholic.

"If any Catholic had a horse, worth more than five pounds, any
"Protestant tendering £5 to the Catholic owner, was by law
"entitled to take the horse, though worth £50, or £100, or
"more, and to keep it as his own.

"If any Catholic, being the owner of a horse worth more than
"five pounds, concealed his horse from any Protestant, the
"Catholic for the crime of concealing his own horse, was liable
"to be punished by an imprisonment of three months, and a
"fine of three times the value of the horse, whatever that
"might be.

"So much for the Laws regulating by Act of Parliament, the

"property—or rather plundering by due course of Law, the

"property—of the Catholic.

"I notice—

Secondly—EDUCATION.

"If a Catholic kept school, or taught any person, Protestant or
 "Catholic, any species of literature, or science, such teacher
 "was for the crime of teaching punishable by Law by banish-
 "ment—and, if he returned from banishment, he was subject
 "to be hanged as a felon.

"If a Catholic, whether a child or adult, attended, in Ireland, a
 "school kept by a Catholic, or was privately instructed by a
 "Catholic, such Catholic, although a child in its early infancy,
 "incurred a forfeiture of all its property, present or future.

"If a Catholic child, however young, was sent to any foreign
 "country for education, such infant child incurred a similar
 "penalty—that is, a forfeiture of all right to property, present
 "or prospective.

"If any person in Ireland made any remittance of money or
 "goods, for the maintenance of any Irish child educated in a
 "foreign country, such person incurred a similar forfeiture.

Thirdly—PERSONAL DISABILITIES.

"The Law rendered every Catholic incapable of holding a com-
 "mission in the army, or navy, or even to be a private soldier,
 "unless he solemnly abjured his religion.

"The Law rendered every Catholic incapable of holding any
 "office whatsoever of honour or emolument in the State. The
 "exclusion was universal.

"A Catholic had no legal protection for life or liberty. He
 "could not be a Judge, Grand Juror, Sheriff, Sub-sheriff,
 "Master in Chancery, Six Clerk, Barrister, Attorney, Agent
 "or Solicitor, or Seneschal of any manor, or even gamekeeper
 "to a private gentleman.

"A Catholic could not be a member of any Corporation, and
 "Catholics were precluded by Law from residence in some
 "corporate towns.

"Catholics were deprived of all right of voting for members of
 "the Commons House of Parliament.

- "Catholic Peers were deprived of their right to sit or vote in the
"House of Lords.
"Almost all these personal disabilities were equally enforced by
"Law against any Protestant who married a Catholic wife, or
"whose child, under the age of fourteen, was educated as a
"Catholic, although against his consent.

Fourthly—RELIGION.

- "To teach the Catholic religion was a transportable felony ; to
"convert a Protestant to the Catholic faith, was a capital
"offence punishable as an act of treason.
"To be a Catholic regular, that is, a monk or friar, was punish-
"able by banishment, and to return from banishment an act
"of high-treason.
"To be a Catholic Archbishop or Bishop, or to exercise any
"ecclesiastical jurisdiction whatsoever in the Catholic Church
"in Ireland, was punishable by transportation—to return from
"such transportation was an act of high-treason, punishable by
"being hanged, embowelled alive, and afterwards quartered."

It has been unfortunately too true that England's difficulties were Ireland's opportunities. In 1777 and 1778 the British army suffered ruinous defeats from the hitherto despised "Provincials" of America, and in the latter year the "Penal Code" was so far relaxed that Catholics could acquire, as tenants or purchasers, an interest in lands for any term of years not exceeding one thousand. In 1782 hostile fleets rode triumphant in the British Channel, and consequently the "Penal Code" was again relaxed. Catholics were permitted to acquire freehold property for lives, or inheritance, and under certain conditions they might even open schools. No further relaxation of these laws occurred until towards the close of 1787, when French armies defeated their enemies at every point, and a torrent of republicanism threatened every State in Europe. Then, of course, the Irish "Penal Code" was relaxed. Catholics

might become barristers, but not King's counsel—they might be attorneys, solicitors, magistrates, Grand Jurors, they might even vote for members of Parliament, and rise in the army to the rank of colonel. As very few concessions were made after 1793 until the final emancipation in 1829, it may be well to enumerate the various disabilities to which Catholics were liable after the relaxation of the Penal Code in 1793.

Education.—They could not teach school, unless they took the oaths of 13th, 14th Geo. III. c. 35. They could not take Protestant scholars, or be ushers to Protestant schoolmasters, 32d Geo. III. c. 20.

Guardianship.—They could not be guardians, unless they took the oaths of 13th, 14th Geo. III. c. 35. If ecclesiastics, they could not, under any circumstances, be guardians; nor could any Catholic be guardian to a child of a Protestant, 30th Geo. III. c. 29.

Marriage.—If a Catholic clergyman married a Protestant and a Catholic, the marriage was null and void, and he was liable to suffer death, 32d Geo. III. c. 21.

Self-defence.—No Catholic could keep arms, unless he possessed a freehold estate of £10 per annum, or a personal estate of £300. If so qualified, he had to further qualify himself by taking the oaths of 13th, 14th Geo. III. c. 35; unless he had a freehold estate of £100 per annum, or a personal estate of £1,000, 33d Geo. III. c. 21.

Exercise of Religion.—The Catholic clergy had to take the oaths of 13th, 14th Geo. III. c. 35, and register their place of abode, age, and parish. No chapel could have a steeple or bell, no funeral could take place in any church or chapel-yard, and no rites or ceremonies of the religion or habits of their order were permitted, except within their several places of worship or in private houses, 21st, 22d Geo. III. c. 24, § 6.

Property.—The laws of Anne were in force against all Catholics who did not take the oaths of 13th, 14th Geo. III. c. 35; and also against all Protestants who might have lapsed or become converts to the Catholic religion.

Catholics could not sit in Parliament. They could not vote at

elections for members without taking the oaths of the 13th, 14th Geo. III. c. 35, and of 33d Geo. III. c. 21. They could not vote at vestrys. They could not be barristers, attorneys, or professors of medicine on Sir P. Dunne's foundation, without taking the oaths of 13th, 14th Geo. III. c. 35, and of 33d Geo. III. c. 21; or even fowlers and gamekeepers.

Catholic Soldiers, by the mutiny act, if they refused to frequent the Church of England worship, when ordered to do so by their commanding officer, should, for the first offence, forfeit 2d.; and, for the second, not only forfeit 12d. but be laid in irons for 12 hours; and, by the 2d section, art. 5, of the articles of war, the punishment even extends to that of death.

At Enniskillen, Lieutenant Walsh turned a soldier's coat in order to disgrace him, for refusing to attend the Protestant service. At Newry, the Catholic soldiers on a Sunday received orders not to leave the barracks till two o'clock, and consequently could not be present at Mass. Patrick Spence, a private in the County Dublin Militia, though known to be a Catholic, was thrown into the Black Hole for refusing to go to Protestant service. During imprisonment he wrote a letter to Major White, urging that in obeying the dictates of conscience, he had in no manner broken in upon military discipline. For this letter he was brought before a court-martial, and was sentenced to receive nine hundred and ninety-nine lashes. An offer was made to him to commute the sentence for an engagement to enlist in a corps constantly serving abroad. He was sent to the Isle of Wight, in order to be sent out of the kingdom. Dr. Troy, Archbishop of Dublin, brought the case under the notice of the Commander in Chief through the Lord Lieutenant, the sentence was quashed, and the man ordered home to his regiment. When Spence arrived in Dublin he was thrown into prison, and then discharged altogether from the army. This occurred in 1810—See Mitchell's Hist. of Ireland, Vol. II, p. 262.

An Irish Catholic officer or soldier on landing in Great Britain, Jersey, or Guernsey, was immediately liable to the penalty, among others, (English act, 1st Geo. I. c. 13,) of forfeiting £300.

Catholics were excluded from holding the offices of Governor, Deputy-Governor, or Director of the Bank of Ireland.

In the Parliamentary Session of 1808, Lord Grenville made a motion to admit Catholics to be Governor and Directors of the Bank of Ireland. Lord Westmoreland opposed the motion, on the ground that *no further concessions whatever* should, under the present circumstances, be granted Catholics. Lord Redesdale, late Chancellor of Ireland, was alarmed at the danger to Protestant interests involved in the motion. His Lordship then launched out into a general invective against Catholics, and particularly the priests. The motion was rejected. See Mitchell's History of Ireland, Vol. II, p. 250.

DR. HUGH MACMULLAN, A.D., 1779.

The Most Rev. Dr. Hugh MacMahon was born in Ballynanny, in the parish of Clonduff, diocese of Dromore, in the year 1726, according to an entry in Dr. Brady's *Episcopal Succession*, Vol. I., p. 274, which probably is taken from a Roman document, forwarded on his own authority at the period of his appointment to the See, but if the age inscribed on his gravestone could be depended on, he would seem to have been born in the year 1723. Dr. MacMullan, like his predecessor, Dr. McCartan, affiliated into the diocese of Down, and was ordained priest by Dr. O'Doran. After ordination, as was customary at that time, he went to the Irish College in Paris, where he pursued his theological Studies and became Doctor in Theology in Sorbonne. He returned to Ireland about the year 1760, and having officiated on the mission of the diocese for some years, he was appointed by Dr. MacCartan in 1764, parish priest of Bright, in succession to the Rev. Dr. William Magarry, and some time afterwards he became dean of the diocese, which dignity was vacant by the death of a second Rev. William Magarry, parish priest of Dunsford. While in Bright he resided in a place called the White Bog, near St. John's

Point. The house was standing some years past, but is now removed. In 1768 he was appointed quasi parish priest of Down by Dr. Macartan, who retained Loughinisland as his mensal parish. Dr. MacMullan then removed to the Stone Park, in Erynagh, a townland of the civil parish of Bright, adjoining the parish of Down, but which then, as now, was ecclesiastically a part of the parish of Bright; for though Dr. O'Doran, as we have seen, asserted that it was only temporally annexed to Bright by Dr. Armstrong, yet it has ever since remained an integral part of that parish. Dr. MacMullan, during his episcopate, continued to reside in Erynagh, and the Rev. Magnus Grant, his successor in the parish of Bright, invariably exacted from him every harvest the accustomed stooks of oats which the parishioners allocated to their pastor's support. The bishop cheerfully acknowledged the right, and he is represented by local tradition as directing the collectors where they would find the best stooks on his little farm. Dr. MacMullan was vicar-general under Dr. MacCartan, and at his death he was appointed vicar-capitular. The Propaganda, on the 22nd of March, 1779, appointed him to fill the See of Down, vacant *per obitum Theophili MacCartan*, and this appointment was confirmed by the Pope on the 18th of July, 1779. His brief was dated August 11th, 1779, and, according to tradition, he was consecrated in Dublin by Archbishop Carpenter of that see; but the exact day and month are unknown. It was in Erynagh he generally held his Down visitations, though occasionally he held them in the house of his brother in Ballydugan, who had removed there from Ballynanny; but all his ordinations were held in Erynagh. He was long remembered for his zealous exertions in the

cause of education, and his successful efforts to counteract the open as well as the insidious practices of proselytism. In the barony of Lecale the Ward family, who were possessed of considerable territorial influence, had established two of the notorious charter schools,—one near Strangford and one at Killough. These schools, in consequence of a petition from Protestant peers, members of Parliament, bishops, magistrates, and other notables, addressed to the King, were founded some time after 1730, expressly for the purpose of teaching the children of the Irish natives the fundamental principles of the Protestant religion, inasmuch as, according to the petition, they appeared to have very little sense of religion but what they implicitly took from their clergy, to whose guidance in such matters they seemed wholly to give themselves up. A higher tribute could scarcely be paid to clergy and people, showing as it did the confidence of the one in the other. To poison the youthful mind there was framed what was generally known as the Charter School Catechism, teeming with the grossest culmies against the faith of Catholics, and breathing the most intolerant sentiments. To deceive the public by showing some success, inasmuch as “the Irish natives” refused to send their children to the proselytising nurseries, other children were supplied from the various foundling hospitals throughout the kingdom, as also by Protestant fathers and mothers, who embarked in a regular trade of passing off their own as Popish children. About 1775-6 the Government, finding that Protestant parents derived the entire benefit from the endowments, restricted admission to children of Popish parents; but they still declined to co-operate, and it was stated in

Parliament in 1786 that the schools, from their very opulence, had irretrievably failed; that the masters had no duties to perform save to employ the few inmates they had in their own servile labour. In fact, one of the reports stated that the number of Popish children in all the schools of Ireland at any one time never exceeded 1,600, a circumstance which shows that the Catholic clergy had effectually done their duty, and counteracted the insidious schemes of their antagonists. Dr. MacMullan however was not satisfied with simply frustrating the golden-baited schemes of the dominant party, he ardently forwarded schools, where a pure education, untainted with proselytism, was carried out, and liberally assisted in their extension, In several of them Latin and Greek, surveying, and navigation, were taught; and in all dialling, which appeared to have had great attraction at that time. These schools he repeatedly visited, and he personally examined the children.

In 1780 Dr. MacMullan availed himself of an opportunity which presented, and divided the parish of the Ards, which consisted of the barony of Ards, into two parishes, one called Portaferry or Ballyphillip, and the other called Lower Ards or Ardkeen. In 1785 he divided Maghera and Kilcoo, and constituted them into two parishes, such as they are to the present day. When treating of the episcopate of Dr. MacCartan it should have been stated that in 1768 he divided the parish of Mourne, consisting up to that of the barony of Mourne, into the two parishes of Upper Mourne and Lower Mourne.

In 1792 with Dr. Lennon, Bishop of Dromore, Dr. Hugh O'Kelly, afterwards dean and bishop of the same diocese, and John O'Neill, of Banvale, Hilltown, he took an active part in the agitation for the relaxation of the penal laws.

At this period everything was most hopeful for the Irish Catholics ; the King was terribly frightened by the French Revolution, and the dissenters of Ireland had drawn from it some ideas of liberty, fraternity, and equality. The Catholics of Ireland deputed five delegates to present their petition to his Majesty. These gentlemen on their way to London, *via* Donaghadee, passed through Belfast where an extraordinary demonstration, never exampled before and never imitated since, awaited them ; the populace took their horses from their carriages and drew them through the town amidst shouts of joy and wishes for their success. At St. James's the King was pleased most graciously to receive their petition, and the Catholics obtained a further relaxation of the penal code in 1793. Tradition represents Dr. MacMullan as tall, of distinguished appearance, a great scholar and preacher, and of a singularly elegant manner in the pulpit and in general society. He died at Erynagh in 1794, on the 8th of October, (according to Dr. Brady, on the authority obviously of a Roman document) ; he was buried in the old cemetery of Clonduff, adjacent to his birthplace, where the following inscription is engraved on his headstone :—

Here Lieth the Body of
the Rt. Rev^d Hugh
McMullan Doctor in Divinity
Late Roman Catholic Bishop
of Down and Connor who
Departed this Life on
the 7th of October 1794
Aged 74 Years.

DR. PATRICK MacMULLAN, A.D. 1794.

Dr. Patrick MacMullan was born at Sevahan, in the parish of Loughinisland, on the 17th of March, 1752. He was the son of Patrick MacMullan of that place, and Mary O'Hagan of Kilcoo, who was daughter of Ann, a sister of Dr. Anthony O'Garvey, Bishop of Dromore. Dr. MacMullan received his early education in his native parish, where a school, long famous for classic literature and the Irish language, had been kept by successive members of the family of Linchy, or as they latterly corrupted their name into Lynch.* Dr. MacMullan received Holy Orders from Bishop MacCartan, in Seaforde, in 1775, and then proceeded to the College de Lombardes, in Paris. The 21st of August, 1779, he was admitted in the Sorbonne† Master of Arts; the 20th January, 1783, Bachelor in both Laws; and on the 4th August, same year, Licentiate of Divinity Previous to

* *Ua Loingsigh*, or O'Linchy. The Lordship of Dalaradia, was for ages, hereditary in this family; it has now, however, through Down, Antrim and Derry, become obscured and concealed under the form of Lynch. The last of that family who taught in Loughinisland, was Patrick Lynch, one of whose pupils was William Nelson, son of W. Moses Nelson, Presbyterian Minister of Rademon. William became Presbyterian Minister of Dundalk, and afterwards Professor of Hebrew and Principal of the Classical department in the Royal Belfast Academical Institution, and Author of the well-known Greek and Irish Grammars. It was from Lynch Dr. Nelson gathered the curious legends he introduces into his Irish Grammar. Lynch left Loughinisland about the commencement of the present century and settled in Dublin; he became Secretary of the Gaelic Society; and in 1808, he published an excellent "Life of St. Patrick." His son William Lynch was author of "The Feudal Dignities of Ireland," and some other valuable works of a similar character.

† From a note in Boswell's "Life of Johnson," we learn from an entry in his Journal that Dr. Johnson visited the Sorbonne on

this he was appointed, in 1781, to the Chair of Logic, Ethics, and Metaphysics in the Irish College of Louvain. It was while teaching a class in this house that he received the letter of recall from his diocesan, Dr. Hugh MacMullan, and he has often expressed his intense grief at being torn away from those academic studies which were so congenial to his mind, and in which he could in Louvain so favourably indulge.

On his return to Ireland in 1784 he was appointed parish priest of Kilmegan, and, during his pastorate there, and for some years afterwards, resided in Clanvaraghan House, previously occupied by Dominick MacCartan. In 1793, Bishop Hugh MacMullan being desirous of having a co-adjutor, Father Patrick M'Mullan* was recommended by him, by Primate O'Reilly, and several of the clergy, for that dignity; the memorial was supported by Cardinal York, as representative of the Stuart dynasty, and by some members of the exiled Royal family of France, then *émigrés* in England. On the 11th of June, 1793, he was named in consistory, and on the presentation of Cardinal Antonelli, the 20th July following, the appointment was confirmed,

October 31, 1775. In his diary he mentions the number of years required for taking degrees as follows :—*Maitre des Arts*, 2 years ; *Bacc. Theol.*, 3 years ; *Licentiate*, 2 years ; *Doctor Th.*, 2 years ; in all 9 years. For the Doctorate three disputations—*Magor*, *Minor*, *Sarbonica*."

* Dr. Hugh MacMullan and Dr. Patrick MacMullan were not relatives, yet they belonged to a race of people traditionally reported to have come from County Monaghan into the County of Down some time about the period of the Restoration. Their common ancestor was named Shane Mor MacMullan, whose descendants became spread over Clonduff, Drumgooland, and Kinalarty.

and he was advised that he was raised to the dignity of bishop of Rama† *in partibus*, and the coadjutorship of Down and Connor. The two briefs of appointment as bishop of Rama and coadjutor, with right of succession, were dated the 29th of July, 1793, but owing to the secretary of the Propaganda not having strictly complied with the proper formality of the metropolitan's name and title, they were not forwarded for some time, and on the 3rd of August, Father Luke Concannen‡ wrote Dr. Patrick MacMullan explaining the cause of delay, and stating that he had then enclosed them to Bishop Hugh MacMullan. Bishop MacMullan was consecrated in the old chapel of Newry on St. Matthias's day, 21st September, 1793, by the Primate, Dr. Richard O'Reilly, assisted by Doctor Matthew Lennon, of Dromore, and his own diocesan, Dr. Hugh MacMullan.

The earliest mention I find of Dr. MacMullan's attending

† There appears to be something strange in the title of the see as Dr. Charles Walmsley (the celebrated pastorini) had been consecrated for the see of Rama on the 21st of December, 1756, as Vicar Apostolic of the Western District of England, and he did not die till the 25th of November, 1797. It is true Dr. Brady, *Episcopal Succession*, vol. I., p. 274, writes Dr. M'Mullan's see, *Ramata*, but Father Concannen calls it expressly *Rama*. In any case Dr. Walmsley is styled on his tomb *Eps. Ramathensis*.

‡ Father Concannen, who acted as agent in Rome for our bishop, was a Dominican and secretary to the Spanish general of that order, and had been for many years agent to Archbishop Troy and several of the Munster bishops. On the translation of Dr. Dillon from Kilmacduagh and Kilfenora, in 1798, to the see of Tuam, he was appointed to the see of Kilmacduagh, which he declined, but in 1808 was appointed Bishop of New York, and died in Naples before taking possession of that see.

a meeting of our bishops is 30th June, 1795, when the episcopal trustees of Maynooth assembled in John Street Convent, Dublin, and after the transaction of their ordinary affairs, being assisted by Bishops Lennon, of Dromore, MacMahon, of Killaloe, Cruise, of Ardagh, Costello, of Clonfert, Coyle, of Raphoe, Young, of Limerick, and MacMullan, of Down, they resolved that proper faculties should be given to army chaplains canonically appointed, and that the absent bishops should be requested to concur in that arrangement. This appointment of Catholic chaplains to the army appears to have been the first formal recognition by Government of the Catholic clerical body subsequent to the Revolution. Dr. MacMullan's promotion from Kilmegan to the see of Down and Connor necessarily vacated that parish, the appointment, to which according to canon law, vested in his Holiness Pope Pius VI.

Dr. MacMullan was, however, desirous of remaining in Kilmegan for some time, and provisionally appointed there to the Rev. William MacMullan, P.P. of Bryansford and Maghera, subsequently applying to Rome for a confirmatory collation, which was expedited 28th May, 1796, through his agent, Father Concannen. After this it was arranged that the Bishop and Father MacMullan should remain as previously, until it was expedient for the former to remove to the mensal parish of Down. Father MacMullan, though of the same name, was no immediate relative of his Lordship. About 1796, Bishop MacMullan feared some annoyance as to jurisdiction from Dr. M'Cormick, a friar, who had been appointed Abbot of Bangor. Not wishing to act on his own exercise of authority, Dr. MacMullan applied to his agent in Rome for advice and instruction, and was by him directed to threaten Dr. M'Cormick with

suspension in case he should occasion any trouble or disturbance. Dr. M'Cormick, however, never attempted to exercise any jurisdiction within the diocese of Down and Connor. In 1802, the Bishop removed to Down, and Father MacMullan to Kilmegan, which he held till his death, April 29, 1824. The Bishop chose for his residence a small property in Ballyvange, of which he obtained a lease from Overstreet Carson, Esq.; and in this place he remained till his subsequent removal to Sevaghan, as after mentioned. It lay adjacent to the road from Ballydugan to the old race-course, on the brow of a steep hill, commanding a magnificent view of Downpatrick, stretched underneath, and the adjacent territory of Lecale; and, singular enough, in a line with the former dwellings of two of his predecessors—the old cottage house of Bishop O'Doran, in the same townland; and about half a mile further off, the Stone Park, in Erynagh, the seat of Bishop Hugh MacMullan.

Dr. MacMullan made the following entries in a small Pocket-book.

MEMORANDUM.

The first Ordination held by me was in the year 1796, at which Messrs. Fitzsimons, Denvir, Mulhollan, and Murray, of the diocese of Down, and Messrs. Dean, M'William, and Loughry, of the diocese of Connor, were promoted to the priesthood. N.B.—The late John Magee of Ballyorgan, was ordained priest a year or two after.

In the month of August, 1800, Messrs. Clinton, M'Quoidé, Cassidy, and M'Auley were ordained.

In 1803, Messrs. William M'Mullan, Patrick O'Neill, and Alexander Maguire.

In 1804, Messrs. Patrick Blainy, Richard Tegart, and Bernard Magee.

In 1806, Constantine O'Boyle, and Denis Magreevy.

In 1808, Messrs. Daniel M'Mullan, John Magreevy, John Smyth,

John M'Cartan, Arthur O'Neill, and Peter M'Cann.

In March 1811, Hugh O'Neill, and Patrick Bradley, of Connor, and George Dempsey, of Down.

In 1812, Messrs. Arthur M'Clue, James M'Aleenan, John O'Neill, and James Hanna, of Down, and Bernard Madden, of Connor.

In December, 1813, Messrs. Luke Walsh, of Lisburn, and Thomas Kearney, of Balee.

At Penticost, 1815, Messrs. Michael O'Hagan, and William Killen, of Down, and Michael Scullion, of Derry, ordained for the diocese of Connor.

In August, 1815, Mr. Richard M'Mullan, was promoted to Deaconship and Priesthood.

At Penticost, 1816, Messrs. Henry Gribben, and John Hegarty, of Connor, and Francis Reilly, and Francis M'Kenny, of Down, were promoted to Priesthood.

Nov. 30th, 1816, The Rev. Messrs. Charles Hendron, of Belfast, and James Linney, of Lower Ards, were promoted to Priesthood.

Oct. 28th, 1817, Rev. John Maguire, jun., was promoted to Priesthood.

Oct. 19th, 1812. *Memorandum*.—That in giving a Collation of Belfast parish, in August last, I put down the following conditions, viz.—*Capitularis expensa bis quantum Derryaghy—Praxis, £2 5s 6d per annum. Cum dimidio pecuniae in nuptiis provenientis.*

It is to be observed that Dr. MacMullan ordained some priests for the diocese of Down, and some for the diocese of Connor, and documents signed by his predecessors, mention priests belonging to "our diocese of Down," or "our diocese of Connor," from which it would seem that Down and Connor were ruled by the bishops as two separate dioceses under one bishop. Dr. Crolly was the first to completely amalgamate the two dioceses.

For the purpose of explaining some of the more important events in which Dr. MacMullan took part in relation to the veto question, it becomes necessary to

enter at some length on that long-controverted subject. In January, 1799, while the country was still heaving with the throes of the late rising, and while the reign of terror and martial law was in full operation, a meeting of the episcopal trustees of Maynooth was held in Dublin, to transact the business of that institution. All prospects of obtaining relief from the Irish House of Commons were hopeless, the ruling leaders being the determined enemies of the Catholics. At the same time, matters were even worse in France, where the native priesthood had been persecuted to death, and the Irish students had been expelled from their colleges. The English Government was then promoting the measure of a legislative union, to effect which corruption, intimidation, and every species of influence were resorted to. It was especially desirable to disarm Catholic opposition, if not to win its support. Lord Castlereagh, then acting as Chief Secretary for Ireland, authorised by Lord Cornwallis, the Lord Lieutenant, and Mr. Pitt, the Prime Minister of England, so urged and beset Primate O'Rielly and the other trustees with promises of emancipation from a new and united Parliament, and provision for the Irish clergy, that they unguardedly and unfortunately agreed that such provision, competent and secured, should be accepted; and that in the appointment of the prelates for vacant sees the Government were to be satisfied of the loyalty of the person so appointed. Further resolutions were entered into, adjusting the mode in which the elections should be held by the diocesan clergy and provincial bishops, providing, however, that the regulations so entered into should have no effect without the sanction of the Holy See. Such was the origin of the veto, which so long distracted the councils and prospects of Catholic

Ireland. There is no doubt the ten bishops who subscribed these resolutions were under the impression they were acting for the welfare and social advancement of their co-religionists, but that they had been duped into conceding principles subversive of the independence of the Church they immediately became conscious. The publication of the resolutions produced the utmost surprise, terror, and indignation amongst the Catholic clergy and laity, who feared the bishops had been over-reached by the craft and subtlety of the Government into granting concessions which would destroy in Ireland Catholicity itself. There is, however, now no question, owing to the publication of the Cornwallis, Pitt, and Castlereagh correspondence, that these statemen, though determined to preserve the integrity of the Protestant Establishment, were sincere in their advocacy of emancipation, but lacked the moral courage of Peel and Wellington in opposing the bigoted, insane, and contracted obstinacy of the Crown. That Dr. MacMullan was then, as afterwards, the consistent and determined opponent of Crown interference in the nomination of bishops or clergy is unquestionable, as we have had it on the best authority, that of his nephew, the Rev. William MacMullan, P.P. of Loughinisland from November, 1805, till his death, 19th February, 1847 ; but the fitting opportunity had not then presented itself of evincing his hostility. In consequence of the Government proposal to pension the clergy, queries were prepared by them and transmitted through the metropolitans to the suffragan bishops, requiring to know the number and actual income of each bishop, dean, parish priest, and curate in each diocese ; from what sources these incomes were derived, the nature of the chapters, and the stipends of their members,

distinguishing regulars from seculars; the number of monastic institutions, and members in each, &c., &c. Some of the clergy declined to make any returns, for they considered them as degrading and inquisitorial. The return of Dr. MacMullan is preserved in the published correspondence of Lord Castlereagh, but it affords little information as to the diocese, further than showing the average income of each parish priest—33 in number. It bears no date, but we may presume it was made out at the same time as Bishop Lennon's, for Dromore, in November, 1800. The typographical mistakes have been corrected.

DIOCESE OF DOWN AND CONNOR.

AVERAGE INCOME OF THE ROMAN CATHOLIC BISHOP AND CLERGY OF THE UNITED DIOCESES OF DOWN AND CONNOR.

The parish of Down, as being the mensal held by the bishop, probable value, £90.	Kilclief, £50.
By annual contributions by his clergy, £80.	Saintfield, £50.
Loughinisland, £90.	Belfast, with 2 assistants, £100.
Saul, the deanery, with an assistant, £90.	Dunean, with an assistant, £80.
Upper Mourne, with an assistant, £90.	Culfeightrin, with an assistant, £80.
Bright, £90.	Rasharkin, with an assistant, £80.
Ballee, with an assistant, £90.	Lower Glens (now Cushendall), £80.
Tyrella and Drumca, with an assistant, £90.	Loughguile, £70.
Kilmore, £90.	Lisburn, with an assistant, £70.
Portaferry, £80.	Drumaul, £70.
Lower Ards, with an assistant, £80.	Kert and Braid, £80.
Dunsford, £70.	Ahoghill, £70.
Kilmegan, with an assistant, £70.	Glenavy, £70.
Lower Mourne, £50.	Aughagallon, £70.
	Armoy, £60.
	Glenravel, £60.
	Glenarm, £50.
	Rathlin, £40.

Upper Kilcoo, £50.

Lower Kilcoo (Newcastle), £50.

Carrickfergus, the pastor of the Dominican Order, £40. And there is another priest of the same Order.

By the Bill prepared for carrying the measure of provision into effect (see copy in Castlereagh Correspondence) it was proposed to re-arrange the Catholic dioceses by making them conterminous with counties, creating a Bishop of Antrim, having jurisdiction over the entire Catholic inhabitants of that county; a Bishop of Downpatrick for County Down, absorbing the diocese of Dromore, which was to be abolished, and a new see created, to be styled the Bishopric of Newry or Armagh, having jurisdiction over County Armagh.

The Bishop of Donegal was to have been Archbishop of Ulster, but the Bishop of Dublin was to have been Primate of Ireland and Archbishop of Leinster; the Bishop of Cork was to have been Archbishop of Munster, and the Bishop of Galway, Archbishop of Connaught. These bishops were to have had each an income of £500, others were to have had £900. The four metropolitans were to receive from £1,200 to £2,000 each, with a dean for each diocese, having an income ranging from £750 to £250, which latter amount was fixed for the deans of Antrim, Downpatrick, and Newry. 500 parish priests of the first class were to receive £120 each; 500 of the second class, each £100; and 500 of the third class, £80 each; 1,000 curates to be paid £50 each. The entire amount proposed for prelates, deans, &c., was £235,000 a year. This was to be levied by Grand Jury assessment; in addition to which the clergy were to be empowered to recover from the Catholic inhabitants such reasonable and

accustomed dues as the bishops should determine in synod to be just and reasonable. The Bill proposed to vest in the parish priests the election of three ecclesiastics, from whom the suffragan bishops were to be appointed. The bishops were to appoint the deans. These contemplated measures were abandoned; but a section of English vetoists, possessing powerful influence, and who expressed their willingness to vest in the Crown the appointment of bishops, were continuously importuning Rome on the subject. However, in September, 1805, it was signified to Bishop Milner, that no power of nominating Catholic bishops could be conceded to a Protestant Sovereign; yet it was admitted, that a mere negative power of objection, which would be prevented from growing into a positive power, had fewer difficulties. In 1807 it had been stated in Parliament by Mr. Grenville that Dr. Milner, the then agent of the Irish Catholic bishops, had stated that they would not have any objection to make the King virtually head of their Church, and, that no man should become a Catholic bishop in Ireland or exercise spiritual jurisdiction without receiving the approbation of the King, a distortion of Dr. Milner's language which he indignantly repudiated. In consequence of these proceedings and statements the Catholic bishops met, Dr. MacMullan being present, in a General Synod, 14th September, 1808, and unanimously resolved, amongst other things, that it was inexpedient to introduce any alteration in the canonical mode previously observed in the nomination of Catholic bishops, which long experience had proved to be unexceptionable, wise, and salutary. In this resolution the principle of domestic nomination, free from Crown interference, was distinctly affirmed, and the unfortunate resolution of 1799 condemned by all its signitaries save

Archbishop Dillon of Tuam, who was then unable to attend. On the 21st of August, 1809, Dr. Troy, of Dublin, certified that Dr. MacMullan had, with other bishops, approved of the solemn declaration and decision agreed to at Dublin on the 3rd July same year, whereby the propositions of Blanchard, the French *émigré* priest, respecting the jurisdiction of his Holiness and the new French bishoprics, were condemned. On the 26th of February, 1810, he attended with his friend Dr. Derry, Bishop of Dromore, a General Synod, when the resolutions of September, 1808, were confirmed, with other fifteen resolutions, and an address prepared to the clergy and laity embodying these with the most solemn sanctions. They also attended another Synod, 18th November, 1812, when the writings of Columbanus (Dr. Charles O'Connor) and the schismatical conduct of Blanchard were condemned. He was unable personally to visit Dublin on the 26th May, 1813, when the assembled prelates, in their address, after expressing their gratitude to the Legislature for taking into favourable consideration the disabilities affecting the Catholic body, declared that the vetoistical arrangements proposed in Parliament had not, and never could have, their concurrence. Dr. MacMullan directed that his name should be attached to that address. During the excitement created by the publication of the rescript signed by Mons. Quarantotti in February, 1814, the bishop steadily declared against the acceptance of Emancipation if coupled with vetoistical powers conferred on a Protestant King; and aggregate meetings of the clergy and laity were held throughout the diocese to express their wishes and fears. Severe and vigorous letters on the matter appeared in the *Ulster Recorder* from the pen of the Rev. William MacMullan, which doubtlessly expressed the

sentiments and feelings of his uncle. At the meeting of the bishops held in Maynooth, May 25th, 1814, the Bishop, according to a statement of Father MacMullan, gave his opinion on the subject then under debate in these words :—

“I, for my part, will never consent that the appointment of a Catholic bishop should vest in a heretical government ; no concession of political power can ever balance the evils with which such a measure would be fraught.” Dr. MacMullan was again present at the meeting of the bishops held in Dublin, on the 23rd of August, 1815. When they unanimously resolved that any power granted to the Crown of Great Britain interfering directly or indirectly in the appointment of bishops for the Catholic Church in Ireland must essentially injure, and might eventually subvert, the Catholic religion in this country ; and that, with this conviction deeply and unalterably impressed on their minds, they would consider themselves as betraying the deepest interests of that portion of the Church, which the Holy Ghost had confided to their care, if they did not most unequivocally declare that they would, at all times and under all circumstances, deprecate and oppose in every canonical and constitutional way any such interference. Dr. Murray and Dr. Murphy, of Cork, with Dr. Blake, subsequently Bishop of Dromore, were deputed to Rome to remonstrate against the Genoese letter, and eventually the attempts of the vetoists were overpowered, and the Irish Church remained free and independent. With the subscription to the noble, patriotic, and Catholic sentiments expressed in the last resolutions, Dr. MacMullan closed his public life, the remainder being occupied in the discharge of his diocesan duties.

In 1810, he appointed a priest to take charge of the

immense district, extending from the Lagan at Belfast to the vicinity of Ballywalter. Up to that date, the extremely few Catholics scattered through that district, which included the towns of Dundonald, Comber, Newtownards, Holywood, Bangor, Grosmount, and Donaghadee were attended by the priests of the Lower Ards, Saintfield, or Belfast. That district at present is divided into the extensive parishes of Ballymacarrett, Holywood, and Newtownards. In 1812, he sub-divided the very extensive territory formerly under the spiritual charge of Father O'Donnell, into the districts termed the parishes of Derryagh and Belfast, and a few years afterwards he placed the districts forming the present parishes of Portrush and Ballymoney, under one of the curates of Rasharkin, whom he located in the vicinity of Ballymoney. From time immemorial these various districts were practically outside the reach of Catholic clergymen.

To his duties, Dr. MacMullan was extremely attentive, particularly in the administration of Confirmation, generally making a visitation of each parish for that purpose, every third year, taking the counties of Down and Antrim alternately, and carefully examining the children as to their knowledge of the catechism. This examination, in the early years of his episcopate, was in the native language, wherever the Irish language was spoken, as in Kilcoo, the lower side of Lecale, and the Glens of Antrim. He appears to have conferred Holy Orders in 1796, 1800, 1803, 1804, 1806, 1808, and successively in each year till about 1817, after which his subjects were generally ordained in Maynooth. To his parish priests he gave frequent directions as to explaining the Gospel to their hearers and the teaching of the catechism. He never visited Rome to pay

the visits *ad limina*, which were done by his agent, Father Concannen, and after his death by Father John Connolly, a Franciscan, who was appointed Bishop of New York in 1814. He, however, made the required reports and relations as to the state of the diocese to the Cardinals Prefect of the Propaganda.

Some time previous to his decease, becoming infirm, he removed from Ballyvange to Sevaghan to the house of his nephew, Father William MacMullan, so often mentioned, and there, in the house in which he was born, he died on the 25th of October, 1824, and was interred in the family vault at the West end of the large ruined church situate on the little island in Loughinisland lake. By his will, made shortly before his death, he bequeathed £50 to the poor of Down, £50 to promote education in the same parish, £20 to the poor of Loughinisland, and £50 to promote education in that parish. His tomb bears the following inscription :—

“ I.H.S.

HERE LIE

The remains of the Right Rev. Dr. MacMullan,

R.C. Bishop of Down and Connor,

Born 17th March, 1752,

Consecrated Bishop 21st September, 1793,

Departed this life on 25th Oct., 1824,

Requiescat in pace.

In fide, et lenitate ipsius sanctum fecit illum et elegit
eum ex omni carne.—Ecc. 45, v. 4.”

DR. WILLIAM CROLLY, A.D. 1825.

Dr. Croll was born in Ballykilbeg, near Downpatrick, the 8th of June, 1780 ; he was descended from an eminent Anglo-Irish family located in that district for the last 400

years, as we find by the Ulster Inquisitions, that long prior to 1586 Robert Swordes, *alias* Croll, sen., was seized of the towns and lands of Ballynegallbegge (now Ballykilbeg) and the surrounding lands of Tobbercorran, Ballyrolly, Lisnamaul, Tullymurrey, Corbally, and Ballydonnell. All these lands, with the exception of Ballykilbeg, were forfeited early in the 17th century and granted to Dr. Theophilus Buckworth, Bishop of Dromore. Ballykilbeg, however, remained in the hands of a branch of the family to the year 1784. Mr. Croll was removed at the age of fourteen from a preparatory school to a classical school in Downpatrick, which was conducted by Dr. Nelson, a Unitarian minister, and Mr. Doran, a Catholic. After Mr. Croll had been some time at that school the masters separated, and he went to the school taught by Mr. Doran. That teacher, was however, seized and put into jail on the charge of being a United Irishman, but being allowed, through the indulgence of his keepers, to continue his instructions in a room in the jail, he there taught a few of his pupils, one of whom was the future Primate. Mr. Croll entered the class of humanity in Maynooth College late in November, 1801, at the age of twenty-one. In the following year he was, through sickness, necessitated to leave college, as we learn from his examination in 1826 before the Education Commissioners. "I came up to Dublin," he says, "on the day after Christmas (1802) to consult a surgeon. I remained in Dublin, I believe, for sixteen weeks after that without returning, and when I returned to college I found it necessary to study with more than ordinary attention, in order to make up for the time I had lost during my sickness." Notwithstanding this interruption of his studies he obtained, at the end of the academic year, the first honours in logic,

metaphysics, and ethics. "As soon as the vacation commenced," he says, "and I had been examined, I went home along with some other students; and it was on my way home that I heard the French were on the coast. . . . When I arrived in Dundalk I was told that unless we proceeded on with very great rapidity we might be apprehended, not being known in that part of the country. I recollect we hastened on to Newry, as I was acquainted with some individuals there who might be able to give an account of us in case any person thought proper to call us to account. . . . I remained at home till the commencement of Lent afterwards, as I was obliged to have recourse to a medical gentleman when I went home. . . . When I returned, the class of natural philosophy was so far advanced that I could not join it; but I read that course after I had finished my course as a student, when I became a junior professor in the college." Mr. Crolly, having completed his collegiate course, was ordained priest in Maynooth College by the Most Rev. Dr. Troy, at Pentecost, 1806. On this occasion he wrote a very beautiful letter to his mother, which concludes as follows:—

"And now, my dearest mother, God having restored me to perfect health, and by His great mercy rescued me from a disease which is commonly fatal, and by His great love admitted me into that holy ministry, in the exercise of which I am bound to offer up daily to Him the unbloody sacrifice of the New Law—to touch Jesus with my hands, and to receive Him into my breast—I have made a firm resolution to keep those hands clean and that breast pure from all defilement, and to devote myself, singly and undividedly, to His service during the rest of my life. I have, however, still greater need than heretofore of your prayers; for, if I have been raised to a great dignity, I have also undertaken a burden which even an angel might fear to carry. Alas! many sink under this weighty burden, and, instead of being honoured and loved by men, by the holy angels,

and by God Himself, they become a byword and a reproach upon earth. I entreat you, dear mother, to pray to the Almighty in mercy to take me out of this world rather than permit me to dishonour Him or to scandalise His Church."

On the 27th of June, 1806, he was appointed lecturer in the class of logic, metaphysics, and ethics. When Dr. MacMullan heard of this appointment he was at first displeased, because he required his service on the mission, and because he had not been consulted. Father Croll, however, disarmed his anger by writing to him that the appointment had been totally unsolicited and quite unexpected by him, and that he was ready to go on a moment's notice to any curacy to which his Lordship might send him.

"I must beg that the reader," says Father George Croll, in his interesting biography of his uncle, "will extend his indulgence to me whilst I relate an event which occurred to the late Primate at this time, and which I have heard on more than one occasion from his own lips. I do not presume, nor did he, to pronounce anything as to its nature. I simply relate it as it has been told to me. . .

Dr. Croll left Maynooth on the 9th of July, 1806. . . . On the third day after his departure from College he remained to dine with a priest who resided not far from Castlewellan, and consented to stop in his house all night, as it was late in the evening when he arrived there. After some time, however, he began to feel very uneasy, and, in spite of all remonstrances and entreaties, insisted on going home. It was a beautiful night, and he was proceeding at a brisk trot when he imagined that something like a gust of wind passed him, and that he heard a voice close to his ear saying, 'Ride on, for God's sake, or you will be too late.' He was neither a superstitious nor a timid man, so he pulled up his horse and looked round in every direction, but could see nothing. Whether it was in obedience to the warning he had received or in consequence of the excitement he felt, he could not tell, but he certainly hurried on at a very rapid pace. About half an hour he approached a house in

the country to which his attention was attracted by seeing several lights in it at that late hour. He therefore stopped when he reached it, and, seeing a girl looking anxiously along the road in the direction opposite to that from which he had come, he asked her if anything was wrong in the house. 'Oh, yes,' she answered; 'a girl who asked a night's lodging with us for God's sake, as she was not able to reach the town, has become suddenly ill, and she is now in despair lest she should die before the priest arrives.' 'I am a priest,' said Dr. Crolly, and if the case be as urgent as you represent I shall be happy to render all the assistance in my power.' He then immediately dismounted, and entered the house. The poor young creature was lying in a corner of the kitchen upon some straw, her head was resting upon her hand, and her face covered by her long black hair. She was evidently in great agony, for she moaned piteously. Dr. Crolly learned from the mistress of the house, who alone remained with her, that she was about to become a mother prematurely. He desired her to be told that there was a priest by the bedside. Nothing could exceed her joy at this intelligence. She clasped her almost transparent hands, raised her eyes to Heaven, fervently kissed a small gold crucifix which hung round her neck, and cried out—'Blessed be the great God for all His mercies; I shall die like a Christian and not like a brute.' When she put back her hair off her face he perceived that she could not be more than eighteen years old.

'Was this a face

To be exposed against the warring winds?

To stand against the deep, dread, bolted thunder?'

"Dr. Crolly heard that poor child's tale, which must have been a tale of sorrow; but his lips were sealed upon it for ever. He reconciled her to God, administered to her the holy Sacrament of Penance, baptized the infant, to which she gave birth soon afterwards, prayed with her as long as she was able to pray, and knelt by her until she expired. No other priest arrived until after he had left the house, for the messenger had been sent too late. The child did not survive its mother more than half an hour, and they were both buried in the same grave. This was the first confession the late Primate ever heard; it was the first exercise, excepting the celebration of Mass,

of the sacred power which he had received in ordination ; and he always believed that the fervent blessing which the poor, young, deserted mother poured out upon him with her dying lips for saving herself and her child accompanied him through life, aiding him in all the difficulties and consoling him in all the trials of his toilsome ministry."

Father Crollý continued as lecturer in the College of Maynooth from the 27th of June, 1806, till the 29th of June, 1809, when he was appointed professor of logic, metaphysics, and ethics. For some years the venerable pastor of Hannahstown and Belfast, Father Hugh O'Donnell, had been failing in health, and in 1808 he retired from active missionary duties, reserving to himself £70 out of the proceeds of the parish, and retaining at the same time his ecclesiastical status as parish priest. The duties of the parish were performed by the Rev. Peter Cassidy and the Rev. Richard Curoe ; but in 1812 Father O'Donnell, desirous of being freed entirely from the pastoral charge, solicited the bishop to confer it on Father Curoe, for Father Cassidy was then too infirm to undertake it. But Father Curoe preferred the parish of Kilkeel, for at that period Belfast was by no means a desirable parish. It consisted of the town and a tract of country extending more than twenty miles in length, in which there were nine or ten important towns, while the entire revenues (as appears from a letter of Father Cassidy, dated Belfast, June 10, 1808, in which he solicited Father MacMullan, of Loughinisland, to become his fellow-curate) amounted to £240, out of which £70 was to be paid to Father O'Donnell. The aged pastor and his people sent a deputation to Dr. MacMullan to solicit the appointment of Father Crollý to the parish of Belfast. The bishop acceded to their request, and desired them to inform Father Crollý that it was his wish he should become their parish

priest. This custom of parishioners seeking to influence by deputations the bishop in his selection of pastors for the various parishes was an abuse which Dr. MacMullan detested, but to which he generally yielded through that gentleness of disposition for which he was proverbial. In his report to Rome, dated October 12, 1814, he says—"In two or three parishes the hearers not long since were claiming a right of choosing their own parish priests; they were wanting that I would send them none other than the priest or priests they called for. They gave me some trouble. I considered that a compliance with their desires might become a dangerous precedent." Father Crolly consented to become parish priest of Belfast when Father O'Donnell resigned, in August, 1812, though he was strongly urged by Dr. Troy to remain in Maynooth. He removed to Belfast in the month of November, taking with him as his curate the Rev. Bernard M'Auley—afterwards P.P., Downpatrick—who had then just completed his course of studies in Maynooth. Father O'Donnell died on the 1st of January, 1814; and his curate, Father Cassidy, followed him to the tomb, April 12, 1815. Belfast afforded a wide field for the zeal of its new pastor; it then had only one church and no schools; for though St. Patrick's had been commenced on a plot of ground, for which Father O'Donnell had obtained a lease from the Marquis of Donegall in June, 1809, it was far from being completed when Dr. Crolly came to Belfast. He devoted himself with such untiring energy to the work of the mission that in 1825—during the inquiry into the state of the Belfast Institution—he declared on oath that he had not been absent from Belfast one month at a time during the previous thirteen years. In the summer of 1824, the Most Rev. Dr. MacMullan having

become seriously ill, supplicated the Holy See for a Coadjutor, and the clergy of Down and Connor petitioned the Pope to appoint Father Croll. The meeting from which this petition emanated was held in Belfast, and was presided over by the Most. Rev. Peter M'Loughlin, Bishop of Derry, at the special request of Dr. MacMullan. Before, however, the Holy Father had given his consent Dr. MacMullan was called to his reward, and the clergy having assembled in Downpatrick on the 22nd of February, 1825, elected Father Croll Vicar Capitular, but the election was set aside by the Primate as informal, because the appointment of Vicar Capitular was vested, he said, in the Metropolitan when there was not a Chapter in the diocese. He, however, by his authority, constituted Father Croll, Vicar Capitular. At these elections, it is worthy of remark, both parish priests and curates voted. His name, "W. Croll, Vic. Cap.," is attached to the pastoral charge of the Irish prelates warning the people against the schemes of the Bible societies. He was appointed Bishop of Down and Connor by the Propaganda, January 31st, 1825, and the appointment was confirmed by the Pope, February 6th, 1825. He was consecrated on the 1st of May, 1825, in St. Patrick's Church, Belfast, by the Most Rev. Dr. Curtis, assisted by Dr. M'Loughlin, Bishop of Derry, and Dr. M'Gettigan, Bishop of Raphoe. The sermon on the occasion was preached by Dr. Kenny, of Clongowes College, from Psalms 88, v. 36. On the next day his lordship entertained at dinner in Ward's Hotel upwards of 250 gentlemen, comprising all the principal merchants and the Protestant ministers of Belfast and its neighbourhood. This compliment was repaid on the 18th of the same month, when about 170 of the most respectable Protestant inhabi-

tants of the town entertained Dr. Crolly and a number of his clergymen in Ward's Hotel, and John M'Cance, Esq., occupied the chair. Father Crolly petitioned the Holy See to change the episcopal parish from Downpatrick to Belfast; and on his recommendation the Rev. Cornelius Denvir, then Professor of Natural Philosophy in Maynooth College, obtained the collation of the parish of Down, which up to that period had been the episcopal parish.

Shortly after his consecration, from the immense territory, called the parish of Armoy, he severed Glenshesk and the district towards Ballycastle which forms the present parish of Ramoan. Having also cut off from the parish of Newtownards the civil parish of Holywood, he erected in 1829, the chapel of Holywood which now forms the National School, and in 1831, he erected the chapel of Ballymacarrett, which at present is also used as a National School. In 1835, he constituted the districts attached to these chapels into a separate parish. He also erected chapels in Whitehouse and Ballyclare, and in May, 1829, he obtained from the Marquis of Donegall a lease of a plot of ground consisting of the old graveyard of Friar's Bush and the adjoining grounds to serve as a burying-ground for the use of the Catholics of the town and neighbourhood of Belfast. Dr. Crolly, feeling the many grievances to which the children of Catholics were subjected, even in the best-managed schools then existing in Belfast, applied himself with energy to remedy the evil, and he was enabled to complete at an early period of his episcopacy the schools in Donegall Street, which have been since placed under the management of the Christian Brothers. He had, however, no sooner effected this than he set about erecting a diocesan seminary, where the candidates for the priesthood and the children of the

upper classes could receive at the same time a religious and literary education. For this purpose, in November, 1832, he obtained from Mrs. M'Cabe and Mrs. Coleman, the mother and the sister of Charles Putnam M'Cabe, Esq., so celebrated in connection with the Rebellion of 1798, a lease of Vicinage for a term of 99 years, at a rent of £61 7s 0d, and afterwards having purchased out the interest of the M'Cabe family for the sum of £1,250, he thereby secured for ever to the diocese at an almost nominal rent that valuable and extensive property, on which have been erected St. Malachy's Diocesan College, the Convent, and the residence of the Christian Brothers. The College he was enabled to open for the reception of students Nov. 3 (St. Malachy's day), 1833. Whilst cultivating a friendly intercourse with persons of other religious denominations, he endeavoured in every possible way to promote the interests of Catholicity, and the heartfulness with which the Protestants of Belfast threw themselves into every measure to obtain for the Catholics the great boon of Emancipation was owing in no small degree to his active personal exertions, so well supported by his characteristic sauvity of manners. He urged his clergy to avail themselves of the advantages of constitutional agitation; for surely at such a crisis the priest who would have evinced the least symptom of apathy would have given a sanction to one of the foulest libels that ever was pronounced against his creed by the opponents of his civil rights. The priests responded to his call, and petitions poured in from every parish praying for civil and religious liberty. His Lordship presided at a meeting of the Catholics of County Antrim, held in St. Patrick's Church, Belfast, January, 27, 1829, which was called at the request of fifty requisitionists. Dr. Crollly, though pre-eminently con-

cilatory, was heroically determined, and by both qualities he earned universal respect and the deep devotion of his own people, who even to this day relate many a story of how he fearlessly forced his way to the bedside of dying converts who were calling for his spiritual assistance.

By a Brief, dated June 16th, 1830, Pope Pius VIII. appointed Dr. Kelly, Bishop of Dromore, and Dr. Crolly, to obtain the consent of the tribes of Galway to a change in their ecclesiastical government, and to make arrangements for creating Galway into a Bishopric. In ancient times, Galway was part of the diocese of Enachdune, which is at present incorporated in the diocese of Tuam, but the inhabitants being of foreign descent felt aggrieved that the ecclesiastics sent among them were generally the *mere* Irish. Pope Innocent VIII., through the influence of the King of England, was induced to decree by Constitution, *Super Gregem*, dated February 8th, 1484, Galway town and district to be *nullius* and to be under the jurisdiction of a Guardian or Warden. This Warden was elected by the members of the twelve tribes of Galway, and retained his office for three years. After election by the tribes, the Warden was installed by the Collegiate Chapter, and exercised episcopal jurisdiction during the three years of his office. Visitations were held triennially by the Archbishop of Tuam. The Vicars, corresponding to Parish Priests, were also elected by the tribes and enjoyed parochial jurisdiction and immobility. They were elected for life and could not be removed, save for a Canonical cause. Great abuses, confusion, canvassing, &c., took place at the election of Vicars and Wardens. In consequence of these irregularities, it was thought good by the Holy See to abolish the Wardenship and to erect Galway into an episcopal See. Drs. Kelly and Crolly sent in their

reports in letters, dated October 13th, and October 22nd, 1830. Edmund French, Guardian, or Warden of Galway, who was also Bishop of Kilmacduagh and Kilfinora, resigned the Wardenship into the hands of the Pope. The Propaganda nominated Nicholas Foran, of Waterford diocese, to be Bishop of Galway, and the nomination was approved of by the Pope, but Dr. Foran fell ill without hope of recovery and George Browne, for many years Parish Priest of Athlone, was selected in his room and became first Bishop of Galway, from which he was translated in 1844 to Elphin. (*See Dr. Brady's Eccl. Success. Vol. II, and Theiner's Vetera Monumenta*). Dr. Crollly appealed to the Propaganda to recover the parish of Coleraine from the Bishop of Derry. The case was referred by the Propaganda, on the 5th of August, 1834, to the Primate, the Most Rev. Dr. Thomas Kelly. An ecclesiastical court was held in Coleraine, in October, 1834, by the Primate, assisted by Dr. Brown Bishop of Kilmore, selected by Dr. M'Loughlin of Derry; and by Dr. Higgins, Bishop of Ardagh, selected by Dr. Crollly. A great number of witnesses were examined by the Court, and the Primate made his report to the Propaganda, which issued its decree in favour of the Bishop of Down and Connor, on the 26th of January, 1835, and Pope Gregory confirmed it on the first of February, in the same year. *See Vol. IV. pp. 235-249.* In 1834, when appointing Father William MacCartan, to Ballymoney, Dr. Crollly severed from that parish Bushmills and the district towards Portrush, which, along with Coleraine, he constituted into the parish, which he conferred on the Rev. John Green. In 1833, at the request of the Parish Priest of Ballymena and Craigbilly or Kert, he transferred the chapel of the Braid and the district attached to it, from him to the care of the Parish Priest of Glenravel.

The Most Rev. Dr. Kelly, formerly Bishop of Dromore, who in 1828 was made Coadjutor of Armagh, with retention of Dromore, and became Archbishop of Armagh, in 1832, by the death of Dr. Curtis, died January 13th, 1835. On the decease of Dr. Kelly, Dr. Crolly was elected to the Primatial See of Armagh. The clergy of Down and Connor petitioned the Pope to permit him to remain their Bishop. This petition had, however, no effect, and he was translated to the Primacy by the Propaganda, on the 7th of April, and the translation was confirmed by the Pope on the 12th of April, 1835. His first great work of public usefulness in his new diocese was the establishment of the Armagh Catholic College. On the 17th March, 1840, he laid the foundation of the new Cathedral, with which his name must be for ever associated. On the subject of the Charitable Bequests' Act and on the Queen's College project he held opinions at variance with those entertained by the great majority of the Irish bishops and clergy; but we must bear in mind that the Queen's College was not then an institution condemned by the voice of the Supreme Pastor. Dr. Crolly might err—and no doubt did err—but his humility was too profound, and all the instincts of his nature too Catholic, to permit him for a moment to slight the Shepherd's call when once he heard it. Nor could we expect that, in the matter of national education, men, who were made to feel from their infancy that they were but tolerated aliens in the land of their birth, could have the courage to demand the rights on which we insist. Kildare Street institutions were a great advance on the old charter schools, and the national schools are great boons when contrasted with their elder brothers of Kildare Street; but the time is now come when, be it good or be it bad for them, three-fourths of the popula-

tion of Ireland should get whatever sort of education they may desire, and a usurping and tyrannical minority cannot be allowed to dictate to an overwhelming majority of a nation.

Dr. Crollly performed all the usual episcopal functions on Maundy Thursday of 1849, in St. Peter's Church, Drogheda, but about three o'clock on the morning of Good Friday (the 6th of April) he was seized with cholera, and departed this life in little more than nine hours afterwards. On Easter Sunday, in conformity with the Primate's last request, his remains were deposited in the new Cathedral. One of the inscriptions on the beautiful stained-class window, which now ornaments the chancel of the Cathedral, is:—*Of your charity, pray for the Soul of the Most Rev. William Crollly, Lord Primate of all Ireland, the 105th Successor of St. Patrick, in the See of Armagh. He laid the foundation stone of this Cathedral, on March 17th, 1840. Died on Good Friday, 1849, whilst the building was in progress, and is buried in the centre of the Choir.*

DR. CORNELIUS DENVIR—1835.

The see of Down having become vacant, by the elevation of Dr. Crollly to the Primacy, a meeting of the clergy of the diocese was held on the 15th of June, 1835, when Father Denvir was elected Vicar Capitular; and at another meeting of the parish priests held in St. Patrick's Church, Belfast, on the 7th of July, the names of Cornelius Denvir, P.P., Down; Bernard M'Auley, P.P., Ballymena; and Daniel Curoe, P.P., Drumaul, were returned to Rome in their respective order as *Dignissimus*, *Dignior*, and *Dignus* for the bishopric. The Propaganda on the 31st of August, 1835, appointed Father Denvir, and on the 6th of

September the Pope approved of his election. He was consecrated in St. Patrick's Church, Belfast, on the 22nd November, 1835, by Dr. Crolly assisted by Dr. Browne, Bishop of Kilmore, and by Dr. Cantwell, Bishop of Meath. The sermon on the occasion was preached by Father Thomas Maguire.

The Most Rev. Dr. Denvir was born at Ballywalter, in the parish of Balee, in Lecale, on the 13th of August, 1791. He received his early education partly at the school of Dr. Nelson in Downpatrick, who educated in classics so many of the clergy of Down and Connor, and partly at a school in the same town taught by Mr. Torney. At this period of his life, according to the stories of his old companions, he was the first in every boyish amusement, and the love of sight-seeing, so natural to his age, brought him to every place of public resort. He was present at the massacre of the Catholics at Struel Wells in June, 1802, and at the executions in Downpatrick of those involved in Emmett's insurrection. It may be owing to impressions formed then on his young mind that he ever entertained such an implacable aversion to informers, and that he so often used his powerful influence with the Irish Executive in behalf of condemned culprits.

Early exhibiting a predilection for the priesthood, he was accustomed when very young to attend all the visitations held in the adjoining parishes by the then venerable diocesan, Dr. Patrick MacMullan. At that time the explanation of the Sacrament of Confirmation was delivered in the Irish language, which was then the vernacular of a great part of the Catholics of Lecale.

Dr. Denvir always considered the teaching of the catechism as a prime duty which every Catholic, capable of

imparting it, owed to children ; and the writer frequently heard him say to Father William Blaney, who was one of his greatest favourites—"It was your grandmother who taught me the catechism."

He entered Maynooth College on the 6th of September, 1808, when he was admitted to the belles-lettres class. His collegiate course gained him high honours, and it was not completed when he was appointed by the board to profess natural philosophy as *locum tenens* for the Abbe Dairé, whom he succeeded in that chair August 30, 1813. He was then a deacon, having been ordained to that order by Dr. Troy, at Pentecost, 1813. He was ordained priest May 31, 1814, and in the same year he was appointed to teach church music in the college, which duty he performed for three years ; his taste for that subject was well known, and is evinced by the beautiful little choir-manual which he published for the use of his diocese.

In college he discharged the duties of his important position with the greatest credit, and left it to assume the spiritual charge of the parish of Down, to which he was collated by the Pope, in 1825, on the recommendation of Dr. Crolly. At the earnest request, however, of the Board of Trustees of Maynooth College, and with the sanction of his diocesan, he retained the chair of physics till the midsummer vacation of 1826, when he removed to Downpatrick. Here, work of an entirely different character awaited him. At that period, the "British Reformation Society" had called into active existence a number of lay and clerical knight-errants, who perambulated Ireland, hurling challenges and heaping denunciations on the Catholic priesthood. A deputation of these firebrands, headed by a Scotch captain named Gordon, came to Downpatrick, and declared their intention

of holding a meeting in the County Courthouse. All avenues of access being opened to an anxious and immense multitude, Mr. Ruthven, at the motion of Mr. Henry Curran, Downpatrick, seconded by Mr. Pilson, took the chair. He explained that the purpose of the meeting was for taking the opinions of the public on the propriety and eligibility of establishing a branch of the "British Reformation Society" in Downpatrick, and he hoped that the people of that part of the county would have sense enough to avoid affording opportunities for establishing meetings for controversial objects, which would irritate rather than calm the passions of all parties. In concluding, he testified that the Protestant clergy did not require the assistance or interference of the gratuitous agents of any society. Father Bernard M'Auley made one of his characteristic speeches, in which he said—"The agents of the new Reformation Society are men whose early habits and after-professions seem by no means calculated to qualify them for interfering with the religious institutions established amongst us. Is it by men educated in the school of Nelson, amid the thunders of Trafalgar and the Nile, that we are to be instructed in the doctrines of the Gospel? We pay to the clergymen of this country £800,000 per annum, and are we to be told that the interference of these gallant naval officers is still necessary? or, are we to conclude that the rev. gentlemen pocket the benefice and leave the office to be gratuitously performed by strangers? The thunders of the British navy but ill accord and will never harmonise with the soft and peaceful accents of the Gospel."

Dr. Denvir, in an able and telling speech, exhibited how hostile towards the society were the opinions regarding it entertained by most of the dignitaries of the Established

Church. It was finally agreed that there should be a controversial discussion between the Catholic and Protestant clergymen.

A deputation from the Catholics of Down waited that evening on the Catholic clergymen and the Liberal Protestants, who had mutually concurred in defeating the Reformation Society's operations, bearing an invitation to a public dinner. Nearly fifty gentlemen, on Thursday, March 27, commemorated the result of Tuesday's meeting by a banquet, at which Father Denvir presided, and Dr. Smith was croupier.

The Downpatrick discussion commenced on Tuesday, April 22, and terminated on April 30, 1828. The Catholic disputants were—the Rev. Cornelius Denvir, the Rev. Bernard M'Auley, P.P., Ballymena, and the Rev. Daniel Curoe, P.P., Drumaul; while their opponents were—Dr. Hincks, Rector of Killyleagh; Rev. Hugh S. Cumming, then of Ballymena; and the Rev. Robert W. Kyle, of Loughgall. There is even yet among the people a proud tradition of the force of reasoning, the extent of information, and the exhaustless fund of authority and illustration which characterised the speeches of their priests; and the Catholics of Downpatrick, at a meeting held in Downpatrick on May 1, 1828, at which Mr. Curran was in the chair and Mr. Thomas Hughes was secretary, resolved to present an address to them, in which they say—"We shall continue to hold in grateful and lasting remembrance the zeal, talents, and learning so eminently displayed by you on this very peculiar and interesting occasion."

Father Denvir was always a great admirer of O'Connell, he took part in most of the local meetings for emancipation, and was one of the speakers at the great County Down

meeting, held in Newry on Feb. 18, 1829. When Mr. O'Connell came to Downpatrick at the Spring Assizes of 1830, on the O'Reilly-Blackwood trial, Father Denvir organised a public entertainment in his honour, and read an address from the parishioners of Down, in which they congratulated the Liberator on the glorious success which had attended the efforts of the people of Ireland to obtain civil and religious liberty.

On the opening of the Diocesan Seminary in Belfast, in November, 1833, Dr. Crolly secured the services of Father Denvir as professor of classics and mathematics. The duties of the parish of Down were attended during the week by the curate, Father William Macartan, afterwards parish priest of Rasharkan; but Father Denvir always rode up from Belfast, in order to participate in the parochial duties on Sundays. He thus continued to fulfil the offices of parish priest and professor till, in 1835, the votes of the clergy and the authority of the Holy See placed on his shoulders the pastoral charge of the united diocese of Down and Connor.

For thirty years Dr. Denvir occupied a prominent place in the Irish hierarchy, yet he was one of those men who love to labour in secret, and who hide under the veil of humility the zeal which is not less operative because it is unknown to fame. He incited the clergy to erect churches and schools. How he laboured, when in the vigour of his life, may be learned from a single paragraph in the *Vindicator* of October 10, 1840, headed—"State of Religion in the Diocese of Down and Connor," which enumerates a portion of his labours during the previous year.

"Dr. Denvir, in the month of November, 1839, confirmed in Saul 270. Shortly afterwards he consecrated a

burying-ground in the parish of Ballee, where he confirmed 300 ; he consecrated a church near Cushendall, and afterwards that of Coleraine ; then proceeded with the regular visitation of the County Antrim portion of his diocese. He confirmed in Antrim 296, Randalstown 299, Duneane 730, Ahoghill 385, Rasharkin 543, Ballymena 349, Loughguile 439, Ballymoney 172, Coleraine 139, Armoy 253, Ballycastle 198, Cushendall 497, Glenarm 287, Culfeightrin 725 (he consecrated a burying-ground in that parish on the occasion of his visitation), Rathlin 110, Lisburn 598, Aughagallon 549, Glenavy 480, Derryaghey 160, Larne and Carrickfergus 271, Upper Mourne 1,158, Lower Mourne 10, Bryansford 211, Killeade 405, Kilmagan 590 (he also consecrated a graveyard on this occasion in that parish), Tyrella 312, Loughinisland 328, Crossgar 705, Saintfield 180, Downpatrick 429, Killough 521, Dunsford 380, Kilclief 193, Portaferry 393, Lower Ards 626, Newtownards 91, Ballymacarrett 294, Belfast 3,010. Total, 17,630. Within the last twelve years between thirty and forty new chapels have been erected."

Dr. Denvir laid the foundation of St. Malachy's Church on the 3rd November, 1841, and it was consecrated on the 15th December, 1845. Shortly after the opening of St. Malachy's Church, he fell into a lingering and protracted illness, from which he never completely recovered. This was caused partly by the great labour which he had undergone in its erection, and the mental anxiety which he suffered in consequence of having been personally arrested for the heavy debts which still remained due on the church, and partly from the annoyance which he received from a fraction of his parishioners, who were opposed to selling the seats in the new church. Though they knew that no

one was more unwilling than Dr. Denvir that any person should hold private property in the house of God, nevertheless, without affording the means of meeting the pressing demands for money, they allowed themselves to be carried away by a few demagogues who, schooled by the speeches of the political orators of the day, became public speakers without any previous mental training, and denounced their bishop as a traitor because, in order to watch over the interests of religion, he had become one of the commissioners under the Charitable Donations and Bequests' Act.* His clergy, who appreciated his motives and condoled with his sufferings, as a testimony of their reverential esteem towards their beloved diocesan, entertained him on his recovery at a public dinner in Denvir's Hotel, Downpatrick, on the 12th February, 1846, at which Father Bernard M'Auley presided.

* Dr. Denvir, on one occasion, turned his position of Commissioner of Charitable Bequests and Donations to good account. About 1864 Mr. Tully M'Kinney, solicitor, requested me to inform the Bishop that his client, Archdeacon Walter B. Mant, who was then passing through the court as an insolvent, was possessed of an order on the National Bank in London for a very large sum, payable to the Bishop of Down and Connor, that he found this bank-order among the papers of his late father, Bishop Mant, but that the bank officials refused to cash it for him because they said it was charity money, not for his father, but for the Catholic Bishop of Down and Connor, that the Archdeacon was now prepared to hand it over to Dr. Denvir; but as the Archdeacon was in great monetary difficulties, Mr. M'Kinney hoped that the Bishop would give his client some consideration for it. When I reported the case to Dr. Denvir he directed me to accompany him to Mr. M'Kinney's office, where, having examined the document, he warned him not to part with it, as he would hold him accountable for it. Dr. Denvir caused an order to be sent from the

His Grace Most Rev. Dr. Murray, who from its formation had been a member of the National Board, died in February, 1852, and, as Catholic discontent and dissatisfaction with the national system and its administration were extending rapidly, it was of the utmost importance to obtain a successor amongst the Catholic hierarchy. The vacant seat was offered amongst others to Dr. Denvir, and at the same time many influential friends assured him that his acceptance of it would at that critical juncture prevent much evil and effect a vast amount of good. It was in July, 1852, that the celebrated controversy arose between Archbishop Whatley and the board, respecting the exclusion of the "Christian Evidences" and of the "Scripture Lessons," by Head Inspector Kavanagh, from the Clonmel Model School, which controversy raged during that and the

Commissioners of Charitable Bequests to forward the document to their office. Archdeacon Mant then directed that it should be delivered up to Dr. Denvir. He went to the bank in London, where he was informed that it was money sent by the President of the St. Vincent de Paul Society, in Paris, during the Irish famine for the starving poor, that Bishop Mant had presented the order to be cashed and was refused, that after his death his son had again presented it and was refused. The officials of the bank requested Dr. Denvir to have the order renewed, as it was then so very old. The Bishop went to Paris, and the president of the society who had sent the order was still living, and he renewed it. Dr. Denvir gave the money among various charities, for there was then no starvation in the diocese. Comment on the dishonesty and hard-heartedness of Dr. Mant, author of *Mant's History of the Church of Ireland*, or of his son and biographer, Archdeacon Mant, is unnecessary, when we remember that in Belfast alone there were, in 1847-8, 14,975 cases of fever and dysentery, out of which there were 2,487 deaths; and in 1849 there were 2,282 cases of cholera, and out of them 997 deaths.

following year, culminating in the withdrawal of Dr. Whatley, Lord Chancellor Blackburne, and Baron Greene from the commission, and led to an enquiry before a Select Committee of the House of Lords, in 1854. It was in the midst of this crisis, in March, 1853, that Dr. Denvir reluctantly accepted, after much pressure, the seat of the National Board vacated by the death of Dr. Murray. He took an active part in the discussions regarding the Whatley controversy, and he was the only Catholic bishop examined before the House of Lords, in 1854. His evidence affords a complete answer to the allegation so persistently made that he was a supporter of mixed education in the sense of preferring it to one strictly Catholic, for he explicitly stated that the Catholics of Ireland used it in the absence of a better and through fear of a worse system. Owing to his eminent scientific attainments and large educational experience, Dr. Denvir's opinions carried great weight at the board. His knowledge of the grave defects of the system and of its evil working in a large portion of Ulster, especially in schools in his own diocese, was full and thorough, evidence of which is afforded in the letter of complaint which, in 1855, he wrote to the board against the proselytising practises in the Frederick Street Schools, Belfast. He seldom attended the board in 1856, and shared the growing dissatisfaction with which the changes in the system were viewed by the Catholic prelates. Opinions unfavourable to his retaining a seat on such a board having been expressed in Rome, Dr. Denvir at once tendered his resignation to Lord Carlisle, who, as well as numerous friends, used every entreaty to dissuade him, but without effect, from withdrawing from the commission. Although his resignation dates August, 1857, he had virtually ceased

to be a member in 1856, so that he took part in the proceedings for only about three years.

Dr. Denvir had the scholar's passion for study, and, when his more serious avocations permitted it, his days were spent in his well-stored library or in the laboratory of the Diocesan Seminary, which contained so many evidences of his scientific skill. He always deplored the unsatisfactory state in which was placed the history of the important diocese over which he was called by Providence to preside, and in a letter to Mr. John Hanna, dated June 12, 1848, he says—"In order to have the question of the succession clearly solved it would be necessary to have the archives at Rome examined, from which the names of the several bishops, the dates of their appointments, and the duration of the somewhat doubtful interregnum could be most easily and correctly ascertained by any intelligent ecclesiastic who would submit to the trouble of evolving the records. It was always a task that I had imposed upon myself to perform in the event of my visiting Rome, and which would have been performed before this time had I not been prevented by the building of St. Malachy's Church and the debts thereby contracted. This task, however, will be, I feel certain, performed by either myself or some other person."

Dr. Denvir when in Rome caused Father Bernard J. Goodman of the Order of St. Dominic to search the records of St. Clements and other collections in Rome, the valuable results of his labours have been incorporated in these pages.*

* The following is from Father Goodman's notes:—"An arm of St. Patriok is preserved in St. Mark's in Rome; of this a notable portion was presented to the present illustrious Bishop of Down and Connor, the Right Rev. Cornelius Denvir, by the Sovereign Pontiff in the year, 1857. The order for this, a gracious and signal

In other parts of these volumes we have referred to the erection of St. Peter's Church, St. Paul's Convent of Mercy, and other ecclesiastical institutions more intimately connected with the history of religion in Belfast than with the personal history of Dr. Denvir. One of the most striking traits in the character of the good bishop was an unwillingness to ask money from his people, and this he carried to a great fault, for though the Catholics had during his episcopate increased marvellously in Belfast, the stipend paid to him was so badly collected that the parish could not afford to support more than four curates. The Sacred Congregation of the Propaganda having been informed of the fewness of the priests in Belfast, and that they all resided in one presbytery at St. Patrick's, to the inconvenience of the people who resided at distant parts of the town, directed the Most Rev. Dr. Dixon to communicate with Dr. Denvir on the subject. The Primate wrote from Drogheda on the 26th of March, 1858, to Dr. Denvir, who, in consequence thereof, entrusted the general supervision of the parish to Father James Killen, P.P., Ballymacarrett, and constituted him his Vicar General. Father Killen rearranged the monetary affairs of the parish, and opened a presbytery in the vicinity of St. Malachy's. More priests were procured, and a new order of things was introduced into the town. Advancing age was, however,

evidence of esteem was given to the illustrious prelate by his Holiness at Pesaro, whither the bishop proceeded to present his homage to Pius IX., who was then making a tour through his dominions. The writer of these notes (F. Goodman) had the honour of accompanying the bishop from Rome, and the great gratification of witnessing the distinguished favour exhibited towards him by the Holy Father, and the veneration manifested towards him by the Court."

coming on the bishop, and feeling himself unfitted for the laborious duties of his station, he requested the assistance of a coadjutor, and Dr. Dorrian was appointed, in consistory, on the 13th of July, 1860, coadjutor, with the title of Bishop of Gabala. Though Dr. Denvir was comparatively freed from the burthen when Dr. Dorrian was associated with him in the government of his diocese, yet, as his infirmities increased, he was relieved at his own special desire from the functions of his office, and in the month of May, 1865, he resigned his crozier into the hands of his successor. Although the traces of illness were visible on his worn and attenuated frame, he reserved to the last his buoyancy of spirit and intellectual vigour. A few days before his death he paid a lengthened visit to Dublin and to Maynooth, the scene of his many early associations. He complained a little on Friday, the 6th of July, 1866, and suffered from fainting fits on Saturday. On Sunday his condition became much worse, and no hopes were entertained of his recovery. On Tuesday morning, the 10th of July, he breathed his last. His deathbed presented a consoling and edifying sight. He received the last rites of the Church from his vicar general, Father Killen, P.P., Ballymacarrett, and went like a child, calmly and tranquilly, to take his rest. The remains were removed on Thursday morning to St. Patrick's Church, and there many a heartfelt prayer was offered to the Throne of Mercy for the soul of the deceased prelate. On Friday, July 13, after the Solemn Office and Requiem Mass, the funeral cortege, composed of the clergy and principal inhabitants of Belfast and its vicinity, to the number of nearly 20,000, moved through the principal streets on its way to Ballycruttle Chapel-yard, where, in his native parish, his remains repose in a grave of his own selection, and his tomb

bears the following inscription :—

Sacrum

Memoriæ Illmi. et Revmi. Cornelii Denvir Epi
Dun & Con. qui philosophia et omni genere doctrinæ
eminens. Justitia et honestate vitæ præclarus atque fidei
Catholicæ insignis defensor per annos Viginti Septem. cum
Amore cleri et maxima prudentia Diocesim gubernavit
Natus pridie Idus Augusti, 1791. Obiit die sexta Non.
(recte Id.) Julii, 1866,

In spe beatæ resurrectionis Requiescat in Pace. Amen.

DR. PATRICK DORRIAN, 1865.

The Most Rev. Dr. Denvir petitioned the Holy See in 1859 for the assistance of a coadjutor, and the petition having been granted, the parish priests were summoned by circular to assemble in St. Patrick's Belfast, on the 29th of November, 1859, for the purpose of selecting the names of three clergymen to be submitted to the Holy See. At the meeting, over which his Lordship presided, the Rev. Charles William Russell, of Maynooth College, was elected as *Dignissimus*, having obtained 16 votes ; the Rev. Patrick Dorrian, P.P., Loughinisland, as *Dignior*, having obtained 9 votes ; and the Rev. John Fitzsimons as *Dignus*, having obtained 5 votes. On that occasion 3 votes were given for Rev. John Lynch, P.P., Ballymena ; 1 vote for Rev. George Crolly, Professor, Maynooth ; and 1 vote for Rev. Patrick Curoe, P.P., Tyrella and Ballykinlar. Dr. Russell forwarded to the Holy See a petition, praying that the choice of his Holiness might not fall on him. Father Dorrian was selected by the Propaganda June 4th, his appointment received the Papal approbation June 10th, and the decree was issued June 13th, 1860. His Brief for the bishopric of Gabala *in partibus* and the Coadjutorship

of Down and Connor was dated June 4th, 1860. He was consecrated in St. Malachy's Church, Belfast, August 19th, 1860, by the Archbishop (Dr. Dixon) of Armagh, the two assistant bishops were Dr. Denvir and Dr. M'Nally, of Clogher, five other prelates were present, and the Bishop of Clonfert, Dr. Derry, preached the consecration sermon.

"Patrick Dorrian, son of Patrick Dorrian and his wife Rose Murphy, was born at Downpatrick March, 29, 1814. He received his classical education at the Academy of Rev. Dr. James Nelson (Unitarian clergyman), Downpatrick, and entered Maynooth College (Logic Class), August 23rd, 1833. He was ordained Priest by Archbishop Murray, in Marlborough Street Cathedral, Dublin, on the 23rd of September, 1837. He was curate in Belfast from 1837 to 1847; and was Parish Priest of Loughinisland from 1847 to 1860." *Episcopal Succession, by W. M. Brady, Vol. II., p. 363.* After his consecration, Dr. Dorrian resided in the Presbytery of St. Malachy's, Belfast, but he retained, until the death of Dr. Denvir, the parish of Loughinisland, which was administered by the Rev. James Cannovan, afterwards curate of St. Peter's, Belfast. Having obtained from the Holy See the necessary faculties, he appointed, on the 16th of October, 1866, the Rev. James Crickard to the parish of Loughinisland. From his consecration he discharged the duties of Coadjutor to Dr. Denvir until the month of May, 1855, when that venerable prelate, weighed down by weight of years and infirmities, resigned into his hands the crozier of Down and Connor.

Not the least important of the changes effected by Dr. Dorrian was the rearrangement of many of the parishes of the diocese, while he was coadjutor. On the death of Rev. William M'Cartan, P.P., Rasharkin, in 1864, he severed

from Rasharkin the district attached to the church of Dunloy and constituted it into a separate parish. After the death of Rev. Henry M'Laughlin, P.P., Loughguile several townlands in the civil parishes of Kilraghts, Loughguile, and Grange of Killagan were separated from Loughguile and added to Dunloy. At the same time Rev. William John M'Auley surrendered several townlands in the civil parish of Dunaghy, which were given to Loughguile, and Rev. Cornelius Magee, P.P., Loughguile, was preparing to erect a church at Cloughmills, but after his death in 1873, the district attached to Cloughmills was taken from Loughguile and added to the new parish of Dunloy.

In October, 1866, when the Rev. James Crickard, P.P., "Ardkeen and Slanes, or the Lower Ards," accepted the parish of Loughinisland, Slanes or Ballygalget was separated from Ardkeen, and the old parish thereby formed into two parishes.

The parish of Holywood and Ballymaccarrett having become vacant by the death of Rev. James Killen, in 1866, Holywood was constituted into a parish, and Ballymaccarrett added to the mensal parish of Belfast.

In October, 1866, on the acceptance of the parish of Slanes, or Ballygalget, by the Rev. John M'Court, P.P., Ahoghill, that parish was divided into the two parishes of Ahoghill and Portglenone.

The parish of Glenarm became vacant by the promotion of the Rev. Patrick Starkey to Cushendall, in 1869, when Dr. Dorrian separated the district attached to the Church of Camlough and made it into a parish.

In the year 1833 Dr. Crolly opened the chapels of Greencastle and Ballyclare for the few Catholics who were scattered

throughout the immense districts of the county of Antrim, north of Belfast, which were attached to the mensal parish. These chapels continued to be attended by the priests of Belfast until 1854, when the Rev. Patrick Ryan was appointed Administrator of Greencastle and Ballyclare. In 1869 Ballyclare was severed from Greencastle, and Father Lynch, P.P., Ballymena, having given up the district of Glenwherry, and Father M'Kenna, P.P., Larne, having given up the Church of Ballygowan and the district attached to it, these were formed into the new parish of Ballyclare and Ballygowan.

The death of Father Patrick Starkey, P.P., Ballee, in 1870, gave Dr. Dorrian an opportunity of cutting off portions of that parish, which were given to the conterminous parishes; and the death of Father Crickard, P.P., Saul, in 1882, enabled him to make further alterations in that vicinity.

The parish of Armoy extended over the civil parish of Ballintoy and the adjoining districts until the year 1872, when the parish priest resigned, and the Bishop appointed Father Peter M'Gorrian as Parish Priest of Ballintoy and Administrator of Armoy. The following year he conferred Armoy on Father John Carroll.

In 1873 the Rev. Henry O'Loughlin, P.P., Drummaul, surrendered his parish in order to go on the mission in the diocese of Brooklyn, in America. After this resignation Dr. Dorrian dissolved the union of the parishes of Drummaul and Antrim, and appointed a parish priest in each of them,

After the death of Father James M'Aleenan, P.P., Kilmeagan, that parish and portions of the united parish of Drumcaw, Ballykinlar, Tyrella, and Rathmullan, were

rearranged by the Bishop. The church of **Clanvaraghan**, and the district belonging to it, were taken from **Kilmegan**, and united to the church and district of **Drumaraod**, to form a new parish. At the same time the district around **Dundrum** was taken from **Kilmegan** and given to the united parish of **Ballykinlar**, **Tyrella**, and **Rathmullan**. These changes were made on the 5th of April, 1877.

On the resignation of Father Dunn, P.P. **Rathlin Island**, in 1877, the bishop, in consequence of the many inconveniences of the mission of **Rathlin**, considered it more prudent to appoint for the future a junior clergyman as administrator, or temporary parish priest, and to relieve him of his charge after twelve or thirteen months of incumbency. This arrangement has been found to work more satisfactorily.

On the death of Rev. William John M'Auley, P.P., **Glenravel** and the **Braid**, in 1878, the bishop dissolved that union, and appointed a parish priest for each of the parishes. The **Braid**, or **Racavan**, was formerly united to **Craigbille**, which even included the few Catholics then in **Ballymena**. The **O'Hara** estate of **Craigbille** was territorially known as "the Kert estate," hence the united parish was known as that of **Kert** and **Braid**. That union was dissolved in 1833, and the **Braid** passed under the jurisdiction of the parish priest of **Glenravel**, and so continued, until Dr. **Dorrian** appointed, in 1878, a parish priest of the **Braid**.

These rearrangements certainly effected a considerable amount of good, because they concentrated on localities, that were frequently treated hitherto as distant dependencies, the attention of the priest, and, as a consequence, little churches, schools, and parochial residences were erected in these localities, but in some cases the poverty of the parishes

and the paucity of the parishioners prevented appointments to them being considered as promotions.

Belfast was, however, the principal scene of the labours of Dr. Dorrian during his episcopate ; the increase of church accommodation and of religious institutions was necessitated to keep pace with the rapid development of that great city, and certainly at no period of its history were circumstances so favourable for procuring the necessary means as during that episcopate. The civil war in the United States of America deprived Manchester of its supply of raw material for manufacturing cotton, and the linen of Belfast was, during the war, and for years after it, not only freed from a dangerous competitor, but even had, in many parts of the world, the advantage of supplying the deficit of the rival fabric. Money in those days in Belfast was superabundant, and well did Dr. Dorrian utilize the means which Providence brought to his hands.

St. Peter's Church, commenced by his venerable predecessor, was dedicated on the 14th of October, 1866, when the collection taken up on the occasion amounted to £3,000. According to an official account published December 31st, 1867, the total cost of the church up to that date was £17,155 16s 7½d. The church was, however, then in a very unfinished state ; its towers, bells, organ, and many other requisites have been since added.

The collegiate buildings of the Diocesan Seminary, founded by Dr. Crolly, were at the same time in process of rebuilding on the most approved modern principles. The funds were procured by donations, and by a tax imposed on each parish of 6d per head for every Catholic parishioner returned by the Census Commissioners as being in the parish at the date of the 1861 census ; the assessment

amounted to £3,975 4s 6d. A wing of the college building, but with separate grounds and an entrance from Crumlin Road, was erected as a residence for the Christian Brothers. A statement of accounts published in January, 1868, gives the expenditure for the buildings at Vicinage up to that date:—"The new Seminary, £3,922 13s. 9½d.; Christian Brothers residence, £3,363 0s. 10d. Total expenditure at Vicinage, £7,285 13s. 7½d." That statement of expenditure referred only to the central building of the College; the Chapel wing and the Commercial Class Room wing were added at a later period of Dr. Dorrian's episcopate.*

The Christian Brothers came to Belfast in November, 1866, and on the 9th of that month they opened St. Mary's schools in Divis Street. St. Patrick's schools in Donegall Street were opened on December 1st, 1876; St. Malachy's schools, Oxford Street, were opened October 1st, 1874.

* Dr. Dorrian bequeathed his library to the Diocesan College, which was already possessed of the libraries of Dr. Denvir and of Father James Mooney. The following circular explains how Dr. Denvir's library was procured.

DIOCESAN COLLEGE, VICINAGE, BELFAST,

November 22nd, 1871.

REV. SIR,—At a meeting of the clergy held after the late Conference in Belfast, we have been appointed to solicit your assistance in securing for the use of the Diocese the Library of the late Dr. Denvir. According to the terms of his will his executors must sell his library, and dispose of its price for certain specified trusts. It has now been offered to the clergy for a Diocesan Library at the valuation made by a Dublin bookseller; and as that valuation was made for the purpose of ascertaining the amount of probate duty to be paid, it would unquestionably sell at a much higher

The diocese, since the withdrawal of the Franciscan and Dominican Fathers, had not among its clergy any members of the religious orders, until Dr. Dorrian introduced the Passionists. In the month of July, 1868, a small number of Passionist Fathers, with the Very Rev. Father Ignatius Paoli, afterwards Bishop of Bucharest in Bulgaria, as Superior, settled at Ardoyne. Under their spiritual care Dr. Dorrian placed a district of Belfast.

On the 22nd of November, 1868, he dedicated the new church of St. Mary, which he had erected on the site of the old mother church of Belfast, and the collection taken up after the sermon amounted to £1,000.

The church of St. Patrick's, after it had served its purposes exactly for sixty years, was replaced by the present church, which was dedicated August 12th, 1877, when the collection at the charity sermon was close on £3,000.

In April, 1872, Dr. Dorrian opened, as a temporary church at Prince's Dock, a large store which he had purchased; and on the 19th of March, 1879, he laid the

price if offered at a public sale. The Diocese already possesses in its College a large room intended for a library, and the late Father Mooney bequeathed to it a collection of valuable books, which he purchased in Spain, at a time when the rich libraries amassed in the great monasteries of that unfortunate country were confiscated and sold by its infidel Government. That fine collection of very rare works has not yet been unpacked since it came to our College, because the room intended for a library is not yet furnished with bookcases. A sum of about £200 or £210 would purchase Dr. Denvir's library with its bookcases, and fit them up so as to afford accommodation to the entire collection consisting of both libraries.

We need not remind you that Dr. Denvir's library, in addition to its scientific and literary treasures, contains all the great authorities for controversial theology, amassed at a time when that portion of

foundation of St. Joseph's, which replaced it. The contract for the shell of the house, and the tower without the spire was £7,500.

The church of St. Mathew's, Ballymacarrett, which replaced the old church, erected in 1831, was dedicated on the 24th of June, 1883. The collection on the occasion amounted to £1,500. The new church of St. Paul's, on the Falls Road, was almost completed when Dr. Dorrian died.

Between the years 1866 and 1872 Dr. Dorrian was engaged in a protracted contest with the Corporation of Belfast, regarding the new cemetery which the Town Council had purchased in 1866. The grounds consisted

our professional studies engaged the attention of clergymen much more than at present, nor need we dwell on the advantages which the College would gain in having an opportunity of giving to its students access to those standard works on science, which would develop among our future priests, worthy successors to the late illustrious prelate, in those studies in which he reflected an honour on the priesthood of Ireland.

As the Most Rev. Dr. Dorrian has informed the Conference that Dr. Denvir's library must be sold immediately by public sale unless it be purchased by the Diocese, we, on the part of the clergymen by whom we have been deputed, appeal, rev. sir, to your generosity to assist in preserving for yourself, and the present and the future priests of the Diocese, so valuable a collection of standard works, which will be the nucleus of a great public institution.

Asking the favour of an early reply, addressed to the Very Rev. Dr. Marner, who has been solicited by us to co-operate with us in this matter.

We beg leave to subscribe ourselves,

Rev. Sir,

Your obedient servants.

GEORGE PYE, P.P.

JAMES O'LAVERTY, P.P.

of 45 acres, out of which the Town Improvement Committee recommended that ten acres should be allocated as a public Roman Catholic burying-ground with a separate entrance, and five acres as a site of a Roman Catholic chapel and proprietary Roman Catholic graves ; that $17\frac{1}{2}$ acres be allocated as a proprietary Protestant ground, to be separated from the public ground ; and that the remaining $13\frac{1}{2}$ acres be allocated as a public ground for all other religious denominations—all these measurements being inclusive of the respective proportions of the lands used as roads.” This instruction was carried out, and the new cemetery was formed in accordance with these directions. The bishop protested against the manifest injustice committed against the Catholics ; and eventually the Corporation set apart for Catholics fifteen acres, which it separated from the grounds for Protestants by a wall and a sunk fence that cost £500. The Corporation would not, however, concede to the bishop any sufficient control or authority over the ground, and even refused to sell the ground to the Catholics. The Privy Council having met in Dublin Castle, on the 28rd of June, 1869, to hear the cases of parties interested in closing the old burying-grounds within the borough of Belfast, agreed to withhold their warrant for the closing of Friar’s Bush, the only Catholic burying-ground near Belfast, until the 25th of November. In the meantime the bishop purchased for £4,100 fifteen acres at Milltown, separated from the Borough Cemetery by the county road. The larger part of the newly acquired land he consecrated for a cemetery on 18th of September, 1870. The Corporation paid over to the bishop a certain sum, which was approved of by the Privy Council, and thus the Catholics of Belfast were necessitated to abandon any claim to a cemetery which had been purchased by the public rates.

Shortly after the purchase of Milltown the bishop opened in a detached portion of the grounds an Industrial School for boys, and removed to it the Industrial School which had been for some time carried on in the old class-rooms of the Seminary in Donegall Street. The Government granted Milltown School a certificate for training 150 pupils.

St. Patrick's Female Orphanage under the Sisters of Mercy, Crumlin Road, was certificated as an Industrial School for girls, in 1869.

The Convent of our Lady of Charity of the Good Shepherd, Ballynafeigh, the foundation of which was laid on the 1st of November, 1868, was opened on the 2nd of October, 1869, to reclaim fallen females. The Order came to Belfast from Limerick, in May, 1867, and took charge of the Penitents in Bankmore, but immediately afterwards they obtained a lease of eight acres at Ballynafeigh, and there they erected their Convent.

The Dominican Convent, Falls Road, was occupied for the first time on the 22nd of November, 1870, by seven nuns from the parent house, St. Mary's Dominican Convent, Cabra, Co. Dublin.

In 1872 Dr. Dorrian brought to Belfast the nuns of Notre Dame de Bon Secours, who devote themselves to attend sick persons in their own houses; he rented for them a house, No. 8, Alfred Street, but in 1879 he purchased Clonard Lodge, Falls Road, which was altered into the Convent de Bon Secours.

On the 9th May the Bishop brought to Belfast the Sisters of Nazareth, whose duties are to receive and maintain the aged and infirm of both sexes, and deserted children, by collecting from house to house left-off clothing, bits of bread, broken meat, or whatever is given to them. He

located these in a house at Ballynafeigh, which he had formerly occupied as his own residence ; out of that small beginning has grown up the imposing Convent of Nazareth with its extensive buildings.

In July, 1879, Dr. Dorrian laid the foundation-stone of a convent adjoining the Bowen Schools, near St. Malachy's, for a branch of the Sisters of Mercy, Crumlin Road, who had charge of these schools.

On the 1st of November, 1883, he opened Bedeque House, Crumlin Road, as an hospital under the care of the Sisters of Mercy, for persons of every religious denomination. The new hospital he dedicated under the invocation of the *Mater Infirmorum*. On each of these great buildings a very large amount of debt has been left unpaid, the payment of which will be the work of his successors.

In the early years of Dr. Dorrian's coadjutorship a committee of Catholic laymen purchased the residence of the Tennant family, the grounds of which extended from the Bank Buildings along Hercules Place to Berry Street. They formed the house into a Catholic Institute consisting of Reading Rooms, a Library, and Lecture Room ; but they were burthened with a heavy debt. The sale of the site of the Provincial Bank having cleared them of all their debts they generously bestowed the entire property on Dr. Dorrian. On a portion of it he erected by public subscription St. Mary's Hall, and the remainder he reserved for the site of a cathedral. A few years afterwards, however, the Corporation took it by compulsory sale, and on it now is erected the most beautiful part of Royal Avenue.

Not the least among the great changes effected by Dr. Dorrian was the appointment of a priest as an Ecclesiastical Inspector to examine in religious instruction the pupils

attending National Schools under the management of Catholics; he thereby secured to the children a thorough training in the knowledge of their religion.

These great works testify that he was a man of immense resource, marvellous energy, and unconquerable perseverance. Few men have attempted so much and failed in so little. Perhaps the only failure of his life-long efforts was the *Ulster Examiner*. Hand in hand with religion he cultivated pure patriotism, and nothing pained him more than that the Catholics of Belfast had not a newspaper to advocate their legitimate national aspirations, to defend and explain their religious principles, and to combat sectarian bigotry and ascendancy. For these purposes he founded the *Ulster Examiner* and spent on it thousands of pounds. He was, however, unfortunate in some of the persons to whom he confided it; they acted imprudently and in their hands it became a two-edged sword, dangerous not only to foes but even to friends, and frequently in its wrathful zeal it lashed with serpents the Catholics who happened to step aside from the political line that it had chalked out. Fortunately, however, the Bishop, seeing that it was compromising himself, sacrificed the thousands which he had lost and ceased connection with it.

On several occasions in the discharge of his episcopal duties he visited Rome. He was one of the bishops who took part in the debates in XIXth and last Ecumenical Council at the Vatican, and but a few months before his death, when the enemies of Ireland had represented to the Pope that the Irish farmers had refused to pay, and had combined not to pay rents, described as just when they were really impossible, the bishop, though in a wretched state of health, regardless of personal inconvenience and discom-

ort, journeyed to Rome with other prelates to plead the cause of Ireland at the feet of the Holy Father. Shortly after his return home the clergy and laity of his diocese entertained him at a magnificent banquet, and presented addresses to him on the occasion of the twenty-fifth anniversary of his consecration. Heartfelt were the hopes expressed that he would be spared to the Church for many years, but Divine Providence had otherwise ordered. He died at his palace, Chichester Park, Belfast, at 7 o'clock on the morning of the 3rd of November, 1885, and his remains were consigned to the tomb within the chancel of St. Patrick's Church, Belfast, on the 6th of November. On the gable of the nave, not far from his tomb, his successor erected a monument of white marble, on which is inscribed :—

*In Memory of
Most Rev. Patrick Dorrian, Bishop
of Down and Connor, whose Remains are interred
in the Lady Chapel of this Church.*

*He was born on the 19th of March, 1814,
Ordained Priest on the 23rd September, 1837,
Consecrated Bishop of Gabala and Coadjutor of
Down and Connor, on 19th August, 1860,
Succeeded to the See of Down and Connor
in May, 1865, Died 3rd November, 1885.*

R.I.P.

DR. PATRICK M'ALISTER—A.D. 1886.

A meeting of the parish priests, under the presidency of the Primate, the Most Rev. Dr. M'Gettigan, was held in the chapel of the Diocesan College, November 6th, 1885, immediately after the funeral of the Most Rev. Dr. Dorrian, when the Rev. Patrick M'Alister, P.P., Ramoan, or Ballycastle, was elected Vicar-Capitular of Down and Connor.

On the 26th of November, 1885, the parish priests again assembled in the same place, under the presidency of the Primate, elected the Rev. Alexander M'Mullan, P.P., Duneane, by 8 votes, as *Dignus*; the Rev. John M'Erlain, P.P., Ballymoney, by 9 votes as *Dignior*; and the Rev. Patrick M'Alister, P.P., Ramoan, by 24 votes as *Dignissimus*, for the vacant bishopric.* His Holiness was pleased to appoint Father M'Alister.

The Bishop-elect was born in Bonecastle, parish of Down; was baptised by the Rev. Cornelius Denvir (afterwards Bishop of Down and Connor) on April 12th, 1826; studied classics in Downpatrick, and afterwards in the Diocesan College; entered the Logic Class in the College of Maynooth, August 27th, 1848; was ordained in Clarendon Street Chapel, Dublin, by Dr. Whelan, Bishop of Bombay, September 18th, 1852; appointed curate of Ballymena, November 18th, 1852; was sent on a temporary mission as *locum tenens* to Glenravel, while Father Connor was engaged building St. Patrick's Church, in the Braid, where he officiated from December, 1853, till March, 1854, when he returned to Ballymena; was appointed curate of the Lower Ards in April, 1854; was appointed curate of Ahoghill in October, 1856, but was sent to Ballymoney until Father M'Erlain, the recently-appointed parish priest, could go to it from the Diocesan College, which did not occur until March 10th, 1857; was curate of Ahoghill until May, 1858, when he was appointed administrator of Holywood and Ballymacarrett, while Father Killen, the parish priest,

* There were two votes for Rev. Richard Marner, D.D., P.P. Kilkeel; two votes for Rev. Henry Henry, D.D., President of the Diocesan College; and one vote for the Most Rev. Dr. Logue, Bishop of Raphoe.

was administering the parish of Belfast for Dr. Denvir. Father M'Alister caught scarlatina in Holywood, when discharging his duties, and was some time off the mission through sickness. He afterwards officiated two months in Saul, three months in Ballymena, and four months in Glenravel; after which he was re-appointed to the curacy of Holywood and Ballymacarrett; from that mission he was appointed on the 2nd of September, 1862, Parish Priest of Ramoan.

Father M'Alister found the chapel of Ballycastle quite unsuited to the dignity of religion; it had been erected at the end of the last century, and enlarged in 1838; he therefore determined to erect a new church and to convert the old chapel into schools, which would replace a building no longer fit for its purpose. He obtained in 1869 from the landlady of the Ballycastle estate five acres of ground, one of the most beautiful sites of a church which could be found, commanding a delightful view of the beautiful scenery around Ballycastle, and of the distant hills of Cantyre. On this elevated piece of table-land immediately adjoining, but rising above the streets of the town, the foundation stone of the church was laid on the 7th of June, 1870. The church erected in the style of Gothic architecture of the twelfth is certainly worthy of the site. For a description of it the reader is referred to the account of the parish given in Vol. IV., p. 434. Father M'Alister altered, in 1875, the old chapel of Ballycastle into schools, and, in 1879 and 1880, he erected the Parochial House on the grounds attached to the new church. The tie which bound Father M'Alister to Ramoan, in which he worked so well and felt so happy, was severed early in March, 1886, by the arrival of the Brief, by which His Holiness elevated him to the vacant see of Down and Connor.

His Lordship was consecrated in St. Patrick's, Belfast, on Sunday, March 28th, 1886. The consecrating prelate was the Most Rev. Dr. Nulty, Bishop of Meath, who was assisted by the Most Rev. Dr. Donnelly, Bishop of Clogher, and the Most Rev. Dr. Woodlock, Bishop of Ardagh and Clonmacnoise.*

One of the earliest of Dr. M'Alister's episcopal acts was to obtain faculties from the Holy See, by which he was enabled to constitute certain districts in the vicinity of Belfast into parishes. As stated in Vol II. (Parish of Holywood), Dr. Crolly added to his mensal parish the districts of Holywood and Ballymacarrett, but when he had erected churches in those towns, he constituted them into a parish, and appointed to it a parish priest. Because, however, there was no document forthcoming to testify that he had faculties from the Holy See to detach those districts from the mensal parish, objections were made against Father Killen's right as parish priest, to vote when Dr. Dorrian was recommended for the coadjutorship; and a similar objection was made against the right of the present writer to vote, as Parish Priest of Holywood, when Dr. M'Alister was recommended to the Pope for the vacant see. The faculties obtained by the Bishop enabled him to prevent the recurrence of such an objection. At the same time he canonically severed from the mensal parish, Ballymacarrett, which Dr. Dorrian, after the death of Father Killen, had added to it. He also severed from it the administratorships of Whitehouse and Ballyclare, and constituted

* The sermon on the occasion was preached by the Most Rev. Dr. Logue, at that time Bishop of Raphoe; His Grace the Primate, Dr. M'Getigan, was present, but on account of the state of his health, did not officiate.

the three districts into canonical parishes, after having carefully readjusted their respective boundaries. The following letter treats of a similar rectification of parochial boundaries :—

CHICHESTER PARK, BELFAST, March 12, 1892.

REV. DEAR SIR,—

As the boundary separating the parishes of Ramoan and Culfelghtrin, has hitherto not been satisfactory, I have got power to make a new arrangement, or rather to carry into effect the arrangement proposed by Dr. Crolly, when Glenshesk Chapel was about to be built. Henceforth, therefore, the Bonamargy River, from Drumma-hammond Bridge to the sea, will be boundary between the two parishes at that part; and at Glenshesk, the townlands of Broughmore, and the townlands, the inhabitants of which at present pay stipend and hear Mass at Glenshesk Chapel,* shall form and be a part of Ramoan parish. I make this arrangement in the interest of religion and for the convenience of the people. You will please make it known to them.

I am, Dear Sir,

Faithfully yours,

† P. M'ALISTER, Bishop of Down and Connor.

Very Rev. J. CONWAY, P.P., V.F.

The cheerful little town of Portstewart, so pleasantly situated near the mouth of the Bann, was always a favourite resort of sea-bathers. Year after year catholic families came to it during the summer months, but were compelled to leave because of the inconvenience they suffered in being obliged to go to Coleraine or Portrush in order to hear Mass. Dr. M'Alister determined to put an end to that inconvenience purchased a property, on which some houses were erected, and on which there was an excellent site for a church. When appointing the Rev. John Campbell, on

* The townlands of the civil parish of Culfelghtrin, which at present pay stipend and hear Mass at Glenshesk, are—Craigbann, Drumachullion, Duncarbit, Greenans, Teoghs, and Ardaghmore.

the 22nd of June 1892, to the parish of Portrush, vacant by the promotion of Rev. John M'Donnell to Culfeightrin, he reserved Portstewart because he considered that the interests of religion would be better served by uniting it to the parish of Coleraine. On the site he commenced the erection of an iron church, and defrayed the expenses of what had been done up to the time of his death; and had he lived longer, no doubt, he would have provided for the entire cost. The church was opened on the 4th of August, 1895, a little more than four months after his death.

Dr. M'Alister continued the great and necessary work of providing for the spiritual wants of the Catholics of Belfast, his mensal parish, by completing the Church of St. Paul, and erecting the three beautiful churches of the Sacred Heart, St. Brigid, and the Holy Family; for each of which he provided a suitable Presbytery. The most far-reaching, perhaps, of his works was the establishment of "St. Patrick's Roman Catholic Orphan Society," the object of which is "to provide for, educate, and support orphans and destitute children of both sexes, of the diocese of Down and Connor." For many years there had been an orphanage in Belfast, called St. Patrick's Female Orphanage, in which were boarded and educated female orphans belonging to the town of Belfast. The new Orphan Society which was established in May, 1887, issues Annual Reports which account for the expenditure of some £10,000, collected up to this for the promotion of its object, and tell of the great number of deserving children relieved and supported by it, while their religious faith has been safe-guarded through its agency.

In the works of various religious associations in the city and the diocese, Dr. M'Alister manifested an abiding

interest. He founded throughout the diocese, the Association of the Apostleship of Prayer, of which one of the guiding principles is Temperance in honour of the Sacred Heart. His yearly Pastoral bore testimony to his ever constant solicitude for the growth of the Association and his administering to the children, after Confirmation, the pledge of Total Abstinence, until the twenty-fifth year of their age, has proved a signal success in preserving thousands from becoming, through youth and inexperience, the victims of intemperance. In political matters, he held strongly to what he believed to be right, and boldly took his place on many a well-known occasion at the head of the Catholics of his diocese. At the commencement of the Parnell dismemberment of the Irish National Organization, the *Belfast Morning News*, then practically under the same management as the *Freeman's Journal*, imitated that newspaper in advocating political principles at variance with the sentiments of the Irish hierarchy and people. Dr. M'Alister at once appealed to his priests and people, and founded the *Irish News*, but with the caution, that became a bishop, he carefully kept at a distance from its management.

One of the pious ambitions of Dr. M'Alister's life was to enlarge and re-build the Mater Infirmorum Hospital. That Hospital was established in the year 1883, Dr. Dorrian purchased at his own expense for £2,300, the building known as Bedeque House, Crumlin Road, Belfast. After a large expenditure, incurred in transforming that building into a General Hospital, it was placed under the care of the Sisters of Mercy. The Hospital records show that during the eleven years of its existence, 43,000 persons have received treatment, either as intern or extern patients. Daily experience, however, taught the Sisters in charge how

totally inadequate was the Hospital to the wants of Belfast. Dr M'Alister decided upon building a new Hospital. Architects were invited to send in competitive designs, and Thomas Drew, Esq., F.R.I.B.A., President of the Irish Institute of Architects, consented to discharge the duties of Assessor. His name and experience were ample guarantees that his instructions for the component parts and the interior arrangements of the new Hospital would embody everything that had met approval in modern hospital systems. The design of Mr. William Fennell, M.R.I.A.I., Belfast, was placed first by Mr. Drew, who, in his report to Most Rev. Dr M'Alister, stated :—"Fourteen designs were duly delivered to me. Anonymity has been successfully preserved. I am pleased to say that, until after the order of merit of the designs was definitely fixed, and the sealed envelopes were opened, the Assessor was without hint or surmise as to the authorship of any design."

The following is the official description of the new Hospital buildings :—

"The proposed new buildings will occupy a fine open site on the Crumlin Road, on the Carlisle Circus side of the County Jail, which abounds it on the west side, and practically ensures it from ever being obstructed by building on that side, the property on the remaining sides being vested in the Bishop. The Hospital, as a city one, is most favourably situated for freedom of light and thoroughness of ventilation, and an uninterrupted enjoyment of direct sunshine. The site contains a frontage of 230 feet to the Crumlin Road, and altogether contains an area of slightly over one acre, and is composed of red boulder clay, with a gentle incline from north to south, so that in regard to direct light, thorough ventilation, and perfect sanitary conditions, the site is most happily chosen, having little or nothing to be desired, a condition of things rarely, if ever, combining so satisfactorily in the midst of a crowded and increasing city. The Hospital is designed on the 'pavilion' system, the

object being, as far as possible, to obtain an isolation of the wards, and the principal portions may be said to consist of three distinct blocks facing the Crumlin Road, the centre one being the administration building, flanked by a pavilion block on each side, that on the east being for males, and the west one for females. These pavilions present their gable ends to the Crumlin Road, and extend backwards and parallel to the east and west boundaries about 146 feet, and are connected on the ground floor only to the administration block by a wide corridor running east and west, the entire length of the frontage, forming the main artery, so to speak, through the establishment. Each pavilion will be three storeys in height and will contain two large wards on each floor, and each of these wards being provided with two sanitary chambers in towers, which branch off diagonally at the ends and separated from them by disconnecting corridors. The spaces formed outside the gable ends by the projections of these towers is utilised for verandahs for the use of convalescents. Each of the large wards is also provided with a ward kitchen and a small private ward containing only one bed. Between these extreme pavilions and the administration block is placed a smaller pavilion, which contains smaller wards and day-rooms for the convalescents. Each pavilion has its own staircase, which is wide and easy of ascent, and in its 'well' is placed the hoist, large enough for the removal of patients too ill to sit or stand. We might here state that the Hospital is planned for 137 beds and 8 cots for children, and that for each bed is allowed slightly over 1,300 cubic feet of ward space and 9 feet of wall space, and 100 square feet of floor space, some of the wards containing slightly more. Every care and every possible attention has been bestowed on these wards to bring them 'up to date' in all the requirements of modern hospital planning, to render them bright and cheerful, well and thoroughly ventilated, and heated, as well as using every precaution to prevent accumulation of that dangerous agency—dust. With the view of insuring the most perfect ventilation of the whole establishment, the ground floor is well elevated over the soil, and supported on arches to allow the wind to play under as well as round and over the buildings. No provision is made for nurses' bedrooms near the wards. Once a nurse goes off duty she will proceed to the administration block, where the nurses' bed and

day rooms are, isolated from the scenes of their hospital labours. This block contains on its ground floor the reception-rooms, offices, and rooms of the resident medical officers. Behind the centre of the administration block, and separated from it by the main corridor is the chapel, for the use of inmates and patients, and is designed in the Tudor style of Gothic work. The chapel is flanked on either sides by a corridor, branching at right angles from the main corridor; off which are placed one-storey buildings, containing the observation wards and 'recovery' wards for patients' immediate use after operations. The east one of these corridors also leads to the sacristy and the operation rooms, while the west one leads to the students' room and the lecture theatre, and terminates in the disconnecting corridor between this portion and the kitchen range of buildings. This latter portion forms a complete range by itself, and opens on the yard, and contains the usual kitchen appurtenances and servants' sleeping compartments. The yard divides the kitchen buildings from the laundry range, which occupies the extreme north-west corner of the site, and is perfectly isolated from all other buildings, and contains the receiving-rooms, washrooms, drying-rooms, disinfecting chambers, stores, and ironing-rooms, and boiler and engine houses; while on the west side of the yard is placed the stable, mortuary, and post-mortem room. The exterior department occupies the front portion of the ground floor of the west pavilion, and has a separate entrance, so that the extern patients can have no communication with the intern departments. For the externs is provided a large waiting-room and three consulting-rooms, off which are placed dressing-rooms to secure every privacy for patients. The buildings will be of red brickwork and stone dressings, and will be heated by steam and lighted by electricity, and will contain many examples of the most modern constructive principles of hospital building, which it will be exceedingly interesting and instructive to refer to in detail in a subsequent paper. The front range of buildings will sit back 28 feet from the Crumlin Road, and this space will be planted as a garden and railed off. The frontage line of the buildings will be well broken up, recessed, and relieved, but still indicative of hospital work. The principal entrance will be in the centre of the administration block, which will be slightly more ornamental than the

adjoining buildings, and will be surmounted by a statue of the Mater Infirmorum, from whom the Hospital derives its name."

A Committee of influential and representative citizens was formed and a public meeting was called on the 24th September, 1894, by the following circular :—

" Dear Sir,

The necessity of increased Hospital accommodation in Belfast, owing to its rapid growth and its unusually large per centage of artizan population, has long been evident, and is now admitted on all sides. The Sisters in charge of the Mater Infirmorum Hospital, established by the late Most Rev. Dr. Dorrian, eleven years ago, and its devoted Medical Staff, have been painfully made to feel for a considerable time past the total inadequacy of the present Hospital to meet the demands of the deserving sick poor who, from both the City and the Country, apply to it for treatment. The knowledge of that fact, and of the widespread practical sympathy hitherto manifested towards the Hospital, as evidenced by the generous contributions in aid of its yearly maintenance, and by the bequests and donations given for its extension, urges me to commence without further delay the building of a new and larger hospital. The site adjoining the present hospital has been procured at the cost of £2,600, and plans are now completed for a hospital capable of accommodating 150 patients. The proposed building, both as regards architectural beauty and sanitary arrangements, will be, I believe, creditable to the City of Belfast. It will be quite up to all the modern ideas of the requirements of a hospital building, and in this respect will have few, if any, rivals in Ireland. It is estimated to cost about £20,000. I am fully conscious that the erection of the new Hospital will be a large project. The Sisters of Mercy have already some money on hands for the purpose, but the substantial amount of the funds required is yet to be raised. However, I confidently rely on the merits of this necessary and deserving charity. It is a work undertaken for the benefit of the people, and when completed will be a permanent centre relief and solace for them in the sorest and saddest hours of their lives. I may remark that while special care and attention will be paid to the spiritual wants of the Catholic patients, the religious tenets of all others

will be scrupulously respected, and the general advantages to be derived from careful nursing and skilful medical treatment will be indiscriminately dispensed to all patients without reference to religion or creed. Protestants, both as intern and extern patients, daily avail themselves of the advantages of the present Mater Infirmorum, and as the new Hospital will be managed on the same principles as the present, it may be confidently assumed that they will continue to do so. In view of the great benefits which the new Hospital will confer by supplying the additional accommodation so much needed, I feel certain that the well-known generosity both of our more fortunately circumstanced fellow-citizens, and of the working classes, for whose benefit chiefly the new Hospital is to be erected, will provide sufficient funds for the completion of the new building. To give all who approve of the undertaking, and who desire to further it, an opportunity of expressing their practical sympathy, I have resolved to hold a meeting in St. Mary's Hall, on Monday, September 24th, at 7-30 p.m., at which I invite the favour of your attendance.—I am, dear Sir, faithfully yours,

✠ "P. M'ALISTER."

At the close of the meeting, which was most unanimous and enthusiastic, the substantial sum of close on £5,000 had been received, which included £2,500 contributed by the Bishop. The tender sent in by Henry Laverty & Sons was accepted.

Dr. M'Alister, having been afflicted with what he believed to be an incurable disease, petitioned the Holy See for the assistance of a Coadjutor, and his petition having been granted, he summoned, on the 20th December, 1894, the parish priests to assemble, on the 8th of the following January, in the Chapel of St. Malachy's College, to select three persons whose names would be submitted to the Pope, in order that His Holiness might, if it pleased him, appoint one of them to be the Coadjutor. The Bishop not being able to be present, the meeting was presided over by the Cardinal Primate. 13 votes were for the Very Rev. Henry

Henry, D.D., Vicar General and President of St. Malachy's Diocesan College; 13 votes were for Rev. Daniel M'Cashin, Administrator of St. Malachy's Church, Belfast; and 10 votes for Rev. Daniel O'Loan, Professor of Ecclesiastical History in the College of Maynooth; while 2 votes were given for Most Rev. D. O'Donnell, Bishop of Raphoe; 2 votes for Rev. Richard Marner, D.D., P.P., Kilkeel; 2 votes for Very Rev. Alexander M'Mullan, P.P., Ballymena, and Vicar-General; and 1 vote for Rev. Henry Laverty, Administrator of St. Mary's Church, Belfast.

Dr. M'Alister, after suffering with fortitude and resignation the painful and lingering disease which left no hope of ultimate recovery, resigned his soul to God a little before 10 o'clock on the morning of Tuesday, March 26th, 1895. On the following day, at two o'clock, his remains were removed from the Episcopal Palace, Chichester Park, to St. Patrick's Church, Donegall Street, where they lay in state till the day of interment.

After the Solemn Office for the Dead and Requiem Mass on Thursday were terminated, the parish priests assembled in the Chapel of St. Malachy's College, under the presidency of the Cardinal Primate, and elected, by acclamation, Father M'Mullan, P.P., Ballymena, as Vicar Capitular.

At three o'clock the funeral procession started from St. Patrick's Church for the station of the Northern Counties Railway, from which the remains were conveyed to Ballycastle by a special train, which left the Belfast Station at 4 o'clock. On the bronze breast-plate of the coffin was inscribed

I.H.S.

REVDUS DNUS PATRITIUS M'ALISTER,

EPUS. DUNENSIS ET CONNORENSIS,

QUI OBIT DIE MARTII, 26, 1895.

ANNO AETATIS SUE SEPTUAGESIMO.

REQUIESCAT IN PACE.—AMEN.

The body of the deceased prelate was interred about seven o'clock the same evening (March 28th) in a grave, prepared under his own directions, in the cemetery adjoining the beautiful Church and Presbytery which he himself erected in Ballycastle.

As the Holy See had not appointed a Coadjutor to the late bishop, the Vicar Capitular issued the following circular to each of the parish priests :—

BALLYMENA,

MAY 8th, 1895.

REV. DEAR SIR,

His Eminence Cardinal Logue, acting on the instructions of the Cardinal Perfect of Propaganda, has commanded me to summon—which I hereby do—a Meeting of the Parish Priests of this Diocese for Wednesday, the 29th inst., at the hour of TEN o'clock, a.m., in the Chapel of the College of St. Malachy, Belfast, for the purpose of selecting three persons, whose names are to be submitted to the Holy See, one of whom His Holiness, if it please him, may appoint Bishop of Down and Connor.

Your obedient servant,

A. MACMULLAN, *Vic. Cap.*

P.S.—Please sign and return enclosed receipt.—A.M.

At the meeting His Eminence Cardinal Logue presided, and all the parish priests of the diocese were present, except three, who were prevented by sickness. High Mass commenced at ten o'clock, and after Mass His Eminence addressed the assembled clergy on the nature of the duty which they were called upon to discharge. 15 votes were for Very Rev. Dr. Henry, Doctor of Sacred Theology, President of the College of St. Malachy; 15 votes for Rev. Daniel M'Cashin, Administrator of the Church of St. Malachy, Belfast; 12 votes for Rev. Daniel O'Loan, Pro-

fessor of Ecclesiastical History in St. Patrick's College, Maynooth; and 3 votes for Most Rev. Patrick O'Donnell, Bishop of Raphoe.

DR. HENRY HENRY.

His Holiness was pleased to confer the vacant see on Dr. Henry, the official intimation of the appointment was received in Belfast on the 16th of August.

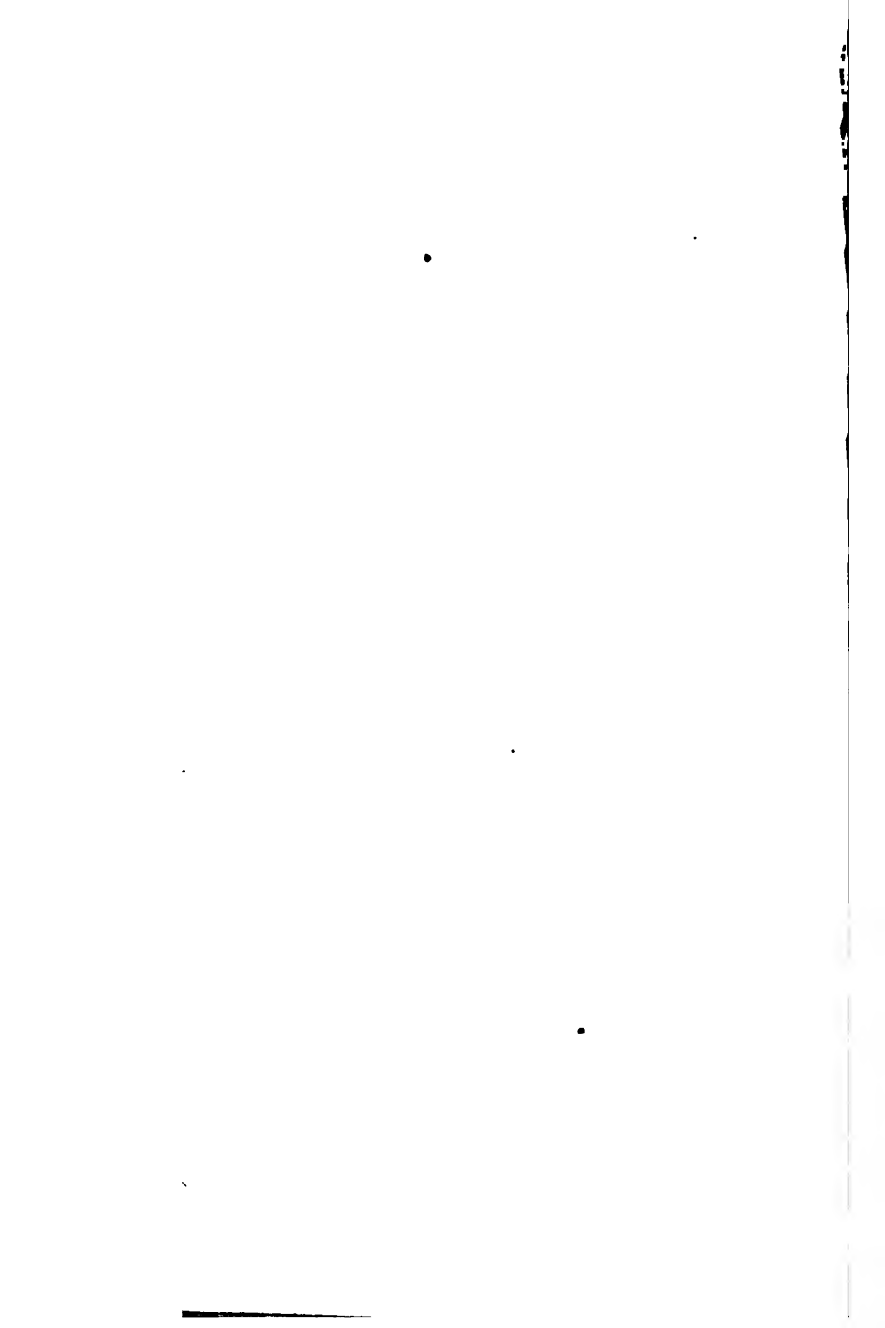
The Most Rev. Dr. Henry was born in the townland of Carnbuck, parish of Loughgiel, and, as appears by an entry in the parochial books, was baptized by Rev. Henry M'Loughlin, P.P., on the 26th April, 1847. He studied Classics under Rev. Henry M'Loughlin, the parish priest of his native parish, and afterwards in St. Malachy's College, which he entered in August, 1863. He entered the Logic Class in the College of Maynooth, in September, 1865, and was ordained in Maynooth by Dr. Quinn, Bishop of Bathurst, at Pentecost, 1870. In the following September he was appointed by the Most Rev. Dr. Dorrian to be one of the Professors in St. Malachy's College, and in May, 1876, he was appointed President of that College. At the election, November 6th, 1885, for a Vicar-Capitular, the see being vacant by the death of Dr. Dorrian, he received several votes, and at the election on the 26th of the same month, for the selection of persons to be recommended to the Pope for the vacant see, two votes were given for him. As stated above, on the 8th of January, 1895, thirteen votes were given recommending him to be Coadjutor, and, on the 29th of May, 1895, fifteen votes were given recommending him for the vacant see.

On Sunday, September 22nd, 1895, Dr. Henry was consecrated in St. Patrick's Church, Belfast, by his Eminence Cardinal Logue, Archbishop of Armagh and Primate of

All Ireland, assisted by the Most Rev. Dr. Nulty, Bishop of Meath, and the Most Rev. Dr. M'Givern, Bishop of Dromore. Five other bishops were present : Most Rev. Dr. O'Doherty, Bishop of Derry ; Most Rev. Dr. O'Donnell, Bishop of Raphoe ; Most Rev. Dr. Magennis, Bishop of Kilmore ; Most Rev. Dr. Owens, Bishop of Clogher ; and Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise. The nave, aisles, and galleries were densely crowded by the laity, while the chancel, with all the reserved space around it, was filled by such a body of clergy, from every parish in the diocese, and from most of the other dioceses, as ever assembled before within St. Patrick's superb and spacious church. The Lord Bishop of Raphoe delivered an eloquent sermon, from the text :—“ *Feed the flock of God, which is among you, taking care of it, not by constraint, but willingly, according to God.*”—1st Ep., St. Peter, Chap. v., Verse 2.

Thus, amidst the joyous thanksgiving of his priests and people, in obedience to the Holy See of Rome, with solemn rite and ancient ceremonial, the Crozier of Down and Connor was placed in the hand of the Most Rev. Dr. Henry, on that memorable 22nd of September, 1895.

APPENDIX



APPENDIX.

The following changes have occurred in the diocese since the publication of Vol. IV :—

Parish of Kilcoo. Rev. Hugh Connor having resigned the parish through bad health, the Rev. Patrick Magee (see Vol. IV., p. LIX.) was appointed parish priest in July, 1889.

Parish of Kilmegan. Rev. John M'Williams, P.P. (see Vol. I., p. LXX., and Vol. IV., p. XXXI.), died September 8th, 1894, his gravestone in Aghlishnafin bears the following inscription :—

Of your charity, pray for the soul of

The Very Rev. John M'Williams, P.P., V.F., Castlewellan,

Who died 8th Sept., 1894, aged 53 years.

Requiescat in Pace. Amen.

It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.—2 Mach. xii., 42.

The vacant parish was conferred on Rev. Joseph O'Connor, Adm., St. Mary's Belfast (see Vol. IV., p. LXI.).

Parish of Drumaroad. Rev. Bernard M'Kenna, P.P. (see Vol. IV., p. XXXIV.), died January 1st, 1895, and was interred beside the remains of his predecessor, Rev. John M'Court, in the cemetery of Drumaroad. The parish is administered by his curate, Rev. Henry Skeffington.

Parish of Ballee. Rev. Lawrence M'Kenna P.P. (see Vol. III., p. 490), having been appointed at Easter, 1889, P.P. of Ardkeen, the parish of Ballee was conferred on Rev. Daniel O'Reilly (see Vol. IV., p. LXII.); he resigned in June, 1893, and was succeeded by Rev. Joseph J. Donnelly (see Vol. IV., p. LI.), who, on account of sickness, was appointed to a curacy in St. Peter's, Belfast, and Rev. James F. MacCauley (see Appendix to this Vol.) was appointed Adm., July 2nd, 1895.

Parish of Saintfield. Rev. Murtagh Hamill, P.P. (see Vol. III., p. 491), having been appointed to the parish of Carnlough, Rev. Richard

Smyth (see Vol. IV., p. LXIV.) was appointed P.P. of Saintfield on the 4th of September, 1891.

Parish of Kilclief. Rev. Patrick Maginn, P.P. (see Vol. I., p. 214) died July 1st, 1892, and was interred in the cemetery of Kilclief Catholic Church. On the marble cross over his grave is inscribed:—

*Orate pro anima Revdi Patricii
Maginn Parochi de Kilclief qui, primo die
Mensis Julii, anno Salutis Reparatae,
1892. Aetatis suae 87, sacerdotii 58, pie
obdormivit in Domino. Requiescat in Pace.*

The Rev. David Mulcahy, P.P., M.R.I.A., Ballintoy (see Vol. IV., p. 349), was appointed P.P. of Kilclief, August 30th, 1892.

Parish of Ballygalget. Rev. Peter Magorrian, P.P. (see Vol. III. p. 491) died February 22nd, 1894, and was interred in Ballygalget. On his tomb is inscribed:—

*Of your charity,
Pray for the happy repose of the soul of
The Rev. Peter Magorrian, P.P., Ballygalget,
who died 22nd February, 1894,
aged 52 years. Requiescat in Pace.*

Rev. Francis M'Bride, C.C., St. Peter's, Belfast (see Vol. IV., p. LV.), was appointed P.P., Ballygalget, June 1st, 1894.

Parish of Ardkeen. Rev. Peter M'Evoy, P.P. (see Vol. IV., p. XXXVII.), died December 6th, 1888, and was buried in his native parish, Drumgooland; the vacant parish was conferred, at the following Easter, on Rev. Laurence M'Kenna, P.P., Ballee (see Vol. III., p. 490).

Parish of Newtownards. Rev. Patrick M'Convey, P.P. (see Vol. II., p. 147), died June 11th, 1890, and was interred on the south side of the new church of Newtownards. On the pedestal of the cross which stands over his grave is inscribed:—

*Pray for the soul of the Rev. Patrick M'Convey, P.P.,
Newtownards, who died on the 11th of June, 1890,
Aged 63. Requiescat in Pace.*

Rev. Peter M'Kenna, P.P., Portrush (see Vol. IV., p. 312), was appointed to Newtownards parish on the 1st of September, 1890.

The new Church of St. Comgall, Bangor, was dedicated on the

23rd of August, 1891. It had been almost completed before the death of Father M'Convey, who, by his will, cleared it of all debt.

Parish of Ballymacarrett. Dr. M'Alister severed this parish from the mensal parish of Belfast, to which Dr. Dorrian had united it, and he conferred it on Rev. John M'Auley, P.P., Loughgiel (see Vol. IV., p. 118), in November, 1887.

Parish of Lisburn. Rev. Edward Kelly, P.P. (Vol. II., p. 279), died on the 15th of July, 1890, in the 70th year of his age, and the 47th of his sacred ministry; his remains were interred in Milltown Cemetery, Belfast. Rev. Mark M'Cashin, P.P., Glenravel (see Vol. IV., p. 477), was appointed to Lisburn parish on the 1st of October, 1890. The Church of St. Joseph, townland of Ballyellough, was dedicated on the 23rd November, 1890.

Parish of Glenavy. Rev. George Pye, P.P. (see Vol. II., p. 332), died May 19th, 1890, and was interred in St. Joseph's Cemetery, Glenavy. The celtic cross over his grave bears the following inscription:—

Pray for the soul of Very Rev. George Pye, V.G..

for 40 years the beloved pastor of this parish;

Born near Downpatrick, in 1818; he was ordained there in 1842; appointed our P.P. in March, 1848, and died 19th of May, 1890.

*This cross was erected over his grave by his sorrowing flock,
who now must pray—"Thy will be done."*

The parish was conferred on Rev. George Conway, P.P., Carnlough (see Vol. II., and below, under Carnlough). Father Conway resigned the parish on the 12th March, 1894, and Rev. Michael O'Malley, P.P., Cushendun (Vol. IV., p. 534), was appointed June 1st, 1894.

Parish of Derryaghy. Rev. George Conway having been appointed to the parish of Carnlough, in November, 1889, Derryaghy was conferred on Rev. Bernard M'Cartan, C.C. (Vol. IV., p. 57).

Parish of Belfast. The Church of St. Paul, Falls Road (Vol. IV., p. XLIII.), was dedicated on Sunday, October 23rd, 1887. Dr. Brownrigg, Bishop of Ossory, preached on the occasion; the church had been used since the 24th of the previous July.

The Church of the Sacred Heart, designed by Mr. Mortimer Thompson, Architect, was dedicated June 15th, 1890. The sermon was preached by Rev. J. A. Cullen, S.J.

The Church of St. Brigid, Derryvolgie Avenue, erected from designs of Mr. J. J. M'Donnell, Architect, was dedicated on the 19th of February, 1893; the sermon was preached by Dr. O'Doherty, Bishop of Derry.

The Church of the Holy Family, off the Antrim Road, an iron church, was opened for Divine Service on the 17th March, 1895.

Parish of Whitehouse. "Tenders for the erection of a new Church at Carnmoney are to be sent to Mr. John J. O'Shea, Architect, not later than Monday, 21st inst."—*Irish News*, October 8th, 1895. The site was bestowed by Mr. Bernard M'Clean, Merchant, Donegall Street, Belfast.

Parish of Carrickfergus. Rev. Charles S. Quinn, P.P. (see Vol. III., p. 117), having accepted the parish of Duneane, Rev. William Dempsey, P.P., Carnlough (see Vol. IV., p. 568), was appointed to Carrickfergus, November 10th, 1889.

Parish of Larne. Rev. Francis M'Kenna, P.P. (see Vol. III., p. 161), died January 8th, 1895, and Rev. Eugene M'Cartan, P.P., Antrim (see Vol. III., p. 296), was appointed to Larne, March 15th, 1895.

Parish of Antrim. Rev. Thomas O'Donnell, Adm., St. Brigid's, Belfast (see Vol. IV., p. LXI.), was appointed to succeed Father M'Cartan, in Antrim, on the 15th of March, 1895.

Parish of Duneane. Rev. Alexander M'Mullan, P.P. (see Vol. III., p. 361), having accepted the parish of Ballymena, Rev. Charles S. Quinn, P.P., Carrickfergus, was appointed to the parish of Duneane in November, 1889.

Parish of Portglenone. Rev. Patrick J. Hamill, P.P. (see Vol. III., p. 379), resigned in January, 1893, and Rev. John M'Shane, P.P., Culfeightrin (see below, and Vol. IV., p. XLV.), was appointed on the 15th of February, 1893.

Parish of Ahoghill. Rev. John M'Shane, P.P., having been appointed to the parish of Culfeightrin, in March, 1892, Ahoghill was conferred on Rev. Peter M'Cabe, C.C., Randalstown (see Vol. IV., p. LVI.)

Parish of Ballymena. Rev. John Lynch, P.P., died August 4th, 1889, and was interred in Aughnahoy, near Portglenone, Rev. Alexander M'Mullan, P.P., Duneane (see Vol. III., p. 361), was appointed on the 5th November, 1889. Father M'Mullan was

appointed Vicar-General by Dr. M'Alister, and after his death he was elected Vicar-Capitular of the diocese.

Parish of Racavan and South Skerry. Rev. David H. Burke, P.P. (see Vol. III., p. 453), having been appointed parish priest of Loughgiel, December 1st, 1887, the vacant parish was placed under the parish priest of Carnlough, whose curate resides at the Church of St. Patrick, in the Braid.

Parish of Glenravel. Rev. Mark M'Cashin, P.P. (see Vol. III., p. 477), having been appointed, October 1st, 1890, to Lisburn, the vacant parish was conferred the same day on Rev. James Kennedy (see Vol. IV., p. LIII).

Parish of Dunloy and Cloughmills. Rev. Robert John Russell, P.P. (see Vol. IV., p. XLVI.), died January 23rd, 1893, and was interred in the graveyard of Dunloy. The celtic cross over his grave bears the following inscription:—

*Of your charity,
Pray for the happy repose of the soul of
Rev. Robert John Russell, P.P.,
Dunloy and Cloughmills. R.I.P.
Erected by his sorrowing parishioners
as an abiding memorial of their affection and esteem.*

He was succeeded by Rev. Roger O'Kane.

Parish of Loughgiel became vacant by Rev. John M'Auley (see Vol. IV., p. 118) accepting, in November, 1887, the parish of Ballymacarrett, and Rev. David H. Bourke, P.P., Racavan and South Skerry (see Vol. III., p. 453), was appointed, December 1st, 1887, to Loughgiel.

Parish of Ballymoney. The Very Rev. John M'Erlane, P.P. (see Vol. IV., p. 142), died August 10th, 1887, and was interred in the church which he built in Ballymoney. Over his tomb is inscribed:—

*Of your charity, pray for the soul of
The Very Rev. J. M'Erlane, P.P., V.G.,
Ballymoney,
Who died 10th August, 1887. R.I.P.
Domine dilexi decorem domus tue.*

The parish was conferred, in November, 1887, on Rev. Patrick Farrelly, Adm., Ballymacarrett, who had formerly been P.P. Ballyclare (see Vol. 3, p. 208).

Parish of Coleraine. Portstewart was appended by Dr. M'Alister to the parish of Coleraine, on the 19th of March, 1895. The new Church of Portstewart was dedicated, on the 4th of August, 1895, by the Very Rev. Alexander M'Mullan, P.P., Ballymena, then Vicar-Capitular of Down and Connor.

Parish of Portrush. Rev. Peter M'Kenna, P.P., having, on the 1st of September, 1890, accepted the parish of Newtownards at Bangor, the parish of Portrush was conferred at the same date on Rev. John M'Donnell, C.C., St. Patrick's, Belfast. Father M'Donnell was appointed Parish Priest of Culfeightrim, and was succeeded in Portrush by Rev. John Campbell, C.C., St. Peter's, Belfast (see Vol. IV., p. L.); both these changes occurred on the 15th of July, 1893.

Parish of Armoy. Rev. John M'Cann, P.P., went to America to collect for debts due on his parish, where he died on the 25th of June, 1889. His brother, Rev. Bernard M'Cann (see Vol. IV., p. LVI.), who was his curate, though he refused to accept the parish, administered for some years, until he was, June 1st, 1894, appointed Parish Priest of Cushendun, when Armoy was conferred on Rev. William Murphy. Father Murphy, in 1887, was C.C. of Ramoan (see Vol. IV., p. LIV.); he was, in September, 1890, appointed C.C., Ballymena, from which he was promoted to Armoy.

Parish of Ballintoy. Rev. David B. Mulcahy, P.P., M.R.I.A., having been on the 30th of August, 1887, Parish Priest of Kilclief, Rev. Bernard Murphy was placed in charge of Ballintoy. He rebuilt the church of the B.V. Mary, Ballinlea, which was dedicated on the 1st of September, 1895, by the Very Rev. Alexander M'Mullan, P.P., Ballymena, at that time Vicar-Capitular of Down and Connor.

Parish of Rathlin. The following clergymen have succeeded each other as administrators or temporary parish priests of the island since 1887. Rev. James O'Boyle, appointed to Rathlin, August 9th, 1887, was succeeded, in August, 1889, by Rev. Patrick Scally, who was succeeded by Rev. Charles O'Loan, appointed September, 11th, 1891, and he was succeeded by Rev. James F. M'Cauley, appointed July 3rd, 1893, who was succeeded in July, 1895, by the present administrator, Rev. David M'Williams.

Parish of Ramoan. (See p. 625).

Parish of Culfeightrin. Rev. Thomas Kearney, P.P., died on the 20th of February, 1892, and was interred in Culfeightrin Cemetery. Rev. John M'Shane, P.P., Ahoghill, was appointed in March, 1892, but, on the 15th of February, 1893, he accepted the parish of Portglenone, and the Rev. John M'Donnell, P.P., Portrush, succeeded him in Culfeightrin. It was on the 15th of July, 1893, that he took possession of the parish, the duties in which were performed in the interim by Rev. Charles M'Donnell, C.C.

Parish of Cushendun. Rev. Michael O'Malley, P.P. (see vol. IV., p. 534), was, on 1st of June, 1894, appointed to the parish of Glenavy, and Rev. Bernard M'Cann, Adm., Armoyle (see Vol. IV., p. LVI.), was appointed at the same date to the parish of Culfeightrin.

Parish of Cushendall. Rev. Patrick Starkey, P.P. (see Vol. IV., p. 562), resigned the parish, after labouring nearly fifty-three years in the diocese, and Rev. Patrick Convery, Adm., St. Peter's, Belfast (see Vol. IV., p. L.), was, on the 23rd of March, 1895, appointed to the parish.

Parish of Carnlough. Rev. William Dempsey, P.P., having, on the 10th of November, 1889, accepted the parish of Carrickfergus, Carnlough was conferred on Rev. George Conway, P.P., Derryagh; but when the parish of Glenavy became vacant by the death of Rev. G. Pye, in May, 1890, he accepted that parish, and Carnlough was conferred on Rev. Eugene Owens, Adm., St. Joseph's, Belfast. (See Vol. XV., p. 62). Father Owens died in the following year, and was interred within the Church of Carnlough. In the wall over his grave is inserted a tablet, on which is inscribed—

Pray for the soul of Rev. Eugene Owens, P.P.,

Who died 9th August, 1891, aged 56 years,

And is here interred. Requiescat in pace. Amen.

Rev. Murtagh Hamill, P.P., Saintfield (see Vol. III., p. 491), was, on the 1st September, 1891, appointed to the vacant parish.

The following clergymen have received Missions in the Diocese since the publication of Vol. IV. :—

Rev. Joseph Boylan was born in Lisburn on the 19th of August, 1870; studied in St. Malachy's Diocesan College, which he entered

in 1886 ; entered the College of Maynooth in 1891 ; was ordained by Archbishop Walsh on the 3rd June, 1895 ; was appointed to the curacy of Saul, in July, 1895.

Rev. Patrick Boyle was born in Ballymoney, Co. Antrim, on the 17th of April, 1863 ; entered St. Malachy's College, August 21st, 1880 ; entered the class of 1st year's Theology in the Irish College, Paris, in September, 1884 ; was ordained in Paris by Dr. Woodlock, Bishop of Ardagh and Clonmacnoise, on the 12th of June, 1887 ; was appointed Curate of Culsightrim, July 22, 1887 ; Curate of Lower Mourne, October 9th, 1893.

Rev. John Bradley, born in Stramore, parish of Ballynascreen, Co. Derry, May 12th, 1866 ; entered St. Columba's College, Derry, in 1883 ; entered Rhetoric Class, in Maynooth, in 1887 ; was ordained on the 4th of March, 1894, in St. Malachy's College, by Dr. M'Alister ; appointed Curate of Randalstown, March 17th 1894 ; Curate of Glenarm, March 23rd, 1895.

Rev. James Brennan, born in Ardara, Co. Donegal, May 22nd, 1870 ; entered Diocesan Seminary, Letterkenny, in 1884 ; entered Logic Class, Maynooth, September, 1887 ; ordained by Dr. Walsh, in Maynooth, June 25th, 1893 ; appointed Curate of Ballycastle, July 3rd, 1893 ; Curate of Newtownards, March 23rd, 1895.

Rev. P. Darragh—Query Sheet not returned.

Rev. Daniel Darragh, born in Ballyloughan, parish of Cusheadua, November 1st, 1869 ; entered St. Malachy's College, August 17th, 1886 ; entered 2nd class of Philosophy, Maynooth, 1889 ; ordained on the Feast of the Epiphany, 1894, in Belfast, by Dr. M'Alister ; appointed, immediately afterwards, to the curacy of Killyleagh.

Rev. Francis Digney, born in the townland of Glovet, parish of Tyrella, April 24th, 1865 ; entered St. Malachy's College in September, 1881 ; entered 2nd Philosophy Class, Maynooth, in September, 1886 ; ordained in Maynooth, June, 24th, 1890 ; appointed C.C., Ballymacarrett, September 1st, 1890 ; C.C., Carnlough, July 3rd, 1893 ; C.C., Duneane, June 1st, 1894.

Rev. Hugh Fitzpatrick—Query Sheet not returned.

Rev. Hugh Heffron, born in townland of Moneynick, parish of Duneane, March 25th, 1864 ; entered St. Malachy's College, January 10th, 1881 ; entered 1st year's Theology, Maynooth, in September, 1885 ; ordained by Dr. M'Alister, in Belfast, September

22nd, 1888 ; appointed C.C., Glenravel, October 20th, 1888 ; C.C., Glenavy, June 30th, 1893 ; C.C., Down, July 3rd, 1894.

Rev. W. J. Kelly—Query Sheet not returned.

Rev. Wm. Kelly—Query Sheet not returned.

Rev. Bernard J. Lavery, born in townland of Ballynamullin, parish of Duneane, February 5th, 1865 ; entered St. Malachy's College in 1881 ; entered Physic Class, Maynooth, in 1885 ; ordained in St. Malachy's College by Dr. M'Alister, January 12th, 1890 ; appointed C.C., Newcastle, January 12th, 1890.

Rev. M. Leahy—Query Sheet not returned.

Rev. Hugh Liddy, born in townland of Greenan, parish of Duneane, June 5th, 1869 ; entered St. Malachy's College in August, 1885 ; entered 2nd class of Philosophy, Maynooth, in September, 1889 ; ordained in Belfast by Dr. M'Alister, January 21st, 1894 ; appointed C.C., Ballygalget, January 24th, 1894 ; C.C., Cushendall, June 1st, 1894 ; C.C., Glenravel, June 2nd, 1895.

Rev. C. H. Malone—Query Sheet not returned.

Rev. James Maloney, born in the townland of Loughill, parish of Kilcommon, Co. Tipperary, August 8th, 1869 ; entered the Seminary of Mount Melleray in 1884 ; entered 2nd class of Philosophy in the College of Thurles, September 1st, 1889 ; ordained in Thurles Cathedral by Dr. Croke, June 24th, 1894 ; appointed C.C., St. Paul's, Belfast, July 21st, 1894.

Rev. Patrick A. Mullan entered St. Malachy's College in 1875, being then ten years of age ; entered the Logic Class in the College of Maynooth in 1885 ; was ordained by Dr. Walsh in Maynooth, June 24th, 1889 ; appointed C.C., Glenavy, August 12th, 1889 ; appointed C.C., Duneane, December 12th, 1891 ; sent as *locum tenens* to Ballygalget, May 1st, 1892 ; appointed C.C., Ballycastle, August 15th, 1892 ; appointed C.C., Ballymacarrett, July 3rd, 1893.

Rev. Patrick Murphy, born in townland of Raheen, parish of Ardfinan, Co. Tipperary, February, 1866 ; entered the College of Waterford in 1886 ; entered 2nd class of Philosophy, Irish College, Paris, in 1888 ; ordained in the Irish College, Paris, by Dr. Sheehan, Bishop of Waterford, June 4th, 1893 ; appointed C.C. of Glenarm, July 3rd, 1893 ; C.C. St. Joseph's, Belfast, June 1st, 1894.

Rev. Charles M'Auley was born in the townland of Carlane, in the parish of Duneane, on the 1st of January, 1865 ; entered St.

Malachy's College, August, 1881; entered first year's Theology in Maynooth, in September, 1886; was ordained by Dr. Walsh in Maynooth, on the 24th of June, 1889; appointed C.C., Saul, in August, 1889; C.C., Lower Arda, in March, 1892; appointed chaplain of Ballynaseigh Convents in July, 1893; appointed C.C., Bright, in May, 1895.

Rev. James F. M'Cauley, born in Belfast, July 22nd, 1867; entered St. Malachy's College in 1883, and graduated B.A., Royal University, 1888; entered 1st year's Theology, Maynooth, in September, 1888; ordained in St. Malachy's College by Dr. M'Alister, January 6th, 1892; appointed C.C., Loughgiel, January 7th, 1892; Adm., Rathlin, July 3rd, 1893; Adm., Ballee, July 2nd, 1895.

Rev. Thomas M'Cotter, born in Ballwillin, parish of Portrush, August, 26th, 1863; entered St. Malachy's College, August, 1883; entered Logic Class, Maynooth, September, 1886; graduated M.A., Royal University, in 1887; was ordained in Maynooth by Dr. Walsh, June 24th, 1890; appointed C.C., Ballykinlar, September, 1890; C.C., Rasharkin, in October, 1892.

Rev. Charles M'Donnell, born in Kilmore, parish of Cushendall, December 7th, 1864; entered St. Malachy's College in May, 1881; entered 1st year's Theology, Maynooth, in October, 1887; ordained in Maynooth by Dr. Walsh, June 24th, 1890; appointed C.C., Lisburn, October, 1st, 1890; went as *locum tenens* to Culfeightrin in October, 1892; appointed C.C., Crossagar, in July, 1893.

Rev. James M'Donnell was born in the townland of Derrylea, parish of Crosserlough, Co. Cavan; entered St. Malachy's College, September 8th, 1884; entered Second Year's Philosophy Class, Maynooth, in August, 1888; ordained by Dr. M'Alister, in St. Malachy's College, December 11th, 1892; appointed C.C., Castlewella, December 12th, 1892.

Rev. John M'Geean was born in the townland of Tievenadarragh, parish of Loughinisland, March 24th, 1868; entered St. Malachy's College, August 21st, 1884; entered Second Class of Philosophy, Maynooth, August 29th, 1888; ordained by Dr. M'Alister, in St. Malachy's College, December 11th, 1892; appointed C.C., Kirkcubbin, December 12th, 1892.

Rev. Daniel Magennis was born in the townland of North Tyrella, parish of Tyrella, May 3rd, 1864; entered St. Malachy's College,

September 1st, 1879; entered class of 1st year's Theology, Maynooth, September 1st, 1885; ordained by Dr. Walsh, in Maynooth, June 24th, 1888; appointed C.C., Antrim, August 6th, 1888; C.C., Newtownards, July 7th, 1893.

Rev. Patrick M'Killop was born in the townland of Drumrankin, parish of Loughgiel, October 16th, 1869; entered St. Malachy's College, September 20th, 1887; entered Second Class of Philosophy, Irish College, Paris, September 28th, 1890; ordained by Dr. Browne, Bishop of Cloyne, June 16th, 1895; appointed C.C., Ballintoy, July, 2nd, 1895.

Rev. John M'Kinlay was born in the townland of Ballypatrick, parish of Culfeightrin, September 8th, 1865; entered St. Malachy's College, August 17th, 1882; entered class of First year's Theology, Maynooth, in August, 1886; ordained by Dr. Walsh, in Maynooth, June 24th, 1889; appointed C.C., Hannahstown, August 7th, 1889; C.C., Aughagallon, September 7th, 1891; C.C., Saul, July 3rd, 1893; C.C., Coleraine, July 3rd, 1895.

Rev. D. M'Williams was born in St. Peter's district of Belfast, March 31st, 1871; entered St. Malachy's College in September, 1885; entered the class of 1st year's Theology in Maynooth, August 24th, 1891, was ordained by Dr. Walsh in Maynooth, June 23rd, 1895; was appointed to the charge of Rathlin in July, 1895.

Rev. Arthur Neeson was born in the town of Randalstown, Co. Antrim, November 10th, 1859; entered St. Malachy's College, May, 1881; entered class of Second year's Philosophy, Maynooth, September, 1887; ordained in Maynooth, by Dr. Walsh, June 21st, 1891; appointed C.C., Whitehouse, September 7th, 1891.

Rev. Cornelius O'Boyle was born in the townland of Meenaguisbeg, parish of Inver, Co. Donegal, August 2nd, 1862; entered Diocesan Seminary of Letterkenny, September 14th, 1881; entered class of Philosophy, College of the Noble Irish, Salamanca, October 14th, 1887; ordained in Salamanca by the Bishop of Salamanca, September 24th, 1892; appointed Vice-Rector of the Irish College of Salamanca, July 14th, 1889; resigned that office in consequence of bad health, October 16th, 1894; appointed C.C., Bright, November 9th, 1894, from which appointed Chaplain to Convent, Ballynaf Leigh.

Rev. James O'Boyle was born in the townland of Greenan, parish of Duneane, May 5th, 1862; entered St. Malachy's College, August 23rd, 1886; Matriculated in Royal University in 1881; received degree of B.A. in 1884; entered class of First year's Theology, Irish College, Paris, September 1884; ordained in Maynooth, by Dr. Walsh, June 16th, 1887; appointed Adm., Rathlin August 9th, 1887; C.C., Ballymoney, July, 1889; C.C., Lisburn, July 9th, 1893.

Rev. William J. O'Connell was born in the townland of Clonea, parish of Clonea, Co. Waterford, October 26th, 1868; entered St. Augustine's Seminary, Dungarven, and afterwards that of Mount Melleray; entered Rhetoric Class, Dr. John's College, Waterford, September 9th, 1886; entered Irish College, Paris, September 23rd, 1889; ordained in the Irish College, Paris, by Dr. Sheehan, Bishop of Waterford and Lismore, June 4th, 1893; appointed C.C., Loughgiel, July 3rd, 1893.

Rev. James O'Flaherty was born in Ardglass, in July, 1865, entered St. Malachy's College, in January, 1879; entered Logic Class, Maynooth, in September, 1885; obtained degree of B.A., Royal University, October, 1885; ordained in St. Malachy's College, by Dr. M'Alister, July, 1889; appointed C.C., Saintfield, September 1st, 1889; C.C., Castlewella, in 1890; C.C., Glenravel, October, 1892; C.C., Cushendall, June 1st, 1895.

Rev. Charles O'Loan was born in the townland of Carrowcowan, Parish of Glenravel, February 5th, 1865; entered St. Malachy's College, April, 1884; entered class of First year's Theology, Maynooth, September, 1888; ordained in St. Malachy's College, by Dr. M'Alister, July 19th, 1861; appointed Adm., Rathlin, September 11th, 1891; C.C., Aughagallon, July 3rd, 1893.

Rev. Patrick J. O'Neill was born in the townland of Ballynease, parish of Bellaghy, Co. Derry, December 20th, 1869, from which his parents removed during his infancy to Portglenone; entered St. Malachy's College, August 18th, 1884; entered class of Second year's Philosophy, Maynooth, August 26th, 1889; ordained in St. Malachy's College by Dr. M'Alister, January 21st, 1894; appointed C.C., Glenavy, February 7th, 1894; appointed Professor in St. Malachy's College, January 21st, 1895.

Rev. Richard O'Rawe was born in the townland of Knockoneil, parish of Maghera, Co. Derry, November 1st, 1863; entered St. Malachy's College, August, 1880; entered class of First year's Theology, Maynooth, September, 1886; ordained in St. Malachy's College, by Dr. M'Alister, the Feast of Holy Rosary, 1889; appointed C.C., Loughinisland, November, 11th, 1889.

Rev. Charles Power was born in the townland of Crosshaven, parish of Carrigaline, Co. Cork, February 26th, 1866; entered St. Brendan's Seminary, Killarney, in 1882; entered Logic Class, Irish College, Paris, September, 1885; ordained in Irish College, Paris, by Dr. Lyster, June 15th, 1891; appointed C.C., Derryaghy, September 7th, 1891.

Rev. Thomas Rogers was born in the townland of Ballybriest, parish of Lissan, Co. Derry, May 22nd, 1864; entered St. Patrick's College, Armagh, September, 1882; entered Logic Class, Irish College, Paris, September, 1885; ordained in the Irish College, Paris, by Dr. O'Dwyer, Bishop of Limerick, May 18th, 1890; appointed C.C., Glenarm, August 1st, 1890; C.C., Ballymoney, July 4th, 1893.

Rev. John Rooney was born in the townland of Ballymartin, parish of Lower Mourne, December 23rd, 1867; entered St. Malachy's College, September 13th, 1882, obtained degree of B.A., Royal University, 1887; entered class of First year's Theology, Irish College, Paris; ordained in St. Malachy's College, by Dr. M'Alister, February 21st, 1891; appointed C.C., Carnlough, February 28th, 1891; C.C., Newtownards, September 7th, 1891; C.C., Ramoan, March 23rd, 1895.

Rev. Henry Skeffington was born in St. Peter's Parish, Drogheda; entered St. Malachy's College in February, 1880; entered Physic Class in Maynooth, in September, 1885; was ordained by Dr. M'Alister, January 12th, 1890, in St. Malachy's College; appointed C.C., Duneane, January, 12th, 1890; C.C., Drumaroad, September 7th, 1891.

Rev. Patrick Scally was born in the townland of Pharis, in the parish of Loughgiel, July 14th, 1864; entered St. Malachy's College, August 22nd, 1881; obtained degree of B.A., Royal University, July, 1886; entered class of First year's Theology, Maynooth, September, 1886; ordained in Maynooth by Dr. Walsh, June 24th,

1889; appointed Adm., Rathlin, August 10th, 1889; C.C., Lower Mourne, September, 1891; C.C., Cushendun, July 3rd, 1893.

Rev. J. Small was born in Kilkeel, Mourne, January 18th, 1871; entered St. Malachy's College, August, 1892; entered Logic Class, Maynooth, August, 1889; ordained in the Diocesan College, Ennis, by Dr. M'Redmond, Bishop of Killaloe, January, 13th, 1895; appointed C.C., Glenavy, January 21st, 1895.

Rev. J. Walsh was born in the town of Saintfield, January 22nd, 1870; entered St. Malachy's College, September, 1887; entered class of Second Philosophy, Irish College, Paris, September, 1890; ordained in the Cathedral Church of Ennis, by Dr. M'Redmond, January 13th, 1895; appointed Professor in St. Malachy's College, January 21st, 1895.

CORRIGENDA.

Though the Diocese of Connor, as defined by the Synod of Rath-Breasail, seems to have included the Dioceses of Down and Dromore (see p. 44), yet it seems not probable that Dromore was included in Connor when St. Malachy was Bishop of Connor; for St. Bernard expressly says that Connor "*had of old two episcopal sees*" (see p.p. 85-86). He does not say three, which would have been the number if Dromore was included.

At p.p. 407-408 the date of Earl Hugh O'Donnell's letter should be 1626 not 1629. It was recommending Father Bonaventure Magennis for the See of Armagh, then vacant, not for that of Down and Connor.

P. 521. The names of the priests attached to the petition praying for the appointment of Dr. Armstrong to the see enables us to correct and complete the list of parish priests, between the year 1670 and the present time, in many of the parishes.

P. 589. The date of the election of Dr. Crolly, as Vicar-Capitular, was October 28th, 1824.

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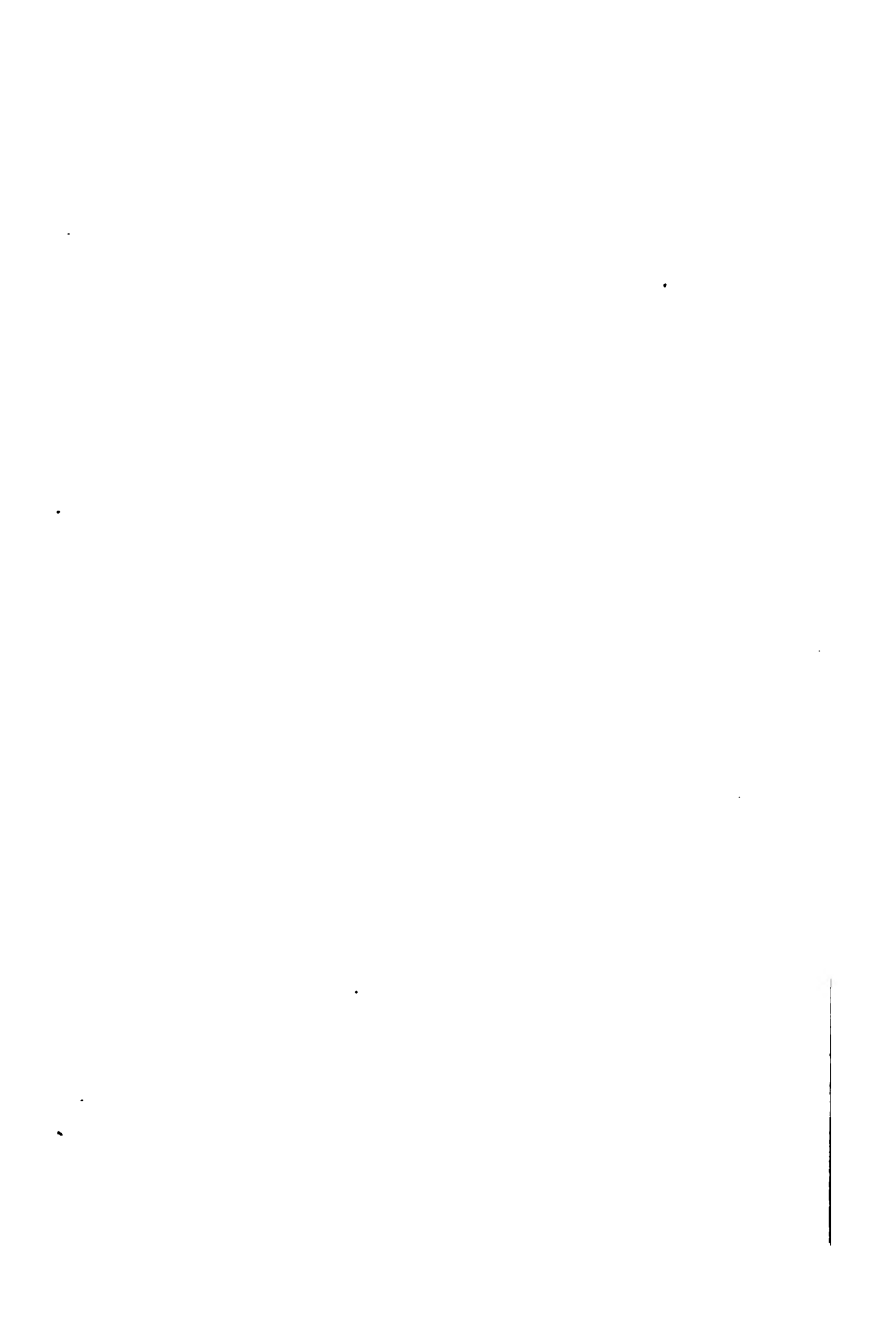
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